The Brethren EVANGELIST



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The Brethren
EVANGELIST

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NOTES and COMMENTS

FIRE AT LOST CREEK

IN THE early-morning hours of Fri December 26, fire destroyed the B Dormitory and adjoining house trailer wh was the home of the Doran Hostetler fam The fire, of undetermined origin, began in kitchen area of the trailer and quickly spr into the connecting Boys Dorm. The buildi with all their contents were totally destro We thank God that all occupants were a at the time, so there was no loss of lif injury.

Fire leaves an aftermath of utter deva tion but our Lord can bring good out of circumstance. First priority will be give completion of the Faculty Residence, in or to provide living quarters for Doran Nancy Hostetler and the eleven boys wh homes were destroyed. Used clothing so erously given by our Brethren people for Lost Creek and Krypton will be drawn o provide replacements for these necessi which were lost.

Later, the Missionary Board will pub a list of remaining needs, to coordinate appeal and avoid duplications. Following come plans for re-building the Boys Do tory and the financing of this project. tributions for aid both now and later sh be sent to the **Missionary Board of Brethren Church, 530 College Avenue, land, Ohio 44805,** with the remittance marked **"Lost Creek Fire Fund."**



"Humor Is Where You Find It"
by Roy Wolfe
"For Hew the Bell Tolled"
The Brethren Layman

Gentle REMINDER...

A New Year

WE HAVE embarked upon a new year. No doubt many of us have made many resolutions for the coming year, knowing very well that many of them will be broken before the month of January comes to an end. This is normal!

We Christians need to review the past year as we have lived it and seek to do better in the present year. For instance, no doubt all of us have failed to witness to the saving grace of our God as we should have. We need to be more diligent in this respect during this year.

We need to be more faithful in our attendance and work in our churches.

We pastors need to be more patient and kind to the members of our churches even though they do not always agree with the program we would like to put into operation.

We laymen need to be more patient and kind to our pastors as they try desperately to present a program that will give the church meaning and growth. We need to be able to listen and "try."

We need to be less critical of the work of others! Too often we criticize what others are doing yet never take the time to consider the problems which the other one might have in getting the work done he is doing. Many times if we, ourselves, would do our own work well, we would not have time to criticize others.

We need to live a life of prayer and devotion, always seeking the center of God's will in our lives, seeking to do his work and not ours.

We need to keep looking for His coming! This new decade just might bring this great event!

We need to search His Word as a basis for our living.

We need to rediscover love in our hearts and lives.

Beyond Our Own

by W. CLAYTON BERKSHIRE

Moderator's Address
Ohio District Conference — 1969

THIS EIGHTY-SIXTH SESSION of the Ohio Conference of the Brethren Church is meeting in one of the most critical periods in the history of the world. All around us is the evidence of social revolution. Old things—institutions, concepts, and procedures—are being challenged by the sophisticated and the unsophisticated elements of society. Both dull minds and keen minds are examining the accepted patterns of the past and are denouncing with equal determination and vigor what their limited and unlimited abilities dictate. A display of strength and weakness, characterized by determination and dedication, is manifested in a variety of ways—riots, strikes, sit-in, vandelism, and many other forms of protest. The ferment of society continues in its intensity touching life at the point of its daily ministrations and yet, in some respects, the "business as usual" attitude prevails, paying only token heed to what is happening. To allude to an old cliche, we are both calmly and nervously "fiddling while Rome burns." Ears are deaf to the human cry of need and misery. Hearts are untouched by in-justices, inequalities, and discrimination inflicted upon others. The white man's foot is upon the neck of the black man as it has been for two hundred and fifty years. The black man struggles for freedom with confidence that he shall overcome even if it takes revolution and the giving of his own life.

This is the picture of our world today. It is a distinctly new era, yet much of the evangelical church does not give evidence of a social sensitivity nor a concern for the inequities and injustices of our time. It must be said, however, that there is a "blowing in the wind," a stirring within the evangelical camp, bringing about some changed sentiment. It is most certainly the time for the church to take a sharp look at itself and to be critical of its own lack of social conscience.

Beyond Our Own

We need to think beyond our own selves in taking such a critical look—beyond our own selfish selves. Most of us here have had the good fortune to be born well—under good circumstances. We live that way, too. This good life somehow has a tendency to accumulation. It gets caught up in itself; loses sight of others—their existence—their plight. It loses the sound of others. It hears only the sound of music—of the crickets, the katydids, the frogs, the whippoorwills—which surrounds the comfortable suburban neighborhoods. The cries of misery and want from the ghettos of the unfortunate within the city are so often stifled by the pleasures and joys of exclusive

ng. Much of our Christianity is ex-
sive, too. It is geared to intake but not
output. It seeks its own kind. It seeks
own will. It seeks things for its own
, and thus accumulates, but becomes
eservoir, stagnant and murky, with no
let.

n this kind of self-containment Dr.
nuel Moffett in World Vision Magazine,
ıe, 1967, suggests that the church has
netimes chosen survival in preference
witness, "but what survived was no
ger a whole church." He further sug-
sts that the search for purity may
tify separation, in part, but because
aration "faces inward and not out-
rd, it leads to negativism, withdrawal,
l self-righteousness." A lack of mean-
ful contact with the non-Christian
rld, or at least meaningful to only one
le, will be the result. "The Christian
ıo is willing to meet the world only on
s own terms, who feels no need to under-
nd any position but his own, is still in
s Christian ghetto and living to him-
lf," says Dr. Moffett. We have to mingle
know what is being felt, feared, and
stered. We have to listen to detect the
y of a world in pain, in misery, and in
ed.

eyond Our Own

We need to go beyond our own poor
ncept of the total earthly ministry and
anhood of Jesus. We need to rise above
e plateau of service and action in the
ea of human need where we seem to
ve stopped. We have emphasized the
imax of the ministry of our Lord—the
ucifixion, the Resurrection, and rightly
; but we have sadly neglected the
rlier part of His ministry which displays
is compassion and love for the physical
an wherever He found him and in what-
er condition He found him. We have
so neglected to apply many of the
achings of Jesus which have a universal
plication. We have failed to obey the
mmandments of our Lord Jesus as re-
rded in the Gospels. Brethren and evan-
elicals in general have been guilty at
ese points.

The crisis of spiritual need around the
orld must be met with the message of
ersonal salvation through Jesus Christ,
ıe Savior, but as the crisis of human
eed becomes more acute each day, Chris-
ans must respond with love and com-
assion to this also. It is not optional nor
s it unimportant. The times and circum-
tances demand that we take a critical
ook at ourselves and the church. We
ıust ask the question, "Do we really love
he Word?" And more critically, "Do we
ove part of the Word or all of it?"

I am aware that I am treading upon dangerous ground and tramping upon sensitive evangelical toes when I speak of Christian responsibility for human and social concern. I gather from history that others have come close to being "burned at the stake," at least scorched a bit, for speaking in a related fashion. But what does it matter? Jesus was not concerned about being tagged with a label by those who disagreed with Him. He was able to say, "I do always those things which please the Father." None of us humans can come near to such a claim, but we must have the courage to say what the Spirit of God prompts us to say.

A personal testimony at this point may help someone else who may be struggling with the matter of human, social need as he witnesses and ministers today. For several years there has been a struggle within my own soul. As I traveled to and inside Argentina, and to and in Nigeria, Africa, there was a growing concern for people, unfortunate, sick, without the basic things necessary for a simple existence. We are doing very little or nothing for them; so, with my Christian background in the Brethren Church I would say to myself, "These people don't know any better; this isn't our business, for our task is only to save their souls." Or at other times I would say, "This is another part of the world and another culture and you are not accustomed to seeing things as these people do." Often I thought that I was being too subjective and too emotional but could not dismiss the idea totally because the thought kept persisting —"This may be God speaking to The Brethren Church through you."

My ministry in the city of Dayton, following my years of experience with the Missionary Board, continued to be "plagued" with the same concern. There were so many people in the cities and in some parts of the U. S. A. with so many human needs; so, the search continued, reading and praying, seeking for the truth, the will of God as He would reveal it to me. Consequently, I find myself constrained to speak and press this point in this Ohio Conference.

Going back to the questions asked earlier, let me rephrase a bit and ask, "Do Brethren and evangelicals love the portions of the Gospels which deal with the ministry of our Lord in which He displays in actions His love and compassion for individuals and the multitudes?" If so, why do they not follow the teachings, commands, and the example set by the Lord Jesus? I think that many of them may be brainwashed. They read

their favorite Bible commentaries and say "that is good enough for me." Or perhaps they are afraid of the truth. Or perhaps this does not fit into their system of theology. They believe in Jesus as God in the flesh, but seem to play down His humanity. What does this do to their theology?

If Jesus had taken the attitude in His ministry which many evangelicals take concerning it, and if He had followed what they have preached as New Testament truth, He might have said to the sick, the lame, the blind, the needy on the way to Jerusalem, on the way to the Cross, "I haven't time for these social things; my business is to teach and preach because I am going to Jerusalem to give my life for the sins of mankind." But Jesus didn't avoid people and their needs even on His last journey to Jerusalem. He showed concern for the physical man. He recognized the facts of human nature. He saw men as human, physical beings. He knew them as Masefield the poet said —"Neither saints nor Philip Sidneys, but mortal men, with mortal kidneys." They were flesh and blood men. He knew their total needs. He saw them as people. It made no difference who they were, He responded the same. "It must be added that our Lord's primary interest was not the shoring up of a sagging social structure, but the ushering in of an altogether new order."

All of what we have been talking about here was given a label some years ago. It was called the "Social Gospel." I believe, however, that this is a misnomer, as one evangelical writer recently stated. The idea certainly is not new. It reaches back into the Old Testament. If we "knock it" we are reflecting upon the ministries and messages of men like Moses, Amos, Hosea, Isaiah, Micah, Jeremiah, James, and John the Baptist, all champions of social justice. St. Paul and St. Peter, likewise, expressed words of social concern and they, too, would be called into question. The early Church selected God-fearing men to administer properly to the physical welfare of both Greek and Hebrew widows. They had that kind of social concern.

The American evangelists of the first half of the 19th century were strong in their passion for the welfare of humanity. Here is where the name "Social Gospel" had its beginning, says Dr. Timothy Smith of the University of Minnesota. It took its roots in evangelical revival and not in liberal theology, as generally suspected.

If one has the concern of the welfare of society at heart, does this mean that he does not believe in the death of Christ for the personal salvation of man? That he must deny the Resurrection and the second coming of Christ, and other cardinal tenets of the Christian faith? **No!** There does not need to be a denial of the faith "once delivered unto the saints" before one takes such a social position. We need to go beyond some of the suppositions of the past.

We must go beyond our present state of loving, beyond our present sense of love and compassion. Our love is limited and selfish. Ofttimes it is only for self and for the family. And yet, I am certain that within the family love could and should grow. Within the church there is love, but surely it does not exist as it should. Loving relationships are not always present as one would hope. Pastor and people do not always have the kind of love that contributes to an effective witness. Problems between the pastor and the congregation frequently are not met and resolved in a loving manner. As a result, both parties suffer and the cause of Christ is hindered. We need to go beyond our own kind of love to the kind of love that God displayed—He "so loved the world that He gave His only begotten Son." We must be open to this kind of love. We must want it and we must seek to cultivate it. We must ask God to supply us with a love for people because they are people—an agapao love, a Godly love. This is the kind of love that takes people for what they are; The brethren? Yes. The sinners? Yes. Jesus loved people because they were people, no angle involved. He didn't ask them first, "Where do you live? Do you love me? Do you speak Aramaic?" He just simply loved them.

I am convinced that a real love for people is lacking today. "Ethel Barrett tells about the young missionary who wrote home to her parents: 'Everything is fine here—except the natives.' What a terrible admission to make. This person liked the country . . the work . . but not the people to whom she came to minister. We smile at her lack of logic . . and yet you'd be surprised how easy it is to fall into this kind of thinking. It is very possible to become an efficiency expert . . a learned theologian . . and yet be a miserable misfit so far as loving and working with people is concerned."

The Apostle John speaks plainly when he says, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). What he says about loving a brother may be said about loving

eighbor. They may be one and the e, but at any rate the same principle lies to both. Jesus confirmed the fact we are to love our neighbors as our-es. The parable of the Good Samaritan ke 10:33 ff.) explains who our ghbors are, and at the end of it Jesus mands us to do for our neighbors it the Good Samaritan did for the man found in need.

ome of our problems may be that our ghbors to us have no faces but are souls. To be sure their souls must won for Christ, but we must think of m as "lost people" as well as "lost ls." We need to put faces on these ls. We need to realize that a soul is re than just a spiritual treasure—we d to realize that it lives in a frame of sh and blood. Shipmate Bob of The od Ship Grace in "The Log" tells about farmer who was approached by Chris-n friends and neighbors once a year—en the annual church revival was in-gress. But he never accepted the in-ation to attend the revival meetings. last, one of the Christians asked him y. 'Well, to be honest with you,' the mer said, 'I might come if these people owed any concern about me the other ty weeks of the year. All they seem be interested in is my soul, not me as person. . . .' "

Some of us are hearing a similar mes-ge from those in the dissident elements society today. They are looking for e and understanding. Will they find Will Christian people respond with o little, too late? History seems to show at our early Brethren people had a keen nse of love and compassion. Some of r older Brethren people have personally pressed this. In the pioneering days re in America they helped each other ear the land and build. They helped each ner in times of sickness and distress. d this compassion and love did not pear to have been confined to their n "in group" but reached out unto their ighbors. Perhaps they were not too far moved from the early years of the 16th ntury to remember the promise made by e founding fathers in 1708 "eight per-ns consented together to enter into a venant of a good conscience with God, take up all the commandments of Jesus rist as an easy yoke, and thus follow e Lord Jesus, their good and faithful epherd, in joy and sorrow, as his true eep, even unto a blessed end." Some-here we lost the trail, but we must find and show others the way.

"Love ever gives—
Forgives—outlives—
And ever stands
With open hand
And while it lives,
It gives.
For this is love's perogative—
To give—and give—and give."
—John Oxenham

Beyond Our Own

There are large numbers of people who are caught up in today's movements. They are trapped. What will happen to them? We must move out beyond our own traditional and conventional forms of ministry to find the kinds of ministries which will speak to the needs of specific groups. This will require flexibility, imagination, ingenuity, but most of all the help and guidance of the Holy Spirit of God.

Some of these approaches will not be possible within the walls of the church building or within any walled structure. They may have to be carried on out of doors in the parks, on the beaches, or wherever communication may be established. Brethren ought not wait until the time of harvest is past to find where and how and when to be specialists in the cause of Christ in a new and challenging era.

Finally, we must find a way to go beyond our own present means of communicating and sharing our experiences, our failures, our successes, our discoveries as Christians striving to grow in the new life in Christ. Pastors must discover such means for themselves. Lay persons must be willing to strike out with openness and honest desire in small groups gathered in homes with an open-ended approach, praying, studying, and sharing together. Once they begin, they must go beyond their own gathered groups to others, helping them to experience the joy and satisfaction found in this form of seeking.

I am certain that there will be both reaction and response to what I have said here tonight. We are not unaccustomed to this kind of action today, and we are learning that it can be a means of a new awareness and a new approach to greater fulfillment.

I have the following recommendations to make. Some of them are made on the background of my message tonight.

Recommendations

1. That we memorialize General Conference to give attention to the matters of poverty, the race conflict, human rights, discrimination, injustice, and other related problems that affect the welfare of human individuals in the USA and other parts of the world in this time of social revolution; and that districts and local congregations be advised of legitimate ways in which they can deal with these matters.

2. That in our local congregation we take a new look at the world in an effort of honesty, seeking to see it as God sees it; loving it as God loves it, and finding concrete ways to witness our love as salt and light, which we are meant to be; and that we expand our witness in our local communities to speak to the problems involving injustice, human rights, poverty, peace, discrimination, etc. to the glory of God.

3. That representatives of our churches become affiliated actively with one non-Christian organization in their communities—that is, one not specifically Christian, not just to evangelize it but to understand it and to have a meaningful contact with the non-Christian world in order that the church may make a real and not a counterfeit approach to human and social needs.

4. That we develop varied ministries of a people-to-people nature that will take place outside of our churches but in our communities dealing with persons caught up in drug movement, excessive use of alcohol, juvenile vandalism and crime, illegitimate sex, pre-marital pregnancy, etc. in an effort to minister to the whole man—his body, his spirit, and his soul—where we are, in the areas of our influence.

5. That pastors and people of our churches cultivate a working relationship within their individual parishes based upon love for God and love for one another so that conflicts which may arise will be resolved through loving understanding, thus avoiding the destruction of the local congregation by division and/or making the pastor the scapegoat.

6. That we encourage in our churches the formation of lay groups for study, personal sharing of experience, and prayer which would eventuate in a more vital relationship with Christ and in loving compassionate action confronting the acute problems of the day with regard to lost and needy humanity.

7. That the Ohio District establish a policy of communicating to its churches early in the spring the major items of business to be acted upon by the District Conference in order that delegates representing the local congregations may be advised how to vote upon specific items.

First sanctioned crusade hits front pages

MALTA ROCKED BY EVANGELISTS

THE REFORMATION has come to the tiny island of Malta in the Mediterranean Sea.

Just back from the island's first series of sanctioned evangelistic meetings is layman Robert T. Seelye who told EP News Service, "Everything we did was a sensation, producing screaming headlines."

The historic crusade began in 1963 when Seelye read a **Time** magazine article about political problems of the Roman Catholic Church and prayed for open doors to the Gospel among the 325,000 people traditionally 100 per cent Catholic.

Seelye contacted Ray Lentzsch of Operation Mobilization in Whittier, California, urging him to visit the island. Lentzsch did so several times but was treated rudely when his intentions were made known. Still, Lentzsch was convinced that if someone moved in with a certain amount of dash and boldness a good work could be commenced.

In 1968 Robert Seelye found himself in Malta conducting meetings in a dingy hall where an average of 35 people attended service in a two-week crusade. Forty-five people turned to Christ—22 Maltese, the rest British besides one American soldier.

Seelye and team members of Operation Mobilization began placing ads in Maltese newspapers offering a Bible correspondence course. Inquirers were dire to write the layman at his USA address. Some 150 sponded. When a local post office box on Malta rented response greatly increased.

The most recent meetings were the first evangel services ever to be sanctioned by the government in history of Malta. Held in a lounge of the island's hotel, they drew an average of 75 people and 25 n decisions to receive Christ. Banner newspaper h lines announced each activity as team members books and Bibles door to door, preached, or distrib Gospel literature. The work was tagged, "the sec the evangelists," and the subject of justification by f without works was hotly debated in the news colu of various papers.

Bibles are now for sale openly in Malta. Nationals beginning to study the Scriptures for themselves, Se reports—"a first in that area." He adds: "There a number of red-hot born-again Maltese men ready preach at a moment's notice. We believe God has be a work that will be quite large in future years." S 1,000 are enrolled in the Bible correspondence cours was Acts 28 all over again when "the . . . people sho us no little kindness, for they kindled a fire and rece us every one, because of the . . . cold."

MISSIONARY NEWS

Latin American Congress on Evangelization

WHEN MORE than 900 delegates from all the Latin American countries as well as from the Hispanic-American communities in the United States gathered at the International Fairgrounds in Bogota, **The Brethren Church** was well represented at the Latin American Congress on Evangelization. **The Brethren Church** in Argentina sent Pastors Ricardo Rivero of the Nunez Church and Tomas Mulder, Director of the Bible Institute of Eden, and John D. Rowsey represented the Brethren Church in the States.

The delegates, chosen by national and/or regional committees, came from the widest possible span of denominational and mission interests within a conservative theological framework. It was estimated that Latin Americans outnumbered North American missionaries about 5 to 1. Most of those missionaries who were there were probably chosen by their local and/or national committees on the basis of their acceptance as leaders in their particular countries or their denominational representation. There was a total of 66 Argentine delegates in attendance.

The U. S. Congress on Evangelism held earlier in the year at Minneapolis, Minnesota, had been well attended by representatives of **The Brethren Church,** also. These area Congresses are the outgrowth of the Berlin Congress and are prayerfully expected to spark a great evangelistic outreach around the world.

The Latin American Congress on Evangelism, known by its Spanish initials, **CLADE,** was the first of its kind to be held in the southern hemisphere and surpassed the expectations of many mission leaders. For ten full days, November 21-30, the delegates re-assessed the evangelistic task under the theme "Christian Action for a Continent in Crisis." Reportedly it was the largest gathering of Latin American evangelical leaders ever to get together for the purpose of sharing their united concern for the evangelization of the continent.

President of the Congress was Dr. Carlos Lastra, a well-known Puerto Rican university professor, who served as Secretary of State in Puerto Rico under Governor Munoz Marin. Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, was Co-president and coordinators of **CLADE** were Efrain Santiago of Puerto Rico and Miguel Suazo of Guatemala. (Brethren will remember Dr. Clyde W. Taylor as Missionary Speaker at our General Conference, 1965. Mr. Santiago was The Billy Graham Crusade Director for the Ponce and San Juan campaigns in Puerto Rico in 1967 in which former Brethren missionary Rob Byler participated as choir directo

Perhaps the greatest innovation of the Congress is related to its ver location. In a country whose history has been stained with violence it would have been virtually unthinkable a few years ago to have held such a congress in Columbia.

On the first Sunday afternoon, amidst torrential showers, more than 9,000 believers marched dow the streets of the capital giving massive testimony of their faith in Jesus Christ to the city and in fact to the continent as a whole through the mass media.

Each country was represented the spectacular and colorful eight-block long parade to the ma plaza by its flag and distinctive dress. Local Christians followed th official delegates in a massive body with large placards identifying each evangelical church and denominational group in Colombia The principal newspapers of Bogot even carried favorable front-page picture coverage of the historic ev and reported on the deliberations during the week.

The Congress opened November in the spacious facilities of the International Fairgrounds with an impressive and colorful inaugural service. More than 1,600 persons made up of more than 900 delegat from 25 countries together with a large number of Bogotanos listene attentively as Dr. Clyde Taylor, Co-Chairman of the Congress, introduced the members of the executive committee to the vast audience.

A colorful procession of flags representing each country was accompanied by the enthusiastic singing of several national anthem the crowd applauded. Special music arrangements for both voices and instruments added a note of



Tomas Mulder at the left with Ricardo Rivero's head showing, left of woman. John Rowsey was on Mulder's right and "off camera."

exquisite beauty to the inaugural ceremony.

Delegates from other countries were warmly welcomed by the Evangelical Confederation of Colombia via its president, Reverend Josue Salazar. A response on behalf of the visitors was given by Dr. Benjamin Moraes of Brazil.

The principal address was given by the Congress Coordinator, Reverend Efrain Santiago, evangelical pastor and Secretary of Social Service for the Puerto Rican government. In his inaugural speech Reverend Santiago traced the social and political history of the continent relating it to the spiritual and religious development through the centuries. He emphasized the necessity for evangelicals to preach the message of Christ backing up this proclamation by active participation in the struggle for a solution to the complex social problems of Latin America. Throughout his discourse warm expressions of approval were shouted out by the warm-hearted audience. The service was concluded in prayer by Argentine evangelist Fernando Vangioni of the Billy Graham Association. (Fernando Vangioni was a guest at our General Conference in 1960 and is evangelist speaker for **CAVEA,** the radio ministry in which we cooperate in Argentina.)



elegates at Congress with Pastor Ricardo vero to the extreme right. John Rowsey was left of Ricardo and again "off camera."

Positive Note Characterizes Congress

The sessions were indicative of the fact that conservative evangelicals of the continent were seriously facing up to today's theological and social problems.

Following the Bible study given by Reverend Ruben Lores of Costa Rica, Dr. Jose D. Camacho of Puerto Rico presented a paper on "The Theological Bases for Evangelization. He began with a consideration of what evangelism is and with insistence urged his audience to rediscover its true meaning in the light of the Scriptures. He pointed out that our theology will determine our evangelistic action or the lack of it.

He explained that though it is true that the Gospel is simple, this does not mean that it is in opposition to a dimension of profundity and mystery. He analyzed with eloquence and depth various subjects, such as "The Gospel and Revelation," "The Gospel and Proclamation," and "The Gospel and Redemption." He then related the historic Jesus to the Christ of the Christian faith and in passing pointed out the demythologizing theories of certain modernist schools of thought. He concluded his message with an analysis of the theology of evangelism face to face with the urgent needs of contemporary man.

In the afternoon Reverend Paul Finkenbinder, of Los Angeles, affectionately known in Latin America as "Brother Paul," spoke forcefully on the problem of communicating the Gospel.

In the evening session, open to the public, Argentine pastor Osvaldo Mottesi challenged the audience with a message on renewal of the church in Latin America. In his vibrant discourse, received with warm acclaim by his audience of more than 2,200, with ruthless honesty he analyzed the church of today. In graphic terms gripping the hearts

of many listeners, he put his finger on various open wounds within the church which cannot be ignored by this Congress.

Altogether twelve position papers were presented in Spanish or Portuguese by other well known Latin American leaders such as Arnoldo Canclini of Argentina, Sergio Garcia of Mexico, Antonio Elias of Brazil. Peruvian Samuel Escobar produced what may turn out to be the strongest impact upon the delegation with his position paper, "The Social Responsibility of the Church."

Escobar Strikes New Chord

Escobar began by pointing out that the very fact that he was assigned such a topic indicates a certain maturity in the Latin American Church. Not too long ago, almost any social action would have been identified with liberal theology. Things have changed now, however. Today, no one believes that a concern for the social dimension of the evangelical testimony implies a departure from the fundamentals of the Gospel.

In a brief historical survey, he used a quote from Charles Erdman, one of the authors of **The Fundamentals,** the series of essays which gave birth to the term "fundamentalism." In 1911 Erdman wrote with deep social concern, protesting against "those who feel very comfortable with their orthodox preaching, although they know very well that their wealth comes from underhanded business methods, and oppression of the working class. One can be an outlaw and a social pirate and still believe in the virgin birth and the resurrection of Christ."

After a learned description of several historical stages which we have passed through, the speaker concluded that today we live in a revolutionary age. The pressure of the masses cannot be contained. Here the extremists find fertile ground. Economic formulas which offered by our Anglo-Saxon brethr are inadequate for such an explosi situation. We are being taken by surprise by questions for which we have no answers. Our young people are searching for them elsewhere.

Evangelism is **one** of the tasks of the church, but not the only on It is the principal task, but it sho not cause us to be blind to other urgent tasks: the teaching of the full counsel of God, corporate worsh common service, and that kind of a relationship with the world whic will make of the Christian commun a visible testimony of the work of the Spirit of God in man.

Evangelicals must seek the mea of incarnating their faith in the Latin American context. Without incarnation there is no true evangelism. Lack of incarnation r the risk of making of the Gospel a middle class ideology which does not communicate to the Latin American man.

As a church we are not called to form a platform or a political part Escobar states. If we consider our social responsibility as service we will avoid falling into the error o trying to arrange conditions so th we can impose the Gospel from abo

Society is more than the sum of its individuals. The most urgently-needed social changes in Latin America will come not only from changed individuals, but also from changed social structures. In both, evangelicals find a challenge to their Christian testimony.

We should not expect to constru the Kingdom of God here on earth nor should we look toward a Christianized society. According to Escobar, our hope is eschatological but at the same time our service and testimony are signs of this hope and the lordship of Christ in c lives.

Escobar's challenging call for service to our Latin American

ighbor as a part of our Christian stimony received an unusual and thusiastic standing ovation from audience which could not contain emotion at that point. One legate from Chile, with tears his eyes, said, "Today a new phase my life has begun—it will be a life nich gives the proper place to cial service."

CLADE was a "first" in many ays. It was the first time that Latin nericans from such a wide versity of backgrounds had come gether for the specific purpose concentrating on the evangelical perative. "Unity in diversity" uld well have characterized their liberations. There was no doubt to that which united them.

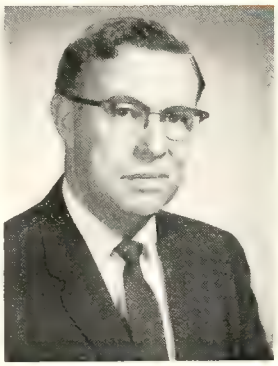
The carefully written 2,000 word Evangelical Declaration of Bogota" as a "first," also. It reflected the cisive thinking of the authors of e positional papers together with e view of the delegates on each bject. After each paper was ven the general assembly divided to 25 workshops to discuss the aterial presented and to draw up ecific recommendations. These were en incorporated into the consensus cument. The Bogota Declaration as adopted at the final general ssion.

In the final sessions on Saturday, r. Carlos Lastra, co-chairman the Congress, presented an rganizational plan for the systematic vangelization of the continent in the ext three decades if Christ tarries is coming. The program includes ational and regional congresses to e held in each geographical area the western hemisphere, with an ternational congress on evangelism very seven years.

Following his presentation and a uestion and answer period the ssembly was divided into caucuses ccording to geographical areas. elegates to a provisional rganizational committee were chosen y the caucuses and a tentative metable for national and regional activities set up. These were to be subsequently ratified on the local level. The final acceptance of the organizational projection and the provisional regional nominations was voted through by the general assembly with little or no dissenting voice.

There is no question but that conservative evangelicals took a long step forward at Bogota. One which in the future will probably even surpass the expectations of the delegates themselves.

INGRAHAM to visit India



THE General Secretary of the Missionary Board, M. Virgil Ingraham, leaves January 2 for an administrative visit to India. The board, while in session during General Conference last August, commissioned him to join Rev. K. Prasantha Kumar at Rajahmundry to take the initial steps for establishing a Brethren mission in South India.

Secretary Ingraham and Rev. Kumar will initiate proceedings for obtaining legal status for the work, and will set up the administrative procedures for operation of the mission there. Rev. Kumar has been designated National Director of the organization which will be known as the Brethren Bible Mission. The mailing address is as follows: **Brethren Bible Mission,** P. O. Box 64, Rajahmundry, Andhra Pradesh, India. Postage is 25¢ per half-ounce.

Rev. Ingraham expects to visit other evangelical missions while en route, and plans to return to the U.S.A. on February 6, in order to report progress of the undertaking to the Board while it will be in session at Ashland on February 9-11. The prayers of the Brethren across the brotherhood for the Lord's leading in this new venture of faith is earnestly requested.

"HAPPENINGS" AT BRETHREN HOUSE

THIRTY-THREE neighbors of Brethren House in St. Petersburg, Florida, gathered on Thanksgiving morning to express their thanks. The twelve adults and twenty-one children sang hymns and heard a meditation by Pastor Lersch.

A special feature of this service was the time spent in expressing "thank yous" by individuals to others present. Then in closing the group joined in a litany of Thanksgiving to God they themselves had composed.

Anticipating the celebration of Christ's coming, activities at Brethren House during December will focus on the Advent season. Each afternoon after school the twenty-five to thirty young people who come for creative expression and play may hear a tape-recorded Advent story. This story will complement a decorated star placed that day on a small Christmas tree.

After hearing the story, the children may print or draw something it suggested to them.

Sunday nights at Brethren House have featured suppers for families of children who attend morning worship services. After the meal, the children's Chu School teachers (Mrs. Joseph Tracy, Pastor Lersch Mrs. Lersch) share with the parents the lessons children have been studying. Each week two diffe families come with the teachers and pastor. This all ample time for parents and teachers to get acquaint

"Teen meetings" continue on Monday nights at Br ren House. Neighborhood junior and senior high dents come for discussion and games. Pastor Ler meets with this group and talks with these young pe about topics they choose.

On Wednesday evenings parents in the commu come for discussion about child-rearing. **Between Par and Child** by Haim Ginott is the springboard for th idea-sharing sessions. Pastor Lersch leads.

In addition to the family suppers on Sunday night December, the W.M.S. group will meet and the Chu School plans to sing Christmas carols at a nursing ho

—By Reverend Phil Lersch

Building a "foretaste of heaven"

"MR. CONFUSION" AGGRANDIZES

WHEN DENIS MICHAEL ROHAN was arrested in Jerusalem for setting fire to the Al Aksa Mosque, authorities found on his person a copy of The Plain Truth magazine, periodical of Herbert W. Armstrong published in Pasadena, California.

No connection between the arsonist and Armstrong's huge enterprise of the radio preacher was established, but attention was focused briefly on the luxurious and burgeoning establishment of the former advertising executive in Pasadena.

Each week Armstrong's warnings of doom and befuddling doctrines reach an estimated radio audience of 40 million people. The program is produced at the lavish quarters of Ambassador College, official sponsor of Armstrong's "The World Tomorrow." It is heard over 38 TV stations and 229 radio stations in North America in addition to overseas outlets.

Herbert W. Armstrong, succeeded on the air by his son Garner Ted Armstrong, 39, operates his vast broadcasting, publishing and educational program on an annual budget of $34 million. Armstrong founded in 1934 at Eugene, Oregon, the Radio Church of God, his own denomination whose title has since been shortened to The Church of God. The Armstrong sect reports a baptized membership of 50,000 people, 167 local churches and 360 ordained ministers.

Armstrong, often called by evangelicals "Mr. C fusion," is perhaps best known as an exponent of Ang Israelism—the belief that America and the British ha replaced the Jews as God's "chosen people." Proof his tenet, Armstrong says, is noted in the Hebrew wo for covenant: "berith." The word for man is "ish." Th he says, " 'British' obviously means 'covenant man.'

The plush offices and gorgeous ground of his A bassador College headquarters accommodate 700 s dents. They are part of a current $22 million expansi program intended to give residents and visitors a fo taste of what life will be like in the future when all mankind lives according to God's moral code.

As do the Seventh-day Adventists and other simi groups, the Church of God (one of several denomi tions so named) observes Saturday rather than Sund as the day of worship. Members reject the doctrine the Trinity because, they say, it was "developed af the death of Jesus." The term "Easter" is also outlaw

"The World Tomorrow" offers little more than d warnings and questions and leaves the listener at on excited and confused about exactly what can be pected of the future. Yet donations pour in and t faithful pay and there's not a word of solicitation.

CENTRAL DISTRICT LEADERSHIP SEMINAR

REPORT

February 21 - 22, 1969

Davenport, Iowa

r:
Central District Church Leaders
A. Pastors
B. Moderators, Vice Moderators
C. Secretaries, Treasurers
D. Pulpit Committee Chairmen
(By invitation of the Central District Moderator)

onsored by:
Central District Executive Committee (1968-69)
Chairman: Mr. Harlan Hollewell, Moderator

ecial Guest:
Rev. Smith Rose, Executive Secretary of Central Council

rpose:
1. To have an exchange of programs and problems of the local churches.
2. To discover programs and plans of the denomination that will effect the local church . . . telling local leadership, so they know the program.
3. To express freely concepts of Brethren doctrine and allow the right to question them.
4. To find out how other Brethren are doing things.
5. To share workable programs and to expedite the work of God's kingdom through a more efficient effort.

Our seminar began with a dinner at 6:30 p.m. on riday and continued until 10 p.m. We met in a room at restaurant near the motel where we were all staying. fter the meeting we all retired to our motel for a time rest and sharing. We resumed our sessions the next orning at 8 o'clock and closed at 11:30 with lunch.
The following notes were recorder from our meeting. is in no way complete or representative of all the inking shared, but will give you who are interested e topics discussed and perhaps a few ideas to ponder. his seminar was in no way legislative but for the romotion and understanding of the methods and mind the Brethren. It was love time for the Brethren; for we love to talk, to share, and to think. We even succeeded in the area of loving to listen and understand our brothers who do not see with our eyes, hear with our ears and think with our minds.

This is a report; let it stimulate. It is great to get the leadership of local churches together and have a dialogue.

Summary of Leadership Seminar (in brief)

Church Discipline—Discipline is needed; not punitive, blasting condemnation, but confrontation of the set apart life of a Christian. This was referred to the District Deacons (will be discussed January 1970).

Divorce and Remarriage—Some say to set the policy by church action, others suggest requiring counseling sessions. No conclusions were reached because of the nature of the problem.

Use of the Church—Rules are best set for the use of church facilities. This should be applied across the board with no exceptions. The pastor should perform all the pastoral services of the church. There is a need in all of our churches for access to the chapel or worship area at all times of the day.

Membership Requirements—

Roll Revision—Deacons should be in charge of an annual revision.

Doctrinal Requirements—Triune Immersion, Triune Communion and confirmation are required. Incomplete attention or education was suggested as a problem with triune immersion, if and when it is a problem.

Pastor's Instruction Class—It should not be an automatic school to build the church rolls but to be a tool to inform more deeply of the Christian life and its expression through the Brethren Church. This type of instruction is needed—if it has to be required to get it instilled into our people, then requiring it may be the answer.

Attendance or Service—Attendance or serving on committees is not necessarily involvement.

Tenure—

Pastor—A longer call gives depth to the church's ministry and also the ministry of the pastor. Salary should not be the determining factor in a call; this should be set through Finance Committee and/or Official Board. Salary guidelines are available from denominational offices (Central Council).

Officers—It seems to work in the best interest of the church if tenure is limited. Three years was the consensus.

Deacons—They are ordained for life, but suggestion was made that **tenure of service** be defined by periods. A training or probationary period was also suggested.

Pastoral Relations—A solid, confidential committee that can honestly assess the work of the church is very important. Such a Pastoral Relations Committee can keep a lot of problems from being blown out of proportion or harm the work and witness of the church. The **wife** of the pastor is very important, but is not to be included in the negotiations when extending a call. She should be given consideration because she is in a unique position. She is first of all a wife and mother.

Finances—

Collection—We should acquaint people with the budget needs and count on their conscientious response for fulfillment. Pledges are not generally asked. A need to double check the collections was emphasized.

Stewardship emphasis and envelope system are needed for keeping the monies coming in. Consensus seemed to be that pastors should not see financial records of individual giving.

Budget—The unified budget is gaining wider usage. It is overall a good program but needs to be watched so there is a unified emphasis. Otherwise it may become lopsided.

Disbursements—They need to be more promptly remitted. This is not usually a problem locally but too often true of benevolent disbursements.

Memorials—These funds should be kept separated, closely recorded and displayed. Brethren Home Mission Revolving Fund is an excellent depository for these funds, and they are working for the Lord.

Incorporating New Leadership—Assistantship is nee for best results. Leadership training was sugges Standards for Sunday school and church offic need to be set. Non-members involvement sho be decided by blanket policy. Consensus seemed be that non-members are not allowed to hold lea ship or teaching positions usually.

Ushers—An important office that creates first pressions. They should be guided and given traini

Nominating and Elections—Elections have been rule, but appointment of officers was discuss Nominations from the floor are felt to be absolut necessary, but there is a chance at times tha Nominating Committee's work is negated.

Pastor and Moderator should be ex-officio Nominating Committee. The use of a Plann Committee was suggested to aid the Moderat Nominating needs to have openness and vision placing names on the ballot. A plan was introdu where the Vice Moderator is Official Board Cha man, which involves him more than in the past.

Reports—Reporting is a problem that needs closer att tion. Written reports are a more efficient and def ite means than oral. It helps reporter and recipier Board meetings are less likely to wander aimles if reports and agenda are well prepared.

Acquiring a New Pastor—The trend is to intervi candidates and possibly past/current congregatio he has served. This is followed by a fellowship ty get together. Trial sermons should never be us as a sole means in choosing a new pastor. **Church should contact only one man at a time! Pasto should consider one church at a time!** The Min terial Examining Board should be consulted wh non-Brethren are being considered. Central Coun Office could serve as a clearing house when a p toral change is being considered.

Denominational Involvement—

Memorializing Conference—Any congregation m petition District Conference about any issue f decision, before it is presented to General Conf ence.

Pondering Points—Are boards operating the chur instead of true congregational government? W tend to pay our way out of involvement, but r place it with nothing. If viewed as an extension arm of our total commitment, then we should involved as much denominationally as we a locally.

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

A PERSONAL TESTIMONY

by PAUL CONANT

IRST, allow me to preface my paper by saying that I think the l to the gospel ministry is a emn call and a great sponsibility, not only to God, t to fellow man.

I suppose God's working with me a little more dramatic than some. vas never too interested in church, fact, I was never in a church more an two dozen times beore I was 21 ars old. My conversion to Christ s October 1954 while in the U.S. r Force. In a discouraged state mind, I attended the evening apel service at Johnson Air Force se, Japan. It was here that I ard the gospel message for the st time and accepted the lvation that is in Christ.

I did not think about the ministry o seriously because I did not have e qualifications. The most onounced thing was that I had t finished high school. On the her hand, there were events in my e I could not escape. When I as two years old, I had a fatal sease and was given no hope living, yet in God's providence, survived. In 1954, I was taken to e Base Hospital three days after nversion. It was discovered I had inal meningitis, another serious sease. Once again in God's ovidence, I survived.

It took these events for God to ad me into the ministry. Being a gh school drop-out, I had very ttle encouragement. A physician ld me I would never make it rough college because the high mperature (often 105.6 and above) ad undoubtedly damaged my brain ough to impair my ability to learn. At times, I thought he was correct. The first semester at Bible College, I made a D- average. However, when God leads, one follows and trusts the results to Him. The second semester, after prayer, I came up to a C and have been holding a B since.

After I was out of the service, I obtained a good paying job, with little work. This job was at night and did not require all of my time. I had time to read the Bible and pray. Like Elijah, it was not a wind, or fire, or earthquake, but a still small voice saying, "Are you going into the ministry or not?" I knew I had to make a final decision then.

The first thing was to finish high school. I had taken the General Education Test while in the Air Force. I needed one semester to finish. I attended my home high school and graduated in 1956 at 21 years of age. I then attended the Assembly of God Bible College in Springfield, Missouri and graduated in 1960 with a B.A. in Bible. I started at Ashland Seminary in 1965 and will finish in 1970.

This is, in brief, the events and circumstances that led up to and surround my call to the ministry.

This explains why I am in the Christian ministry. God took a man doomed for failure, discouraged and possibly a future alcoholic and gave him a vital, meaningful Christian life. I feel people today, especially young people, are looking for something real and vital in their lives. I found it in Christ and want to share this with others the best way I know how.



What Makes Them Grow?

— a review of "The Ten Largest Sund Schools" by Elmer R. Towns (Gra Rapids: Baker, 1969, paperbac $1.95).

ELMER TOWNS, associate Professor of Christian Education at Trinity Evangelical Divinity School, Deerfield, Illinois, like many evangelicals, has been searching for the key to Sunday school growth.

Why do some Sunday schools grow in attendance at fantastic rates to unbelieveable sizes, and others stagnate? Some Sunday schools reach a vast number of people, win hundreds to Christ, and have a large teaching ministry. Others seem to die in the delivery room. Why?

Many churches which seem to possess all the ingredients necessary for expansion remain static year after year while other less likely congregations show significant growth. Why?

These are just a few of the questions with which Professor Towns grapples in his study of the ten largest Sunday schools in the United States. By questionnaire and first-hand investigation the author sought to uncover "the secret to Sunday school expansion."

The book includes case studies of each of the ten largest Sunday schools and in each case seeks to isolate those factors which have made the most important contributions to that church's growth. Similarities, differences, and contrasts are noted and in some cases evaluated.

The last three chapters attempt to outline: (1) "The factors causing growth based on the church program," (2) "Factors causing growth based on the Sunday school program," and (3) "Methods of Research."

The final section of the book (ten pages) is devot to a listing of the "Statistics of America's ten larg Sunday schools." These statistics are the results of questionnaire containing the ten churches' responses over 520 items. They are most interesting and in ad tion to the Sunday school, they offer revealing inform tion in capsule form about each of the churc ministries.

The reader should heed the author's warning not "immediately attempt to apply some of the principle uncovered in this study. These principles may be va only in their original context and their indiscrimina application outside this context could be an invitati to disaster.

It is my opinion that **The Ten Largest Sund Schools:** and What Makes Them Grow, should be re by pastors, superintendents and committees on evang ism. Perhaps the greatest value of the book lies in forthright presentation of the facts. The sheer impa of these facts is bound to inject the reader with ne vision and to convince him of the necessity for develo ing an effective church-centered thrust in education evangelism.

COMING SOON — BQ
Watch for Details

"ONCE ON A BIBLE STUDY NIGHT"

(a page from the Preacher's Diary — Crestwood Brethren Church)

WAS a bright fall day as red Chevrolet—Indiana 0C 6961—eased out of the drive at 1146 Gary Court unwind 70 miles of blacktop between Elkhart and t Wayne in its twice-weekly run. A quick check cated all necessary equipment aboard—tools for ir repairs in the trunk. An assuring pinch of the her briefcase on the front seat assured me that the pons and ammunition were there—a Bible for the ning Bible Study and invitations to be distributed in stwood inviting people to our new church at 1630 namon Street. My name's Lowmaster, I'm a acher.

By-passing the traffic of main street we took a side d out of Elkhart, slipped past Dunlap on a side road the east and soon were in Goshen. A quick check at edge of town assured us that the "Goshen Brothers" re still in business. As we left Goshen the speed-eter of 20C 6961 crept up to 65 and hung there tionless for an hour as Benton, Ligonier, Wolf Lake, nmel and Churubusco slowed us momentarily. After hour, Fort Wayne could be seen in the distance. We ned east on Washington Road to avoid the By-pass ffic, and in 5 minutes were pulling into the drive at 30 Cinnamon. It was 3:10 p.m.

Opening the brown briefcase I took out the ammuni-n—200 gleaming yellow rounds with the following ssage (in part): "We are pleased to announce the ening of The Crestwood First Brethren Church, 1630 nnamon St.; A community church for the people of estwood—Fundamental in its faith—Within walking tance—Interested in serving you." After prayer that ch message would reach its mark I started up Bay rry Street, Tulip Tree Road, Red Bud Lane, Oleandar reet, Mimosa Road and back to Tulip Tree and then the church. It was now 5:30 p.m. Changing clothes d getting tools I set about to put new upholstered ats on 8 chrome chairs to be used in the Youth De-rtment Sunday School Class. Two chairs completed d it was 7 p.m. Must change clothes and get ready r Bible Study.

The people began to arrive, there were seven present; e Eichers, Carson Gould, three of the Troup family d Miss Zent from Roanoke plus myself. We talked while of the need for wall lamps in the sanctuary d upstairs class rooms, how we could get carpeting for the nursery, supplies for Sunday school and need for visitation. Then, with prayer for guidance we studied James' Epistle—"But let patience have her perfect work, that ye may be perfect and entire wanting nothing" (James 1:4). We concluded our study with prayer in which most participated.

At 8:50 p.m. all were gone. I gathered my briefcase and tools, turned back the heat, shut off the lights, locked the door and soon the lights of 20C 6961 were shining northeastward through the darkness. Nearing the frozen custard stand on the south edge of Churubusco, the sign looked inviting and the red Chevy instinctively turned in. Two cars were parked in the shadows. Three men were facing two young men—about 19 or 20. I could see the biggest one had a gun. He said, "Come on, come on and I'll shoot you right in the —!" He then began to beat the other, pounding his head repeatedly against the top of the car. I ran inside to call the police—no answer! I saw the red Ford begin to drive away—got his license number! I hurried the four blocks to the police station—no one there. There was a bar next door—I found the "on-duty" policeman playing cards in a room at the rear of the bar, just as I saw the two boys who had been beaten coming. I said, "you'd better get out here; there is a man who was threatening some boys with a gun." We went next door to the Police Station. The boys came in and reported between cursing, what had happened. "It was some S - - of B - - - -'s from Noble County," they said! The cop said, "Do you want to enter a complaint?" They said, "Naw, they've gotten away now!" I said, "If you don't do something to stop this kind of stuff, they'll just get bolder. I'll be a witness to what I saw." The officer said "That's right." I said, "I have the license number." The boys said, "O.K. We will sign the complaint."

"I'll contact the Noble County Sheriff and have these fellows picked up right away. If they have the gun in the car, they'll get the book," the officer said. "Well, you don't need me any more," I said, "I'll be on my way. Here's my card if you need me again."

20C 6961 headed northwest through the night. It was 50 miles to home and bed. It was almost 11:00 p.m. WJJD was just signing off in Chicago. Me too, I'm Lowmaster—I'm a preacher. Thanks for joining with us on a Bible Study Night at Crestwood. Thanks for taking us as your Youth Project for 1969-70!

Challenge Budget Goal for 1969 - 70 — $13,100

includes

Projects for Ft. Wayne and India

GOSPEL LIGHT'S VBS 1970 COURSES

HAILED FOR "DISCOVERY / LEARNING" METHODS

"Discovery/Learning techniques, as described at the National Sunday School Association 1969 Seminar, are effective and up-to-date for a scientific age, and are a key feature of G/L's Vacation Bible School materials for 1970," according to VBS Editor Betty Pershing.

Complete, separate 10-day and 5-day materials are available.

G/L's new "discovery" VBS, entitled "Discover Christ Where You Are," involves lessons which set up situations in which students of all ages are encouraged to "discover" answers for themselves—through Bible study, individual thought, self-examination, and group discussion.

"Youngsters don't just **accept,** nowdays," stated Miss Pershing. "They live in an age built on discovering, and discovering their own answers give lesson truths more meaning. G/L's VBS," she added, "involves all students in 'guided discovery' through activity, Bible research, individual and group thinking and doing."

Many New Materials

In addition to established courses, 1970 will be highlighted by:

—**Entirely new courses** for Prekindergarten, Primary and Adult departments. For the younger ages, new KitKraft features daily projects correlated with each lesson.

—**New 3-D Visuals** with die-cut figures to illustrate Bible stories, are included with the new Prekindergarten course.

—**Unique new "shadow box"** visual aid, is featured in Primary Multi-media Visual Packet. Also featured: prism, magnet, leather, other articles for Bible-centered discovery/learning.

—**New Split/35 "Travel Strips."** Five new filmstrip kits have been added to the popular series, making ten in all. They will lead students through Bible land scenes during the VBS worship services.

—**Helicopter Treasure Hunt Contest** is a new way promote attendance and better learning throu mystery map, secret clues, hidden "treasure."

—**Sing-A-Long Record** for Prekindergarten and K dergarten use has guitar accompaniment, featu activities, songs, rhythms.

—**New Bible KitKraft** especially designed for P kindergarten, Kindergarten, Primary, Junior a Youth. All KitKraft for 1970 is "quality checke and is packed only in the popular and economi 4-Pak kits containing all essential materials four students.

—**New Attendance-Builder Kit** features expand illustrated booklet filled with tips; plus a varie of new promotional helps.

2-Year Cycle Saves Money

G/L's exclusive 2-year VBS lesson cycle can he churches save limited budget dollars through re-use many teacher's materials, visual aids and used partially used student books and KitKraft materia from 1968. Only Prekindergarten, Primary and Adu courses are entirely new. Most 1970 VBS materials w again be useful in VBS 1972. This G/L exclusive budg saving cycle, combined with G/L's 2-year departments described fully in VBS brochure, and new VBS filmstri

New Filmstrip, Brochure, Samples

Ethel Barrett's new VBS filmstrip, "Cry Down t Fire, Cry Down the Rain," is written to recruit a motivate Christian Education and VBS workers throug the inspiring Bible story of Elijah. Filmstrip is ava able for free use and return. Ten-day and 5-day Samp Kits and new color brochure are also available fro suppliers or from G/L.

—A G/L News Release

COMING SOON — BQ

Watch for Details

ISTERHOOD

ates' bait box —

by NANCY BATES

Y THIS TIME the holiday season is over, and perhaps even the happy spirits of Christmas are aring off. What now? What does 1970 hold for you, your Sisterhood? Has the Spirit also started running low there, too?

Each year many of us sit down New Year's Eve or w Year's Day and think about resolutions we want make; sometimes written down with the hopes that y will be remembered longer. Have you personally de any resolutions for this another year; or in your nuary Sisterhood meeting did you stop and make y resolutions for the society? Are they going to be pt? Let's stop and think for a moment. Why were y resolutions made at all?

At conference this year we heard that some people re trying to dissolve our Sisterhood and Brotherhood ganizations. Oh, what an uproar! We, who were at nference, went home resolved to do even greater ngs. We, the officers, are striving to do all we can get S.M.M. back to the enthusiastic "on-fire" organition it once was, but what a letdown we are finding some groups. One that I know about doesn't want to ise money, doesn't want to do anything unless it is n and they don't have to exercise their bodies or inds, whether it be for preparing a program or making me small gift for a shut-in. (Have we really become self-centered?) What has happened to the love we aim to have for God? One good resolution for Sisterods to make would be to forget self and show forth any and/or many ways the love we as Christians ould possess.

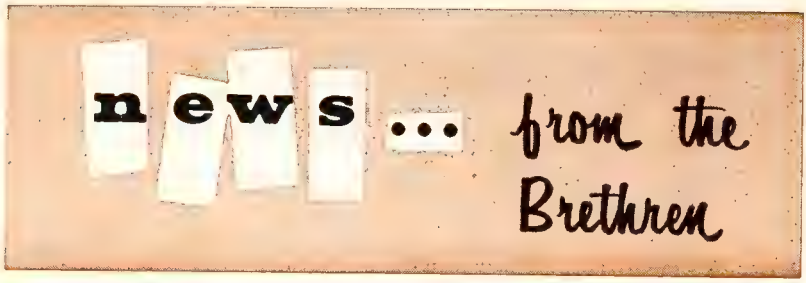
Should your faith in Sisterhood be faltering, I want tell you about our newest society. Our Vandergrift, ennsylvania church started a S.M.M. this fall. The st word we had was that they have 21 members and re so anxious **and** busy working on their "love projts" that they take more and more time each month complete their work. What has made them a success? irst, they have a leader who wants to help the girls, nd then they have girls who want to help others **and** ke the responsibility. This brings another resolution: at we as Sisterhood girls become **responsible**—responble for the work we do, the lives we live, the words e say and most of all responsible "children" of God.

Yes, girls, we each have a purpose to fulfill. We have "resolutions" to be made—as long as they are made with the intent of carrying them out through the New Year. May this be the purpose of us all:

To be a little kindlier
With the passing of each day,
To leave but happy memories
As I go along my way.
To use possessions that are mine
In service full and free,
To sacrifice the trivial things
For larger good to be:
To give of love in lavish way
That friendship true may live,
To be less quick to criticize,
More ready to forgive.
To use such talents as I have
That happiness may grow,
To take the bitter with the sweet
Assured 'tis better so:
To be quite free from self interests
Whatever the task I do.
To help the world's faith stronger grow
In all that's good and true:
To keep my faith in God and right
No matter how things go.
To work and pray and trust
Until the journey's run.
God grant me the strength of heart
Of motive and of will,
To do my part and falter not
This Purpose to Fulfill.

May each girl, each patroness, each society have a wonderful and blessed new year!

Reminder: The National and District dues are due by January 31. (National dues, $1 per member, sent to Donna Miller, 1846 Edmar Street, Louisville, Ohio, 44641, and District dues, 10¢ per member, sent to your own District Secretary.)



Hagerstown, Md. Rev. W. C. Benshoff has concluded his pastorate at the First Brethren Church in Hagerstown and has assumed the pastorate at the First Brethren Church in Nappanee, Indiana. The move was made the last week of December.

Howe (Brighton), Ind. Rev. John Long reports that the congregation has just recently purchased new pews, pulpit, classroom dividers, chairs and tables for the church. A dedication service was held on Sunday, November 9, 1969. Rev. Albert Curtright of Milford, Indiana, and former pastor, was the guest speaker.

Mansfield, Ohio. Rev. Spencer Gentle ended his pastorate at the Walcrest Brethren Church in Mansfield. Mr. Kenneth Sullivan, a student in the seminary has assumed the pastorate as of Sunday evening, December 28, 1969. The congregation just recently dedicated a new church building.

Smithville, Ohio. Rev. Dale Long, pastor, reports that on Sunday, November 2, 1969, a certificate of licensure for the Christian ministry was presented to Mr. Dale RuLon who is a student in the Seminary. His home church is Waterloo, Iowa; he is pastoring a Christian church in Sullivan, Ohio.

Goshen, Ind. Rev. Bradley Weidenhamer who has been pastoring the First Brethren Church since the first of January, 1969, ended his pastorate as of December 31. He has moved to the Jefferson community north of Goshen and will reside there.

Nappanee, Ind. Rev. William H. Anderson concluded his pastorate at the First Brethren Church the last week of December and has moved to Manteca, California, where he has assumed the pastorate at the First Brethren Church.

Lanark, Ill. Rev. Paul Steiner reports that on Sunday, December 14, 1969, new hymnals were dedicated in memory of Miss Ruth E. Diffenderfer who passed away almost a year ago.

Falls City, Nebr. Rev. Elmer Keck has assumed the pastorate at the First Brethren Church as of January 1. He concluded his pastorate at the First Brethren Church in Cerro Gordo, Illinois.

Tempe (Papago Park), Ariz. Rev. Duane Dickson ended his pastorate at the Papago Park Brethren Church on Sunday, December 28, 1969. He has assumed the pastorate at the College Corner Brethren Church in Indiana. Rev. Spencer Gentle will assume the pastorate in Tempe soon after May 1, 1970.

Tucson, Ariz. Rev. Clarence Stogsdill spent a week in services at the Bible Brethren Church of Glendora, California. This congregation is interested in uniting with our fellowship.

Weddings

ZIMMERMAN-RAPS. On Saturday, August 16, 1969, in the sanctuary of the First Brethren Church of Gratis, Ohio, Miss Roberta Zimmerman became the bride of Mr. Steven Raps. The ceremony was solemnized by the undersigned. Mrs. Raps is the daughter of our church moderator, Mr. Robert Zimmerman. The couple is residing in Germantown, Ohio.

Rev. William Walk

MORROW-SUMAN. On Satur November 1, 1969, in the sanctu of the First Brethren Church Gratis, Ohio, Miss Carolyn Mor became the bride of Mr. Bill Sun The couple is residing near Ea Ohio. The ceremony was solemn by the undersigned.

Rev. William Wal

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BOYER-GRUSH. Miss San Lynn Boyer became the wife of William Grush on September 6, 19 at the Vinco Brethren Church w Rev. Robert Cessna and Rev. Jos Hanna officiating at the double r ceremony. Parents of the couple Mr. and Mrs. Leroy H. Boyer Mr. and Mrs. Harry Grush.

Rev. Joseph Hanna

Memorials

KEADLE. Mr. Ralph Keadle, charter member of the First Bre ren Church of Sarasota, Flori passed away on Monday, August 1969. Rev. Fred Vanator and M Steve Swihart officiated at the s vice.

Rev. J. D. Hamel, Pastor

* * *

BEEKLEY. Mrs. Orpha Beekle aged 94, passed away at the Bret ren's Home in Flora, Indiana, November. Her funeral was co ducted at the Home on Sunda November 23, 1969, with Rev. Cla ence Kindley of the First Brethr Church in Flora officiating. Co mittal services were conducted the Ashland Cemetery, Ashlan Ohio, on Monday afternoon wi Rev. Virgil E. Meyer in charge.

Mrs. Beekley was the widow Rev. Charles E. Beekley wh passed away in 1924. Chaplain E gene Beekley of San Antonio, Texa is a son. She is also survived by daughter.

She was a member of the Fir Brethren Church (Park Street), Ash land, Ohio.

Gladys Flora

* * *

BRANDENBURG. Mrs. Bessie Brandenburg, aged 75, died sudden on Monday, September 29, 1969. Sh was a member of the First Brethre

rch of Gratis, Ohio, for many 's. Services were in charge of undersigned and interment was he Fairview Cemetery, Gratis, o.

Rev. William D. Walk

* * *

ECK. Mr. Mahlon E. Peck, aged passed away at his residence on urday, November 1, 1969. He was nember of the First Brethren ırch of Falls City, Nebraska. uneral services were in charge Rev. Dale K. Westadt, interment ; in the Maple Cemetery at em, Nebraska.

Twila Lemmon

FLORA. Dale Flora, aged 74, passed away on Friday, November 14, 1969. He was a charter member and a Deacon of the First Brethren Church of Denver, Indiana. Services were held at the church with Rev. George Hapner officiating and place of interment was in the Greenlawn Cemetery, Mexico, Indiana.

Mrs. Marlin Roller

* * *

PARSONS. Mrs. Sadie M. Parsons, aged 94, passed away in the early part of November. She was a member of the Whitedale Brethren Church of Terra Alta, West Virginia.

Mrs. Melvin Slaubaugh

MEMBERSHIP GROWTH

Sarasota, Fla. — 15 by baptism . . . **Hagerstown, Md.** — 5 by baptism . . . **Linwood, Md.** — 7 by baptism . . . **Washington, D.C.** — 2 by baptism . . . **Vandergrift, Pa.** — 5 by baptism . . . **Vinco, Pa.** — 3 by baptism . . . **Ashland (Park Street), Ohio** — 13 by baptism, 5 by letter . . . **Canton (Trinity), Ohio** — 8 by letter . . . **New Lebanon, Ohio** — 28 by baptism . . . **West Alexandria, Ohio** — 6 by baptism . . . **Mexico, Ind.** — 12 by baptism . . . **Waterloo, Iowa** — 2 by baptism.

World Religious News in Review

EW GROUP TO BOLSTER SSIONARY FILM MAKING

Wheaton, Ill. (EP)—Forty film ıkers have become the nucleus of new agency dedicated to the upading and strengthening of misnary films.

Called Mission Film Associates, e organization's first order of siness was the tackling of proction and distribution problems in e field of audio-visuals.

Tom Watson Jr., for five years lm Secretary for The Evangelical liance Mission and producer of ore than a dozen religious films, as elected executive secretary of e group.

Serving with him are James L. ohnson, executive secretary of vangelical Literature Overseas, as ce chairman; Jerry Ballard, Free ill Baptist Foreign Missions Socie; Ken Semenchuk, TEAM films; on Ross, Ken Anderson, and Mary atham.

IXON PRESENTED IBLICALLY INSPIRED OVIET STATUE

Washington, D.C. (EP)—The Pres-ent of the United States accepted miniature copy of a Soviet statue given him in recognition of his service as honorary chairman of National Bible Week.

The statue represented by the miniature is the only allusion to the Bible at the United Nations world headquarters.

The presentation of the statue by the Russian artist Evgeniy Vuchetich was made in a White House ceremony by W. Clement Stone of Chicago, national chairman of Bible Week, which will be observed November 23-30.

Stone, president of the Combined Insurance Company of America, explained that the statue was selected for the President because of his use of the scriptural passage referring to the conversion of swords into plowshares during his inaugural last January.

PRESIDENT'S BIBLE WEEK MESSAGE: 'TIMELESS WISDOM OF BOOK OF BOOKS'

Washington, D.C. (EP)—As honorary chairman of the 29th annual National Bible Week, President Nixon paid tribute to the Bible as a guidebook for living and said the future holds "great promise" if the historic lessons of Scriptures are heeded.

National Bible Week will be observed November 23-30. It is sponsored by the Laymen's National Bible Committee with the cooperation of the American Bible Society and the Catholic Biblical Association of America.

"It is most fitting that this traditional observance is to be held during the week of Thanksgiving," Mr. Nixon said in a prepared statement. "For as each of us pauses to reflect on the meaning of the Bible in our lives, we surely have some special instance for which to express our thanks to God for strengthening our faith through Holy Writ."

RELIGIOUS AGENCIES SUBMIT BRIEFS ON TAX EXEMPTION TO COURT

Washington, D.C. (EP)—Protestant, Catholic, and Jewish organizations have filed friend-of-the-court briefs with the U.S. Supreme Court arguing in support of tax exemption for church and synagogue property used for religious purposes.

The case was initiated by Frederick Walz, a New York lawyer. Owner of a vacant lot on Staten Island valued at $100 and taxed at $5.24 per year, he contends that his taxes are more than they otherwise would be because church property is exempted from taxation.

Rejected by the New York State Court of Appeals and lower courts, the case has been accepted on appeal by the Supreme Court, which dis-

missed similar challenges in 1956 and 1961.

"Mr. Walz goes to the heart of the matter by arguing that houses of worship themselves should not be exempt from taxation," said the Rev. Dean Kelley, and official of the National Council of Churches which filed one of the amicus curiae briefs.

While Mr. Walz contends that tax exemption violates the First and Fourteenth Amendments to the Constitution, the NCC contends the First Amendment's guarantee of the free exercise of religion "forbids taxation by the Federal or State governments of houses of worship or of other religious property used exclusively for religious purposes."

ASSOCIATION'S BAN OF A CONGREGATION AFFECTS ITS FORMER MODERATOR

Long Beach, California (EP)—The Long Beach-Harbor Baptist Association voted here to deny a membership petition of the International Baptist Church of Carson, thus excluding its pastor, C. Robert Tucker, from his seat as messenger. He was moderator of the Association for the past year.

The association's credentials committee recommended at the annual meeting that International Baptist not be recognized for membership because its constitution uses the term "New Testament Church" in regard to receiving members from other churches.

The philosophy of the "New Testament Church" accepts for membership persons who were immersed by churches other than Baptist churches. Mr. Tucher said that in receiving new members, his congregation looks at the applicant's individual experience with Christ and the practice of the particular church that immersed the person, Baptist church or not.

The constitution of the Long Beach-Harbor Association requires that "the doctrinal belief and practices of churches shall conform to the article of faith usually accepted by the Southern Baptist Convention of California."

The California Convention's constitution forbids the seating of messengers (delegates) from churches that receive members who have been immersed by any other than a Baptist church.

BILLY GRAHAM: NIXON SEES 'SPIRITUAL' QUALITY IN THE REVOLT OF YOUTH

Washington, D.C. (EP) — President Nixon "really believers there's a spiritual quality" to the current youth revolution, evangelist Billy Graham said at a press conference in the White House following the President's Prayer Breakfast October 22.

"I think he (Mr. Nixon) would think that in certain areas it (the youth revolution) may be misdirected, but that it is partially, at least, a spiritual quest that these young people are on," said the evangelist. He had addressed the breakfast attended by about 80 Congressmen.

"We must find the right formula to give them an opportunity to express this and to find what they are seeking," he added.

Mr. Graham said he had received a letter the other day from a "top leader" of the youth movement who told the evangelist that "what you're saying is absolutely right—our problem is a spiritual one. . . .' "

"And I think the President would share the view," Mr. Graham continued, "that part of the problem among young people is the spiritual quest and they're not finding" what they are seeking.

The evangelist said he believed "our educational system has got to revamp and maybe restructure in a way that it meets these deeper needs and ultimate situations," that is, death and life after death.

Universities today do not answer the question people ask, namely, "I have guilt; what am I going to do about this sense of guilt?" Mr. Graham said.

Asserting that man is not just mind and body but also spirit, he said, "We must minister in our educational system, it seems to me, to the whole man."

Asked if he thought the President "was an actively religious man," Mr. Graham replied he considers him to be that.

"I don't think that a man has to necessarily go to church every Sunday or get up and talk about God in every speech to be an active lay religious man," said Mr. Graham, who earlier said he met the President "20 some years ago" and has discussed religion with him on a number of occasions over the years.

"I think that the church is w ever a group of believers gat whether it's in a storefront or in room and I would call him (Nixon) an active lay religious ma

WILL CAIRO APPARITION RETURN?

Cairo (EP)—Hundreds of Egy ians, some devout, others j curious, are still coming daily the little Coptic Church of the H Virgin in surburban Zeitoun hop to catch a glimpse of a vision.

Here is where the Blessed Vir is said to have appeared to a gr of humble parishioners on April 1968. She was allegedly floating a white cloud atop one of church's cupolas.

An admission fee of 10 piast (23 cents) is charged for pilgri arriving to have a look.

SCHOOL PRAYER, BIBLE READING ILLEGAL, SAYS ATTORNEY GENERAL

Boston (EP)—Prayer and Bib readings at the elementary sch in Leyden, Massachusetts, even o voluntary basis, are unconstution according to a ruling by t Massachusetts Attorney General.

School officials in the small ru town on the Massachusetts- Vermo border declared that Robert Quinn's decision was "incredib'e.

In a nine-page opinion, Mr. Qui listed several U.S. Supreme Cou decisions, including one which stru down another voluntary prayer pla to support his ruling.

"Such practice is unconstitution under the First Amendment to t U.S. Constitution," Mr. Quinn's opi ion stated.

The Leyden School Committ reinstituted the prayer and Bib reading on a voluntary basis in t Spring. At that time, the committ approved a motion which one of i members claimed "will stand t test of any court if we are cha lenged by some extremist."

The motion called for five minut of prayer or Bible reading befo the start of the school day. Parti pation in the activity was describe in the motion as being either "tot or partial, regular or occasional, not at all."

THE PARABLE OF THE BIG GAME

by REV. JOSEPH HANNA

WAS THE DAY of the "Big ame." The site had been decided n. It was to be held this year in "Stadium of Life" located in the y called "Secular." The Secular y "Red Devils" were host to the iting "Saints" of the Christian urch. There was something of a ecial nature about this year's game it was the last in the "world series" tween the two teams. This was the game! Both teams were looking rward to this "one."

The pre-game activities were some-at diverse in what was going on. th sides of the field were filled with ectators — the "Devils'" cheering tion on one side and the "Saints" the bleachers on the other. The mmentators were busy in the press x, along with the news media. This me was the one the world was wait-g for and would be watching very sely. The sports writers had made me predictions and would be anx-usly awaiting the final score.

Before the teams went on the field ey gathered around their respective aches; the "Red Devils" around tan planning their game strategy d the "Saints" kneeling about the rd. Each team broke huddle and the me was on. This was it!

The average fan was lost unless he d a program with a listing of the ayers and a description of them to llow. The Secular City eleven had such players as "greed, hate, envy, jealousy, anger, etc." The roster listed for the "Saints" such players as "faith, love, goodness, godliness, peace, etc." These players would do battle for sixty minutes. The ball which would be "carried, passed, blocked, fumbled, and kicked" is the Gospel of Jesus Christ.

The first half ended with the score-board flashing in numerical lights a score of 0-0. The half-time show was now going on. The "Devils'" band and performers on the field were going through their "thing" as orgies, "pot" parties, drunkenness, and other entertainment was performed of every nature. The Christian Church was seated in the bleachers singing hymns, reading Scripture, and praying. Quite a contrast! (If I say so myself.)

Next, we find the second half drawing to a close with neither team able to score as of yet. A time-out is called by the Satan-led "Devils." They must reorganize their defense against the Church. Christ spoke plainly in this moment, "You must have a specific goal, you have a choice—either play ball for God or mammon (man, Satan)." So, when time was in, the "Saints" who had the ball when time was called began moving the ball with force and impact. Before the clock ran out, they had crossed the "goal" line, thus, reaching the definite goal they had in mind which is eternity.

(An interpretation of Philippians 3:13-14 related to present-day living and the celebration of 100 years of football.)

Humor Is Where

WRITING HUMOR is fun. It also must be funny.

The key word in describing humor has to be "funny." Another key word is "spontaneity" because good humor writing seems to roll along and does not appear forced.

So, what's funny? Are you born funny? How do you think funny? When is your funny bone the funniest? Does humor have a place in Christian writing? Whence do ideas come? These are matters for our discussion here.

Babies aren't born with a sense of humor. It's developed in them as a reflection of those around them.

My early recollections of humor center on three people: My sly grandfather who said funny things with a sober face, a twinkle in his eye while his shoulders laughed by bobbing up and down; my father who said funny things when he got his words tangled and twisted and backwards; my uncle who told whoppers that were funny because they were so exaggerated. In those days before TV, our evening's entertainment was sitting on the back steps listening to the three review the happenings of the day. There was much goodnatured kidding and teasing thrown in for good measure, often at our expense.

The thing I remember most about those times on the steps is that they were happy times! That's what first appealed to me about humor. It brought happiness to people. When they were laughing they were not sad. I wanted to say funny things t and draw funny things to cheer people and make them happy. I so found that in trying to write or sa something funny I was cheered in t process. This is an important fring benefit of thinking funny.

Knowing what's funny can only be judged by the reactions of someone else. Many times I have stood front and center before an editor with the manuscript of a humor assignment. (Editors faces are always sad.) As he reads, his face becomes sadder. "Make us laugh," he says. After your third attempt at the assignment he says, "I'm laughing," and you're in He's laughing but your crying!

People often ask, "How do you think of funny things?" My stock answer is, "I cry a lot." This is not a far-fetched as it may seem. The emotions of laughter and tears are closely related. You've often heard the expression, "I laughed until I cried!"

The art of being a humorist is not just repeating old jokes you've heard. It is better not to remembe any joke you've heard to keep the mind free for random thoughts of a original nature. The best way to be sparked for humor is to be around people. Of course being around **funny** people helps even more.

I am probably sparked more by being in a restaurant then any othe place. There you hear many

ou Find It

by ROY WOLFE

conversations going on simultaneously. Often there are many funny things in conversations worth noting which can be written on the back of dinner napkins. The audible interplay of waitresses, cooks, bosses and dishwashers is fascinating when you sit up front at the counter where the action is.

Another good place for material is at church and Sunday school. Writing down observations on the back of the bulletin is very permissable because the pastor sees you are taking notes and is pleased and flattered. As he talks, the thoughts really begin to come.

Another wonderful place is riding on the commuter bus. Take any subject and list all the funny things you can think of about that item. Start several lists each on one subject. When the ideas stop put down the list and work on another subject. In this way the computer in your brain will keep feeding you ideas on the first subject. Record them immediately—they may never pass your way again.

Don't overlook possibilities for humor in your title. The right title can set the stage and warm up your audience for the written performance that follows.

Clip interesting and funny items of fillers from newspapers. Later you may base a humor piece on a timely quote from one of those clippings. Just looking at them will activate your humor glands.

Timing is important. What time of day are you funniest? Do the ideas come faster in the morning or at night? I find that first thing in the morning before my mind is cluttered I have far more good ideas and I record them rapidly. I'll work until the ideas stop coming spontaneously—then it's time to quit and work on some other ideas. Your thought processes continue and from time to time new ideas come to add to ideas temporarily put aside.

You can find something funny almost anywhere and in everything if you watch for it. Even a funeral parlor can provide humor. As a young lad I was deathly afraid of them. Always shut my eyes while passing by. But my parents had a dear friend who was our town's leading undertaker so when I started my professional art career and my dad was transferred out of town the friendly undertaker took me in. I worked in a corner of the basement and watched the place in return for free room and board. The top of a casket became my first drawing table in my early professional days.

Analyze the experts

Study a successful humorist; determine the key to his ability to make people laugh and apply the same principles in your writing. This discipline can be very helpful. Many of our top humorists today

started out as writers. Their clever material made them funny.

But you may say, "I'm not funny. I never say anything funny. However, I enjoy listening to funny people."

You may be surprised to know that you, as you have stood on the sidelines, may have provoked the spark with your laughter that accented the humor of others making with the funny comments.

Have you ever asked yourself, "Why am I laughing?" At the very next guffaw, try it. Analyze the situation. Remember what it was that made other people laugh too.

Also, in the course of conversation you may say something unintentionally that made someone laugh. Ask yourself why they laughed. In this way you can increase your humor—by remembering the things you have said or written that made someone laugh. How you write it and say it expresses your own individuality and becomes your style.

I have studied three top contemporary humorists performing at television studios in Hollywood and each is different.

Bob Hope is master of the fast paced repartee. He seems to pile one joke upon another before you have thought out the first one. Pretty soon everyone is laughing (even though they might not be laughing at the same gags).

Jack Benny is master of pacing and holding. He talks much more slowly. Seldom, if ever, does he smile. Benny often holds at the end of a phrase, actually freezing in a position before the slightest movement of the head. Visually, this adds another laugh to the first laugh.

Red Skelton has the spoofs of self and everybody—all types. Skelton has the rare ability to make you laugh at one moment and cry at the next. Expert in dialects, he is artful in the pantomine, too.

The Three Stooges might be mentioned here also. Slam, bang, whappo comedy—funny because of their funny situations and the tremendous beatings they seem to unleash on themselves. Their discomfort becomes humorous.

Types of humor

1. Funny situation

Example: A man found himself locked out of his car—called a key shop for advice. "Stay right there," said the key man. "I'll come over and open the door for you." "Hurry," said the motorist, "it's starting to rain . . . the top i down and I don't want the seat covers ruined!"

2. Well known expressions

Example: "All day, in one ear an out the other," said the worm as it crawled out of the corn bin.

3. Satire

Example: "I know I've only beer your neighbor for 12 years, but would you be offended if I went to church with you?" (Look for hidde barbs in satire.)

Another example: "I want heave now, while I'm alive to enjoy it!"

4. Surprise ending—the unusu or unexpected twist

Example: "I used to play the organ, then my monkey died."

5. The spoof

Example: One head said to the other head, "Two heads are better than one." The other head replied, "Which one?"

6. The D. O. (Direct Opposite

Example. Sign on engraver's door "Keep closed or the dark will leak out."

7. Exaggeration

Example: That old house keeps standing only because the termites are all holding hands to keep it up.

8. The pun

Example: "I like the nuns since they changed their habits."

9. Play on words

Example: "The trouble with this country is that mankind isn't, diehards don't and freeways aren't!"

10. Cute saying of children
Example: "Up from the gravey He arose."

11. Dialect
Example: "Ve get too soon ault unt too late schmart."

12. Just plain corn
Example: "It was so cold a snake came out of his hole and put his skin back on. . . ."

13. Incongruous
Example: "I refuse all posthumus awards."

14. Poking fun at yourself
Example: "I sold my car to pay for French lessons, then the government transferred me to Pakistan."

15. Double meaning
Example: Los Angeles' Radio Station KABC advertises: " Listen to Newswatch and be a knowbody!"

Avoid that stilted approach

More than any other type, humor writing relies on spontaneity and a conversational tone. If you try to write funny by the rules of English composition you're in trouble.

Written humor usually moves along at a faster clip, leaving out connecting words that are readily imagined by the reader. A phrase may be incomplete but the remainder is understood by the reader.

Listen to people talk. Try to capture the conversational tone. In doing this you not only add to the smooth flow of the words but you bring life to your writing.

"Word transplanting" is the trick.* Example: In Miss Dangleface Participle's English class she would want it written, " 'This is the house in which I was born,' said Wilfred."

Then Wilfred graduated, became a humor writer and rewrote it this way: "I identify with this place. After all, a famous guy lived here—ME!

Perhaps you're able to tell a funny story but when you put it down on paper it isn't funny anymore. The solution is simple. Don't write it first—record it, then transcribe it. Your humor items will be much improved because you will have kept the informal, conversational tone.

Some pastors are great preachers but they have their wives write out their sermons when someone requests a typescript. Their own dramatics of delivery puts over their message but they can't prepare it editorially.

Another way to develop informality is to pretend you are writing a letter to someone. You are probably at your informal best when writing to a close friend. And perhaps the most writing you have ever done is in letters so you've had a lot of practice. Selecting a humorous friend will provide the spark. Relate the incident or funny story you want to put over to this friend. Then go over your piece, do some minor editing and you should have a pretty fair, informal humor article. Go ahead and mail a carbon copy to that friend. If he writes back and says "I laughed . . ." you're a success.

Humor in Christian writing too?

All writing is geared to an audience. A publication gears its writing to its subscribers. Humor is no exception and should be written with the audience in mind.

Tasteful humor can sometimes be the only medium to reach someone somewhere—perhaps someone sad and lonely. It is often the first thing that intrigues a reader to move on, motivating him to his first contact with a church or to hear the Gospel.

A counselor asked a young lady how she happened to attend a youth meeting where she found Christ. "I found this clever invitation on the bus and it sounded interesting," she said. In her hand was something I had written the week before.

Humor communicates to young people and is used successfully much more today than ever. It motivates young people to act, hear, listen, tune

in and attend and thereby come under the sound of the Gospel. It will help them to think positively about problems and character traits, causing them to make correct decisions. Humor should never be used to supplant the Scriptures. God's holy Word, on the other hand, can be a wonderful basis for a humorous spark . . . especially the Book of Proverbs where every verse carries a single punch of practical truth.

In writing for young people, try to speak the language of youth and you will communicate. You must constantly listen to the talk. It's constantly changing and the vocabulary of the different ages is vastly different.

Stop, look and listen. Humor is everywhere!

*__Word Transplant__ means borrowing "heart" of someone's conversation "transplanting" it into your own writi

The refreshing humor of Roy Wolfe been featured in religious and sec magazines and books both in America abroad. For 11 years his humorous tures and cartoons were enjoyed readers of The Portland Oregon Currently, and for the past four ye Wolfe has been on the cartoon staf the Seattle Times. "My wife was wa not to marry me as I would never g up," he says. "However, maturity, ideas, have arrived with each of our children, four horses, 40 guinea pigs rabbits. . . ."

Determined Mennonite Students raise $110,000 in three days during Campus Crisis —

FOR HEW THE BELL TOLLED

NINE HUNDRED academic Gideons broke their lamps and blew their trumpets this week at Eastern Mennonite College then watched awestruck as a "miracle" unfolded.

It happened at Harrisonburg, Virginia where the 52-year-old denominational school found itself short of a $100,000 goal to build a new library. The board of directors decided the money, called a "matching fund," had to be in before a grant of $400,000 from the U.S. Department of Health, Education and Welfare could be accepted and the building project begun.

The students were told in their December 4 chapel that the $100,000 had not been received therefore the library project would have to be postponed. Only three days remained to meet the deadline.

Students at EMC, the fire in their blood suddenly ignited, decided to confront the impossibility. A student meeting was called. A goal of $10,000 was set. Two more hours of discussion pushed the goal up to $20,000 . . . then $50,000 until finally came the battle cry: "With God's help we will go for the full amount!"

"Letters and phone calls began flying homeward," Bruce Yoder, a junior, told EP News Service. "T community responded to the challenge too. There h been some estrangement among certain elements in city but all this was swept away in the drive tow victory."

A campus bell, loaned by a physics professor ye ago, rang every time another $1,000 was received the project. The student body of the University of V ginia asked its directors for permission to contribu $40,000 out of their campus coffers to help in the pr ect of the Mennonites.

By Monday morning, December 8, $54,000 cash was hand. And by 2 a.m. Tuesday morning a total of $110,(was in hand—raised by students, faculty and frien toward the new $1.5 million library.

The bell will be displayed in the new library as "T Unity Bell," and the story will be told many times succeeding generations.

A lot happened in those three days in December. Th will be long remembered as the time when differen were forgotten, when spirits were united, and when G ran interference for students who dared to believe.

The Brethren Layman

A SPECIAL REPORT TO LAYMEN OF THE BRETHREN CHURCH

by MR. GEORGE SCHUSTER

PPROXIMATELY TEN YEARS AGO, a special committee was formed from the Board of Trustees d the church to study the future of the Ashland Theo- ical Seminary. A tremendous amount of time and dy was put in by many members of the Board and the Brethren Church for the development of the minary, and with many opinions being presented d even being told that a small denomination such as rs would find it infeasible to continue such a semin- y program, it was decided to proceed with a develop- nt program of the Seminary.

Although the basics for such a school were present small numbers at the time, those basics being culty, students, library and facilities, much had to be nsidered if the development program was to succeed. From information provided to this writer by Dr. seph R. Shultz, Dean of the Seminary, it was revealed at one of the greatest obstacles to surmount was to ke a library collection (housed in a garage), of approx- ately six thousand books and build it into a theolo- cal library with a minimum of thirty thousand books, th all the various pieces of equipment, etc. Because the work and time involved, this seemed to be an possible task.

At General Conference in Ashland, Ohio, Friday n., August 18, 1961, The National Laymen's Organiz- ion after being informed of the development program r the Seminary and the need for these books, pre- nted a project to be undertaken by the organization provide $30,000 to buy Seminary Library books. This oject not to exceed 10 years.

Although there were heard and felt many dishearten- g and disgruntled murmurings throughout the de- mination pertaining to this project, it is this writer's inion that the impact made upon certain phases of e development of The Ashland Theological Seminary its present status be made known. This impact re- lting from the Book Project.

Perhaps this can best be made known by presenting rbatim excerpts of a letter to this writer from Dr. ultz: "Therefore, a library, which at the beginning, 1964, was worth approximately ten thousand dollars is now worth four hundred thousand dollars, including building and equipment. Now, the significant thing to remember and to relate to all men is that it was the impetus of the Laymen's $30,000 project which made this possible. In other words, it was their commitment which made us willing to go ahead with this tremendous task. We went ahead upon the basis of faith that if the men were willing to commit themselves to this project, certainly the rest of it could be completed one way or another. It was at the beginning of the Development Program when this impetus and commitment were so desperately needed. The Laymen at that time said, 'We are behind you,' and we took heart and proceeded. May the men never forget that it was through their faithfulness in giving that the program got off the ground in the first place. . . . The total Seminary Development program had its foundation stone upon the commitment of the Laymen. Through their faith and courage, we proceeded and have received the blessing of God Almighty. . . . Please convey our thanks to the Laymen for this wonderful project which they are about to complete."

Although the expectations of the Feast of the Ingathering at the 1969 General Conference were not fulfilled it can be reported that the project is now completed or within a few hundred dollars of being completed.

I would also like to report that the speaker at the Feast of the Ingathering session of the 1969 Conference, Dr. Albert T. Ronk, enlightened the few laymen present on what this book project has done for the Seminary students.

This writer would like to conclude with the remarks that although this project was undertaken by the action of the delegates present at the 1961 sessions of The National Laymen's Organization at General Conference held at Ashland, Ohio, it could not have come to a successful attainment without the support of the laity throughout the various districts and locals in the denomination. I, personally would like to express my deepest appreciation to all the laymen in the Brethren Church who went along with this sorely needed program and saw it through to its conclusion.

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see page 16 - - -

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NOTES and COMMENTS

CONGRATULATIONS!



CONGRATULATIONS are in order Rev. and Mrs. William Walk of Gra Ohio, upon the birth of a boy on Saturd January 10, 1970. He weighed in at eig pounds and four ounces. He has been nam Steven Dwayne.

Rev. Walk is the pastor of the First Bre ren Church of Gratis, Ohio. He gradua from the Ashland Theological Seminary i June.

PRAY

WE URGE you to continue to rememb Rev. M. Virgil Ingraham as he cont ues his tour of the new India missions. He l on January 2, 1970, and will return on Fe uary 6.

Rev. Ingraham is the General Secretary the Missionary Board of the Brethren Chur and has gone to India to assist in the esta lishment of the new mission at Rajahmund where the Kumars will be stationed.

In order to help you in your prayers f Rev. Ingraham, the following schedule given:

January 16-27 — India
January 27-30 — Zurich
January 31 - February 2 — Copenhage
February 2-4 — Paris
February 4-6 — London
February 6 — home

Rev. Ingraham will be visiting vario mission points and organizations during t length of this trip.

Pray that God will bless him on this jou ney, and also that He will direct him decisions that need to be made.

Gentle REMINDER...

Views On God

The following was found in the EP News rvice:

"Young people today studying for the Christian nistry have a wide divergence of opinion con- rning the nature of God, according to Louis aringer who surveyed representative students in merican theological seminaries for the Christian ience Monitor Newspaper.

" 'I am more concerned with the purpose of od than with the nature of God,' a young woman om Harvard Divinity School asserted. For a udent in Atlanta it was 'hard to talk about God art from His Son. God is a constant companion. have a very personalistic concept of God. We ve a little thing going, a very meaningful lationship.'

"All in all, Garinger discovered in his survey at the old anthropomorphic notion of Deity is ıcredibly naive.'

"Views of God ranged from 'Father' to abstract ve.'

"A black student said, 'Only in the life of Jesus hrist do we really get to know who God is.' Said another, 'I would view God through Christ. The goal is making men whole.'

"Not one of the students surveyed offered the opinion that God is dead."

Recently I heard a minister define God in abstract terms. He also defined "religion" in terms that seemed to be from someone who did not know what Christianity really meant. To know God is to know definite terms about Him. To be abstract in knowing God means that the individual has never really met God on a personal basis. We Christians need to be more personal in our relationship with God; we need to walk with Him and to take Him into our confidence in all avenues of life.

If ministers do not have this personal relationship with God, how can they relate it to others? It's no wonder that everything except the Gospel comes from our pulpits today. If a man does not know God, personally, then he has no business in the pulpit trying to explain Him to others!

You can only know God when you have a definite personal relationship with Him. We must be like the student who said, "we have a little thing going, a very meaningful relationship."

SISTERHOOD

Devotional Program for Februa

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: What does the Bible say about . . . "You"
Junior: "Knowing Your Bible"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

JUNIOR BIBLE STUDY

KNOWING YOUR BIBLE

by BONNIE MUNSON

IN THE LAST FEW MONTHS we have been thinking of the Bible as a complete book with one story theme from Genesis through Revelation. We have said that the Bible tells us of the plan of God to send Jesus Christ into the world. God knew that we were all falling into sin, and He loved us so much He made it possible for us to avoid the punishment. This would undoubtedly be "Good News" to our ears, and He wanted us to know He had made this plan. Now, if you want to communicate with someone you have to figure out a way to reach them. Sometimes we use the telephone or write letters or meet them somewhere to talk. Well, God decided the best way to reach us was by sending Jesus to tell us this Good News, and then He gave us the Bible so we would have a guidebook to follow.

In this guidebook He told us not only about this plan to save us but also how we could live better and more enjoyable lives by following His directions. When you stop to think of it, He has given us so much, and yet He asks so little of us in return. He does however give us some responsibilities that He asks us to complete. At home you may have certain jobs you are asked to do to carry the responsibility of the family, at school you may have tasks you are to complete within the classroom to keep the room neat and the class running smoothly. As Christians we also have responsibilities we must carry out so that we do God's will completely. God has asked us to believe His Word, live lives that will glorify Him and share the Good News we have w others. If we don't follow through on this responsibil then there will be many lives lost from heaven: peo who have to suffer punishment because we didn't them about God's plan to save them.

Read Acts 23:12-22. Here we find the story of a you boy who carried through on the responsibility he h for his family members.

Paul had been teaching in the Temple and telli the Jews that Jesus was the long awaited Messi Many of the Jews were angered that Paul would tea such a thing which they considered to be against t Laws of Moses, and they were irate to the point dragging him out of the Temple. The violence of t crowd then drew the attention of the Roman soldie and they arrested Paul. Following this he asked speak to the crowd, and he told them of his conversi and of his belief in the man and Son of God, Jes Christ. Some who were listening undoubtedly believ what he was saying, but others were so enraged th they threatened his life.

Paul was then imprisoned, but the Roman commar ers were not really sure of the charges against Paul they took him before the Council or what you mig consider the Supreme Court of the Jewish people, a again Paul told them his story and of his faith Jesus Christ. Again he caused such an uproar that t soldiers had to take him away out of the angry m

return him to the fort where he was being held soner.

'ollowing this there were about 40 men who planned cheme whereby they would be rid of Paul once and all. They vowed that they would neither eat nor ık until they had killed Paul. The plan was to have ıl returned to the Council for more questions and n kill him on his way.

'his evil plan may have worked except for the alert- s of one boy who was willing to take the responsi- ty to save Paul's life. We don't know much about this ' but the 16th verse of Acts 23 tells us he was Paul's hew. We have no way of knowing how he nd out about this plot, possibly he was hanging und during the council meeting and overheard some the conversation in the back of the room, or maybe ne of his friends had heard this information and d him. At any rate, when he learned that there was a t to kill his uncle he didn't ignore it and he didn't ' well what could I do about it. He acted immediately d took the responsibility that was his. I would imagine was both scared and excited when he went to the son or fort where they were keeping Paul and asked see his uncle. Once he was inside and had told Paul this plot they sent him on to tell the commander at he had heard. I imagine he was even more scared en he had to speak to the commander of the prison, t he spoke out and told him also of this plot. The mmander then sent him away and told him not to l anyone else that he had been there. He now had a w responsibility—so that a new plan could be devised d the plot spoiled, it was important that he not tell yone what had just happened.

This young boy, possibly no older than many of you, acted wisely. He knew what had to be done and he did it. How many times do you have responsibilities that you are asked to carry? Do you always fulfill them to the best of your ability? How about you, Sisterhood officers? Have you been doing the best job you could be? Each member, when you are asked to participate do you do your best, or are you the one they can never count on because even though you say you'll be there you never make it or you forget what you are supposed to do. Ephesians 4:1b-2 tells us, ". . . live a life that measures up to the standard God set when he called you. Be humble, gentle, and patient always. Show your love by being helpful to one another" (Good News for Modern Man).

Ephesians 5:10 says, "Try to learn what pleases the Lord." This is the first thing we must always do. Pray often and take time to listen so we know what the Lord wants us to be doing. He may have a very special job for you to do. Read your Bible expecting to find out what he wants from you. If you don't know where to begin I would suggest the book of John if you want to know more about this Good News we have to share. Or I would suggest Ephesians if you want to know more about how you should live as a Christian. Paul is telling the people of Ephesus how their lives should be lived as new Christians. Whatever you read remember to keep your pen handy and underline those portions that jump out at you or mean something to you as you read.

Always be alert as Paul's nephew was to the responsibilities that may be yours and do your best to fulfill them. God will show you what he wants from you if you will just listen. "In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6).

ENIOR BIBLE STUDY

by RUTH LINDSTROM

Vhat does the Bible say about . . .

YOU

HERE WE ARE now at the beginning of a whole new ecade—the 70's. Just what are you anning to do during these next n years? And, even before you nswer that question, how about nswering this one—what do you ink God wants you to do during ie next ten years?

Do you realize that God expects something of you **now**—not tomorrow, but today! It won't be enough just to sit down and protest at the terrible ways the "establishment" has dealt with the world's problems. It is time **now** for you to do something about them, according to God's plan.

READ IN YOUR BIBLE
I Timothy 4:12-16

Just because you are young is no reason for not "doing." (And you older people who may be reading this article, let's not forget this fact either. How about letting more of the young people have an active part in the work of your local church?) Don't tell yourself that you can wait until you are married and "settled down" (whatever that might mean!) before you begin to actively "do something" for the Lord and His work. "Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20:11).

READ IN YOUR BIBLE
James 3:2-12

Does your "talk" with your own group sound "with it" to the crowd but against God's way? Do you use your tongue in "telling tales" as well? And do you remember that even though you may be away from the ears of parents, you are never away from the ears of God? Do you use your words to encourage others, or to discourage?

READ IN YOUR BIBLE
I John 2:15-17; 4:10-12, 19-21

What do others see when they look at you? Are you showing in your lives a Godlike love for those around you? God expects you to show the world that you belong to Him. He also expects you to love and pray for others, to love the church and be faithful to it. How about making a real effort during this decade to show patience, enthusiasm, forgiveness and courage. You will be happily surprised at how good you will feel, for you will be doing what you know God wants **you** to do.

One wonderful way to strengthen our lives is in daily reading of the Bible. You can't believe something sincerely unless you are informed about it, and this can only come with reading God's Word. Have you tried reading "Good News for Modern Man," or The Amplified New Testament? There are many other modern ways of learning old truths. If you run across a section that puzzles you, you may find the solution by reading it in as many different versions or translations as you can find. God expects you to study—and you know from your schoolwork just what that term implies! God expects you to obey Him, no matter what He asks.

Faith in God and in His Son Jesus Christ is the very foundation of the Christian life. And God expects this faith to be a personal one, not just something that has been passed down in the family for generations—or borrowed from a close friend!

READ IN YOUR BIBLE
James 2:14-26

I would like to close this month's writing with a poem recently written by my son, a 15-year-old high school sophomore.

Believe In Christ Forever

When they put you down
'Cause you're all for Christ,
Don't you despair.
Their minds are bare
With nothing to believe about,
So believe in Christ forever.

They say that His father has died
And He himself was just a man,
But you and I know that's not
right
'Cause it's all wrong!
It really matters much to me—
Believe in Christ forever!

Jon Lindstrom

Why don't you make a note of
ngs you would like to accomplish
ing the next ten years, with God's
p. Keep the list handy for
erence during that time, and
n in 1980, take the list and check off all the items actually accomplished. To paraphrase again, **you** can do all things through Christ who strengtheneth **you!** Don't be afraid to try—miracles are all around us!

Signal Lights Program for February

Prepared by Mrs. Alberta Holsinger

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

nging Time:
'Praise Him, Praise Him"
'I Will" (verse 1)
'Children Can Help"
'Flower Song"
(from **Beginners Sing**)

ble Theme:
The Boy Chosen to be a King
'Jesse," said Samuel, "God has
nt me to see your sons."
'You are welcome in our home,"
d Jesse. Then he called his sons.
Slowly they walked before Samuel.
ch time Samuel shook his head.
o, this is not the one," he said.
When seven had passed before
n Samuel said, "No, the Lord has
t chosen any of these. Have you
ner sons?"
'Just one," answered Jesse. "David
youngest son takes care of the
eep."
'Send for him, please," asked
muel.
No one knew God had sent Samuel
find a new king—one to rule the
untry after King Saul.
Jesse knew Samuel was a man of
d, so he sent one of his sons to
d David.
David was with the sheep in the
ld. He saw his brother running
ward him. David waved and called,
ello-o-o."
The brother waved. Soon he stood
side David, but he was out of
eath from running. He breathed
ickly. Then he said, "You—are—to go—to—the—house. Father—wants you. The prophet—Samuel is there."

"What about the sheep?" asked David.

"I'll stay with them," replied his brother.

Off David ran. What could father want he wondered? Why had the prophet Samuel come?

When David entered the house, Samuel heard God say to him, "Anoint David. This is the one."

Samuel walked to David. He poured sweet smelling oil on his head. He prayed for David.

Jesse and his sons knew David had been chosen to serve God in a very special way. They did not know that one day he would be king.

Not even David knew this. He went back to the sheep in the field. As he watched them he wrote lovely songs of praise to God. He wrote:

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High" (Psalm 9:1-2).

"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" (Psalm 143:10).

Even today people read and sing the songs of David when they worship God—David the shepherd boy who later became king.

—Based on I Samuel 16:1-13

(Note to Patroness: Small dolls dressed in Bible costumes and toy sheep will help you to tell the story. Move the figures to follow the action of the story. Later the children will enjoy playing with the figures to retell the story to the group.)

Memory Time:
Psalm 143:10

Who would like to say one of our memory verses for us? (Call on all volunteers.)

Today's verse is written on this paper I'm giving you. It's part of one of the songs David wrote. (If you have a young group you may wish to use just the first part of the verse.) I'll read it for you. (Then practice reading and saying the verse together.)

I wonder how many of you will know this verse at our next meeting?

Handwork Time:
Cross of Light Motto

For each child you will need two strips of red fluorescent tape one inch wide. One piece should be five inches long; the other one, three and three-fourth inches. You will also need a half sheet of colored construction paper, a small piece of string, Scotch tape and a pencil, crayon or marking pencil.

Have the children remove the backing from the longer piece of tape and place it lengthwise in the

center of the paper starting about an inch from the top. Remove the backing from the second piece of tape and place it across the first piece to form a cross. Below the cross write: Teach me to do Thy will.

Fasten the string with the Scotch tape to the back of the motto for hanging.

Have the children take the motto home as a reminder to learn our memory verses.

Mission Time:

What's Your Name?



What is your whole name? You have a first name, a second name and a last name. Your last name is your family name. Everyone in your family has the same last name.

If you had been born in India you would say your name differently. Your family name would be first. Suppose your name is William Robert Smith. Suppose you are Indian. Then you would be Smith William Robert. Say your real name the way it would be said in India.

Not only would you say it differently, you would write it differently. Instead of writing Smith William Robert, you would write S. William Robert. Even your mail would be addressed that way — not Mr. William Robert Smith, but S. William Robert.

Did you meet Rev. and Mrs. Kadmiel when they were in your church?

His name is Kadmiel Prasantha Kumar. Which is his family name? (Kadmiel) Which is his first name? (Prasantha) Which is his second name? (Kumar) Can you figure out how he writes his name? (K. Prasantha Kumar)

All Indian names have meaning. Prasantha means peace and Kumar means son or prince.

Mrs. Kadmiel's name is Nirmala. It means pure. When an Indian woman marries she takes her husband's family name and first name. Mrs. Kadmiel's name is Kadmiel Nirmala Prasantha.

Did you see the Kadmiel's baby? Isn't she cuddly and sweet? Her name is Kadmiel Shanthi Shalini. Shanthi is a girl's name meaning peace. Her parents are hopeful she will be a peacemaker. She will always be known as Shanthi, but when she grows up and gets married the rest of her name will change. She will take her husband's family r and his first name will become second name.

Shanthi was born in Ashland, so she is an American citizen as you are. She isn't living in United States now. She has gor India with her parents. They are first missionaries in that countr

Pray for them often.

Prayer Time:

Let us thank God for Rev. Mrs. Kadmiel and Shanthi.

Let us ask Him to guide ther they help the boys and girls of Ir Let us ask Him to protect and for Shanthi.

Business Time:

1. Signal Lights' motto.
2. Roll call.
3. Offering.
4. Complete plans to visit a n ing home.
5. Write a letter to the Kadm Thank them for being missionaries to India. Tell th how you plan to help with Indian mission work.

 Address your letter to:

 Rev. K. Prasantha Ku
 P.O. Box 64
 Rajahmundry
 Andhra Pradesh
 India

Signal Lights' Benediction:

Dear Savior, help us to be Sig Lights shinning for Thee in dark places of the world. Amer

MYSTERY RELIGION THRIVING TAX-EXEMPT

San Francisco (EP)—A religious system called the Albigensian Faith is flourishing here, offering ordination at $15 each, no questions asked.

The system began in southern France during the 14th Century and historians considered it extinct since the bloody crusades and cruel inquisition.

But the Albigensian Faith has surfaced as a California association, meeting the public through a pair of postal boxes on the San Francisco peninsula.

Tenets of the religion promise balm for the aged . . . forgiveness from taxation, and salvation from the Selective Service System.

Advertisements in uncounted college newspapers in the United States promise 4-D draft classification (exemption) "if you work, lead your church as required by law."

"Is this a put-on?" a bewildered Minnesota student inquired of a St. Paul newspaper's Action Line after reading the Albigensians' ad in his U. of Minnesota newspaper.

"No," replied the Post-Dispa after an unsuccessful attempt locate the men involved, "they pr ably sincerely want your $15."

For $15 mailed to Box 628, R wood City, or Box 460, Menlo Pa the would-be minister receives most instant ordination, a gilt-edg certificate and an orange wa card, plus three memoranda sh on liturgy and long on legal matte

Some 1,000 people have been th "ordained" and the Internal Rever Service, which granted tax-exer tion to the organization, can f nothing legally wrong.

69 – Doorway into man's new realm

Religion in Review

by NORMAN ROHRER

HE OPPORTUNITIES of 1969—seized or neglected —have cast their long shadow into history and ppeared.

his was the year science gave man the realm of the n while on earth the tides of religious impact ged at an increasingly reluctant society.

he high crest of the early fifties which had swept rd numbers of people into the churches became a twash in 1969 dragging many of them out again. enty per cent of adult Americans believed religion losing its influence on society.

he sweaty Christianity of street protests for civil ts receded somewhat in 1969, turning stronger and nger against U.S. involvement in the Viet Nam Minorities controlled large movements and secured g share of attention. James Forman of the National rk Economic Development Conference struck a blow white churchmen from which they never fully re-ered, demanding $500 million in "reparations" for sins of white Christians against blacks. Most de-inations ignored him, but Forman did get at least ,000 for his conference.

his was a year in which almost everyone seemed to spending his energies on something that was not main business. Protestant clergymen raided the ces of draft boards or harbored AWOL soldiers; holic priests were preoccupied with thoughts of riage; the theatre and movies gave billing to inter-racial love, homosexuality and nudity; civilians argued and advised on the strategy of war.

The population of the world in 1969 grew by about 2.2 persons per second, 132 per minute, 190,000 per day and more than 1.3 million a week. On July 1 the world's population reached 3,551 billion persons. The first billion mark had been reached about 1800. The two billion milestone had been passed about 1930. World population is expected to pass the four billion mark by 1975.

In this burgeoning society of 1969 fertile minds provided an array of innovations: A tool to compress recorded speech cut listening time in half, designed "for wide application in Christian education"; Presbyterians introduced the audio-visual sermon; the British Parliament, disturbed by the "industrial disruption" of Christmas, advocated a fixed Sunday rather than the traditional December 25; biologists, successful in their attempts to remake a frog, began looking with confidence to the day when they can overhaul a human being and give him a more desirable heredity; industry built "Clyde the Claw" as a forerunner to machines that will one day assume all of man's boring, dull labor; Episcopalians introduced the "environmental eucharist" and a Canadian Unitarian composed a new prayer for the Manitoba Legislature which begins, "To whom it may concern. . . ."

Scientists increasingly struggled with the problem of

when a person is officially dead and the American Medical Association forsaw "psychological horrors" if the transplanting of human organs continues. Civil engineers have begun building planned communities where one sanctuary serves the needs of all religions.

The year saw a Quaker enter the White House and establish ecumenical worship services. A year in the Presidency made Richard Nixon "a more prayerful man and deepened his sense of dependence on God," Evangelist Billy Graham said.

Famed atheist Madalyn Murray O'Hair was defeated in her first try to prohibit prayers and Bible reading by U.S. Astronauts from being broadcast around the world but she vowed to fight harder.

California survived the prediction of mystics that in April the state would be split from the nation and slide into the sea. Other headline grabbers for 1969: One out of every 50 Americans became a victim of crime; 30,000 in the Orange Bowl supported the teenagers' crusade for decency in entertainment; Southern Baptist youth were told that the U.S. is no longer religion-oriented—not even in the so-called Bible Belt; biological warfare pursuits were officially abandoned by the President; churches were urged to spur road safety; 64 per cent of U.S. adults drank alcoholic beverages; a New York psychologist said people are turning away from belief in God because childhoods are happier and death has lost its sting.

Roving Episcopal priest Malcolm Boyd stressed that with the death of the autocratic society a whole new style of life is emerging, banishing tradition and ushering in "Christian imaginaton."

An assortment of mini-religions characterized the American scene, a New York publisher declared. A clergyman in Minnesota was applauded when he said the drinking age of 21 was totally unrealistic for today's sophisticated youth.

Non-profit religious institutions reeled under a threat instituted by Frederick Walz of New York whose case against tax exemption for church and synagogue property was accepted by the Supreme Court.

The doomsday clock of the Bulletin of the Atomic Scientists, whose hands had stood at seven minutes until "doomsday," were moved back when the U.S. Senate ratified the nuclear nonproliferation treaty. The clock now shows 10 minutes to go.

Denominations

U.S. Churches owned $102 billion worth of real estate, but a United Presbyterian education specialist predicted in 1969 that the organizational structures of the churches aren't going to make it to the end of the century. However, long-range prospects for Judeo-Christianity are good, he allowed.

In the current slough, major Protestant denominations and the National Council of Churches suffered major funds cutbacks and liberal theologians admitted the need of something beyond social justice. "When you come right down to where the rubber meets the road, the evangelical who loves Jesus is the only one who will stick in the inner-city turbulence," a ghetto minister flatly declared.

Jargon—a sort of insiders' language—was seen to be flourishing among ministers, theologians and laymen attempting to speak out to the world. A Pennsylvania representative offered a bill that would provide collective bargaining for workers in churches and char organizations and a new welfare plan offered by dent Nixon was seen as creating an opportuni churches once again to care for the needy.

Th United Missionary Church and the Missi Church Association merged to form The Missi Church. The General Synod of the Reformed Chu America adopted a "Plan for Understanding" could result in the eventual dissolution of the h church. Canadian Presbyterians recorded a memb drop and the Regular Baptist Association quit the national Council of Christian Churches led by mentalist Carl McIntire.

Although applicants to some seminaries hav creased it was the general feeling in 1969 that for students the church was the last place they wan carry out their ministries.

Ecumenicity

The appointment of a Southern Baptist theologi Roman Catholics to teach in Rome indicates the leaps ecumenicity made in 1969. The year also nuns teaching in a Cincinnati Episcopal Sunday s British pastors swapping pulpits, the half-centu Association Church Press conducting a joint conve with the Catholic Press Association, and a Presbyt related university and two Catholic colleges in moving closer toward formal merger.

At year's end the Catholic Biblical Association co-sponsor of National Bible Week with the Ame Bible Society. Six top U.S. Protestant leaders were comed as "my dear brothers in Christ" by Pope Pa in the Vatican. And Roman Catholics joined the e tive staff of the National Council of Churches.

The president of the American Jewish Congress dicted a new and historic era of understanding a operation between Jews and Christians too a boundaries fell and communication lines were lished.

The bitterest ecumenical disappointment in B came with the voting down of the anticipated Ang Methodist merger. Evangelicals had opposed it, how because of the proposed "Service of Reconciliation

About the time Catholics and Protestants fighting over civil liberties in Northern Ireland Car Cushing in Boston granted his official approv Today's English Version of The New Testament lished by the American Bible Society. And in America evangelicals praised Catholic renewal called on their brothers to show "understanding Christian brotherhood" toward the Catholic Churc

Education

The thrust of religion was felt in the classroom. and there local school boards defied the U.S. Sup Court decree banning Bible reading and prayer in s but the court usually ignored them. A congress inserted a child's prayer in the Congressional R each day so school officials in his Indiana district read it legally on the premises; a New Jersey g arranged for public school prayer before classes off ly began. Other groups carried out the letter of the evidenced in a New Hampshire suit challenging right of Gideons to place Bibles in public schools.

Americans United for the Separation of Church State found itself advocating Federal aid to schoo impacted areas when parochial schools closed o

k their quota. More and more private and parochial ools were closed in 1969. Catholic elementary and ondary schools shifted 60,000 students on the public tem in a move that would cost U.S. taxpayers an mated $32,000,000.

n keeping with the drift toward secularization umbia University, believing that "a university should offer official sponsorship or funding for denomin- nal activities," dissolved its 112-year-old chaplaincy t.

The hottest school issue of the year revolved around education in elementary schools prepared by CUS (Sex Information and Education Council to United States). Irate parents rose up in strength to ose literal drawings and words designed to portray reproductive process of humans for youngsters in de school.

ssions

The long arm of missions reached farther and farther und the globe, making an historic first encounter h savage Mayoruna Indians of Peru . . . progressing vnriver to contact a new group of Ecuador's vicious ca Indians . . . raining the message from the skies ough radio . . . and scattering the gospel seed in a zzard of literature.

At least a dozen missionaries were slain by the people y came to bless. In other countries scores were ven out. Ten were deported by the National Parlia- nt of India; an Episcopalian couple in Guyana were hdrawn from a hostile environment; approximately 00 members of the Jehovah's Witnesses lost their nes as they fled a Zambia purge; the revival in onesia moved quietly ahead and in many wholesome ategy moves all over the globe national Christians laced missionaries in leadership posts.

angelism

A poll of evangelical editors voted as the top 1969 vs story the late-summer U.S. Congress on Evangel- n at Minneapolis. The six-day congress gave evangel- lism a new birth of freedom and unity in America nearly 5,000 delegates from 95 denominations in 50 tes gathered for the effort which grew out of the 6 World Congress on Evangelism in Berlin.

Four major Billy Graham crusades were staged in w Zealand, Australia, New York City and Southern lifornia at Anaheim. Myron Augsburger introduced new TV evangelism series "Breakthrough"; John ggai opened Evangelism International's new training ter at Arosa, Switzerland following his large-scale etings in Indonesia.

The year 1969 found the long-planned-for "Crusade of Americas" involving 24 million Baptists in 32 ntries of North, Central and South America, half er. Evangelists like Leighton Ford, Bob Harrison, Luis lau, Leonard Ravenhill, "Hermano Pablo," Barry ore, and thousands more got out the Word for vast diences.

Evangelism congresses were staged in Spain, the Philippines, Colombia, and Congo while the Baptist World Alliance met in Austria to work out a plan for global evangelization to be carried out by churches of its affiliation by 1974.

And on the tiny island of Malta the first series of sanctioned evangelistic crusades produced screaming headlines, the subject of justification by faith without works being hotly debated in the press.

Notables

The shuffle of men and positions created interesting patterns in 1969—Dr. Edward L. R. Elson to the U.S. Senate chaplaincy, James Boice to radio's Bible Study Hour, David A. Hubbard to the "Old Fashioned Revival Hour" (now "The Joyful Sound"), W. Stanley Mooneyham to World Vision as president, Sherwood E. Wirt as president of the Evangelical Press Association. . . .

Death in 1969 took such stalwarts as Abraham Vereide, founder of International Christian Leadership . . . R. G. LeTourneau, internationally known manufacturer and evangelist . . . Mrs. Elizabeth Strachan, wife of the late missionary statesman Kenneth Strachan . . . Harold B. Street, former executive secretary of Evangelical Literature Overseas . . . Quaker columnist Drew Pearson . . . Senator Everett M. Dirksen, fighter for renewal of prayer in public schools . . . controversial clergyman James A. Pike . . . and Clarence L. Jordan, founder of an interracial cooperative farm in Georgia.

The year ended with a scramble to find ways of taking the boredom out of Sunday worship, with emergency steps to end hunger, with action to banish pollution of the environment and with less attention to the verbiage of ecumenicism and more casual action. The top executive of the National Council of Churches, in a surprise move, proposed at year's end that the embattled NCC be scrapped in favor of a new "general ecumenical council" embracing all major religious bodies in the United States.

The scientific accomplishments of 1969 were indeed the triumphs of the squares, but so were the ugly, brutal wars in Southeast Asia, in the Middle East, in Northern Ireland, and increasingly among tribes of Africa.

What a year!—1969. The swell and swale of religious thoughts and action pushed and tugged at the people living on the blue-brown wispy agate marble spinning beautifully in an inky black universe. Yet another year the Lord delayed His coming but 1970 gives the opportunity once again to sound the glories forth, earnestly contending for the faith which was once delivered unto the saints.

"When the Son of man comes, shall He find faith on the earth?"

Four things come not back:
The spoken word, the sped
Arrow, the past life and
Neglected opportunity.

"ANOINTED TO PROCLAIM"
Isaiah 61:1-2; Luke 4:16-18

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Februa

Topic:

SEARCH THE SCRIPTURES:

For in them ye think ye have eternal life.

Scripture: John 5:37-47; James 1

The purpose of this study tonight is to bring us all closer together spiritually in that we learn to love God's Word and pursue His teachings. Although there are portions of the Scriptures that baffle even the most learned, it is so simple that even the least educated can understand. We should all feel free to search the Scriptures and know that it is not a closed book. Some would have us believe that the interpretation of the Word is for the scholar, the preacher and sometimes the teacher. If you will recall Jesus spoke to the masses. He chose fishermen and laymen as the **Gospel Bearers.**

We as Christians should be able to prove the validity of God's Word by God's Word. This Scripture for example: Was Jesus born of a virgin? In the seventh chapter, verse 14, of Isaiah the Lord gave a sign to Ahaz, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (meaning God with us). This was written over 700 years before Christ's appearance on the earth. Now let us go to the New Testament, Matthew 1. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Joseph would have put her away privily, had not he been informed in a dream and was assured this was of the **Holy Ghost.** "And she shall bring forth a son, and thou shalt call his name JESU for he shall save his people from their sins. Now this was done, that it might be fulfilled which w spoken of the Lord by the prophet, saying, Behold, virgin shall be with child, and shall bring forth a s and they shall call his name Emmanuel, which bei interpreted is, God with us. Then Joseph being rais from his sleep did as the angel of the Lord had bidd him, and took unto him his wife: And knew her n until she had brought forth her firstborn son: and called his name JESUS." Note that Joseph called h name Jesus.

For Discussion:

1. Spiritual life

What is the wages of sin? The gift of God is etern life through Jesus Christ our Lord. Romans 6:23.

How is eternal life secured? See John 5:24

How does eternal life begin? See John 1:12-13.

What does the Old Testament say about spiritual life Deuteronomy 8:3.

Can spiritual life be lived without sacrifice? Jo 12:25-26.

How do we know we have spiritual life? I John 3:14

ʃisdom for worldly affairs

k of God in faith, and what will He do? James

there any reward for enduring temptation? James 16.

here does every good gift come from? James 1:17.

hat does James say about self conduct? James 21.

ead James 1:26-27. Comment thereon.

Vhere can I find joy? (Search the Scriptures. Hint—ook in John 15.)

Where can I find peace? John 14:27.

Can I find help in God's Word when I am angry? Proverbs 15:1-3.

Summary:

We have seen by the short tour of God's Word that all the answers are there. There is no phase of life left untouched in His Word. The problems we face can be handled by searching His Word. If we had time we could prove that science and God's Word are not at odds. It is the men who interpret it. This is for another study.

ʏmen president communications

"TEMPUS FUGIT, MEN FIDGET, BUT GOD FULFILLS"

by VIRGIL L. BARNHART

ES, TIME FLIES, many people are uneasy and rest- less, but isn't it wonderful to have the blessed ırance that God fulfills His plan for the ages. He e His Son to be born as a fulfillment of His inten- s to carry out His Design by flesh and blood evi- ce of His Divine Gift. This presentation of His Lov- Revelation paved the way for man to live for eter- with the privileges of being children of God. In nans 8:14-17 we find the proof of God's proclamation. r as many as are led by the Spirit of God, they are sons of God. For ye have not received the spirit bondage again to fear; but ye have received the rit of adoption, whereby we cry, Abba, Father. The rit itself beareth witness with our spirit, that we are children of God; And if children, then heirs; heirs God, and joint heirs with Christ; if so be that we fer with him, that we may be also glorified together." et's make sure that we remember that God does not ce our spiritual or moral decisions. We are not com- led to select God's plan of redemption. Man has a ice, but choose he must. If his preference is not eptation, it automatically becomes rejection.

y the time this appears in print, much time will ve passed, and many resolutions will have been made. me of these have probably all ready been broken or gotten. However, remember that time is precious, ie is priceless, and time is to be used properly. clesiastes 3:1 relates God's Word to us concerning ie, "To every thing there is a season, and a time to ry purpose under the Heaven."

Evangelist and author, Lon Woodrum of Hastings, Michigan, gives us this message from an article in **"Christianity Today."** "The future life, a salient (prom- inent) aspect of theology, is often disregarded by religious spokesmen today—those who settle for a one- world faith that unquestionably heightens the irreligious mentality of our time.

"Authentic existence, we are told, must be discovered in the here and now, not in some sweet by and by. But in a few clock-ticks the present will be past, and the past is closed to us; so that always all we have open to us is the future." "The future," said C. S. Lewis, "is something which everyone reaches at the rate of sixty minutes an hour, whatever he does, whoever he is."

The New Testament warns us that those who become wholly occupied in life in this modern day world may face eternal ruin. Great care and concern should be exercised so that we know the difference between secu- lar and spiritual living. After this discernment, we must "practice what we preach." God says in Ecclesiates 8:5, "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment." This writer feels very strongly that a "tithe of our time" is not sufficient to adequately love, worship, and serve the Lord, our God. I am not imply- ing that we have an obsession—namely that religion should be the influence of our feelings, ideas, or im- pulses—but I am hoping to convey the fact that Chris- tianity should become the primary factor of a "relation- ship of harmony" with "Our Heavenly Father" relating

to "our free-will choice" concerning "our time and His Plan of Fulfillment."

"Our vision of the future may affect our present lives more deeply than our experiences in the past. Who foresees himself as God's friend tomorrow will not wish to be His enemy today. Who plans to live in heaven hereafter will scarcely be content to live in hell here." The above quote from Evangelist Lon Woodrum should again make us mentally alert to how we're using our time today. "Plant the good seeds of righteousness and you will reap a crop of my love; plow the hard ground of your hearts, for now is **the time** to seek the Lord, that He may come and shower salvation upon you" (Hosea 10:12, the Living Prophecies). The Lord's love for Israel is very evident in this passage, and it is also obvious that the Lord's love for all mankind is just as true and apparent in this day and age. Dare we ignore the words of wisdom in Romans 13:11 from Living Letters? "Another reason for right living is this: you know how late it is; time is running out. Wake up, for the coming of the Lord is nearer now than when we first believed." The only thing we would like to add to this is Scripture verses taken from Living Letters. "Make the most of every opportunity you have for doing good" (Ephesians 5:16), and "Make the most of your chances to tell others the Good News. Be wise in all your contacts with them" (Colossians 4:5).

There is too much evidence of "Laymen's Latency" today. In the dictionary, latency is a noun meaning latent condition or quality. When we look at latent, t definition is as follows: Present but not active, hidd or concealed. Dormant, potential, and undeveloped a given as synonyms. In view of these facts then, "L men's Latency" could pertain to the fact that oftentim the laity of the church are present in worship servic but not active in the Lord's business.

Many laymen have an undeveloped potential th should not be dormant, but instead come alive. Le not hide or conceal our time or talents, but be vita alive in the area of presenting God's Gospel, the Go News of salvation that God provides through His S and our Savior, The Lord Jesus Christ.

This is our concern, and our challenge is to ma proper use of our time in sowing the seed of God's pl of soul saving for all mankind.

Man's time in this world is brief. "And if being Christian is only of value to us now in this life, we a the most miserable of creatures" (I Corinthians 15: Living Letters). If this present world is all a Christi has, he has been outrageously swindled! But Pau positive statement bridges time as per I Corinthia 15:20. "But now is Christ risen from the dead, and b come the first-fruits of them that slept."

Men live best to whom life is a forever thing!
Tempus Fugit, Men Fidgit, but God Fulfills.
Amen

TRUE BELIEVERS IN GOD are never afraid of facts.

This is why I can say that man's conquest of the moon has not disturbed my relationship with God; it has deepened it. My needs, hopes, joys—my very life—are more properly focused on the God of the universe than ever before.

I was at Pinebrook in New York State when the voice came across a quarter of a million miles to say, "Tranquility base here; the Eagle has landed." I drove my wife and children to a nearby motel to see Armstrong and Aldrin walk on the suface of the moon on television. What a breathtaking sight! Still clutching the ladder, Armstrong puts one foot on moon soil. Then there are footprints leading out to where the TV camera is placed. Man has permanently marked the

Are You Leaving a Tranquility Trail?

by Rochunga Pudait

on's surface. He has left
trail in outer space!
One of the first letters I received
m India after the moon landing
ed, "Since men have reached
moon, can we still believe in
d?" Well, how would you phrase
answer? My own thoughts go to
Psalmist—not to "What is
d," but to "What is **man**?"

When I consider the heavens
the works of thy fingers,
the moon and the stars
which thou hast ordained;
What is man, that thou art
mindful of him?
Psalm 8:3-4

After all, man's moon landing
s not changed one small dot of
n's nature or destiny. What
are doing in space exploration
discovering God in a more perfect
y than ever before. The higher
go in space, the deeper our
miration for Him and the
ricacies of His creation. The
dern scientist is getting closer and
ser to the truth that the Psalmist
d in mind—that man is created
have a personal relationship
th God.

Dr. Wernher Von Braun, giant
ong space scientists, tells us that
e further he penetrates into the
known realms beyond our planet,
e deeper his faith in God becomes.
"The earth," says Russian space
oneer Konstantin Tskokovsky,
s the cradle of the mind—but you
nnot live in a cradle forever."
So man must reach out—
ward and beyond. And the further
reaches, the more proof he finds
God's rigid control of all His
iverse. The greater God becomes—
e more incredible the expanse
all He has created. And what
man? He sinks into insignificance
comparison with the great Creator!
My deepest personal concern is
t God's existence or His continued
ntrol of His universe. My thoughts
to the symbolism of that
rail of tranquility" on the surface
the moon. There is a sense in which each believer constitutes a tiny "Tranquility Base" for God right here on earth. Each day we make footprints among the masses of people who are as far from Him as the most distant nebula is from our planet. Am I leaving a "trail of tranquility" among them as I manifest the life of Jesus Christ here on earth?

Only a few moments ago my telephone rang and I answered what I expected to be another routine call. But the voice at the other end said, "Mr. Pudaite, this is Grace at the printers. I just wanted to tell you that Hank died of a heart attack last night."

I simply could not believe her. I had spent fifteen minutes with Hank the previous afternoon—talking business. He was only 45. He was healthy and in an unusally good humor. It was only an hour or so after I left him, in fact, that he went to a restaurant and there suffered a fatal heart attack.

I called Mawii immediately to tell her the tragic news. For some reason, I was not prepared for her question, "Ro, did you ever ask Hank to receive Christ as his Savior?

I was speechless. Hank was a good friend and a man with whom I had often done business. I had made a trail across his life through numerous conversations. But last night that trail came to an end, for Hank is dead. I fear it was not a "tranquility trail," for I never once asked him where he stood with Jesus Christ. May God forgive me!

I would not take anything away from the importance of the trail man is now leaving in outer space. The thought of man's actual footprints on the surface of the moon leaves me awe-struck and amazed. But I am also impressed more than ever before with my responsibility before God for the "tranquility trail" of my witness for Christ among the men and women of our own planet, Earth.

A New Church

a

THE FIRST BRETHREN CHURCH was organized in the community of Ardmore in 1916 by a few dedicated Brethren who were instilled with faith in the Lord. The first meetings were held in the Ardmore school, and in 1917 the old Fairview Church located on Route 20 was dismantled, moved and rebuilt on the property on Moss Road, with the Rev. A. E. Thomas as the first pastor. The church enjoyed a slow but steady growth.

In 1958 the membership began thinking and praying about a new edifice to accommodate the growing membership and to reach out to more people in the community with the Gospel of Christ.

It was not until 1967 that real serious discussions were held and through much prayer to give us faith that we could accomplish this goal that we contacted a consulting firm and began formulating a program. By October 1968 we had acquired new property and construction was started.

The Lord was with us throughout all the trials and hard work.

Now we would ask for the prayers and continued strong faith of all the membership and each and everyone in this community. This is the house that God built.

The Service of Dedication took place at 2 p. November 30, 1969 and was as follows:

Prelude Organ and Pia
Juanita Manuel, Shari Overdorff

Greetings and Notices Mr. Fred Ho
Modera

Doxology

Prayer of Invocation

Solo Mr. Doug Cope

Hymn

Statement by Building Committee Chairman, M
James Brown who will turn the church ke
over to the Trustees

Dedicatory Offering

Dedicatory Sermon Pastor C. William C

Act of Dedication:

Pastor: To the glory of God our Father, whose favor we have built this house; to t honor of Jesus, the Christ, the Son of t living God, our Lord and Savior; to the prai of the Holy Spirit, source of life and light:

Congregation: We dedicate this house.

Pastor: For worship in prayer and song; for t ministry of the Word; for the celebration the Holy sacraments:

Ardmore, Indiana

ngregation: We dedicate this house.

stor: To the memory of our beloved dead; to the gentle and true of former times; to all who have unloosed the bonds of ignorance and wrong:

ngregation: We dedicate this house.

stor: To the welfare of the living; to those whose ways are good and those whose ways are evil; to the strong souls that stoop to share the burden of their fellows; to the weak and defenseless; to the darkened mind, the tempted heart, the life-weary and the heavy ladened, and to all human need:

ngregation: We dedicate this house.

stor: To the ministry of the strong to the weak; to the bringing of light in darkness; to the giving of courage, and spiritual health to all human hearts:

ngregation: We dedicate this house.

stor: To the proclamation of the truth that sets men free, to the liberty of the sons of God; to reverance for all worth of the past and to the eager acceptance of all good which the future may unfold.

ngregation: We dedicate this house.

Pastor: For the sanctification of the family; for the guidance of childhood; for the salvation of men.

Congregation: We dedicate this house.

Pastor: For the fostering of patrotism; for the training of conscience; for aggression against evil:

Congregation: We dedicate this house.

Pastor: For the help of the needy; for the promotion of brotherhood; for bringing in the kingdom of God:

Congregation: We dedicate this house.

Pastor: As a tribute of gratitude and love, a freewill offering of thanksgiving and praise, from those who have tasted the cup of thy salvation and experienced the riches of thy grace:

Congregation: We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Special Music ... "Bless This House" ... Choir

Dedicatory Prayer

Special Music Shari and Dave Overdorff

Benediction

MISSIONARY NEWS

BY THE GRACE OF GOD

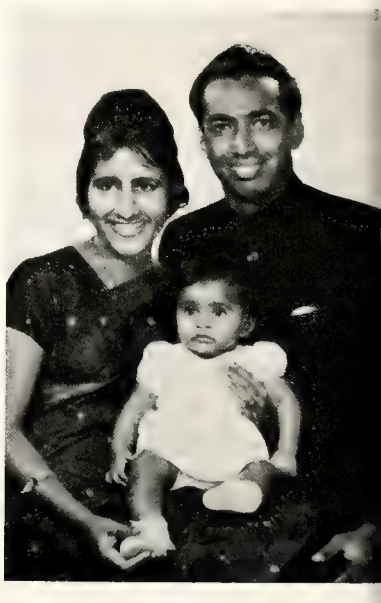
THE KUMAR family arrived safely in India on December 16 and are settled in an apartment in Kumar's father's family complex. They enjoyed good health and appreciated their travel to their home although they were in Singapore during the heavy rains.

It was from the Cathay Hotel at Singapore that Kumar wrote, "Just before we came to Singapore we had a wonderful experience of knowing how the Lord is protecting us. I would like to stare this with you.

"When we landed in Hong Kong we came to know about the great number of thefts and robberies. We had reservations at the Hotel Astor where many American tourists stay. Knowing the unsafe conditions, many deposited their valuables in the hotel safety boxes. We had about decided to do the same, but somehow felt led not to. We were so very fortunate in not depositing anything.

"A $64,000 robbery early December 9th occurred in the Astor Hotel. The robbery took place when two watchmen who were asked, one at a time, to help with luggage were accosted by a masked man and tied, gagged and pushed into a lavatory.

"The receptionist was threatened with a knife and was similarly tied and gagged. The men got away with $43,000 and travellers checks worth $21,000 from the 20 customers' deposit boxes.



Kumar, Nirmala and their daughter, Shanthi Shalini.

When the police were
stigating the crime, a taxi driver
ked into the hotel and handed
parcel. Police opened it and
nd several passports, airline
ets and a number of travellers
ks worth more than $11,000.
We are so thankful to the Lord
the working of the Holy Spirit in
ding our activities. We would
e lost Nirmala's jewelry, our
ney and other important
uments. We are able to feel the
er of prayers offered by many
ur beloved Brethren in the States
our loved ones in India. We
thrilled with joy to feel the
sence of the Holy Spirit with us."

yer Request —

Your prayers would be appreciated for the Lord leading Kumar in finding the proper building to rent for an orphanage in Rajahmundry. The limitation of real estate and extremely high rentals have thus far been determents in making any progress.

HOW to send – and WHAT to send to our mission field in India

THERE are many ways in which you can help the poor and needy Brethren in India. If you interested in sending contributions to our ssion field in India, here are some useful sug-tions for you.

. Where to send

All the supplies should go directly to the mission field to the following address:

Reverend K. Prasantha Kumar
Post Box No. 64
Rajahmundry
Andhra Pradesh
India

Note: The Missionary Board office staff is too limited in size and too overloaded in work to act as an exporting agent and therefore we rely on Brethren, individually or in organizations to be responsible for all mailing and shipment.

II. How to send

1. Packing:
 (a) Prepare a list of all the things to be placed in a box
 (b) Put them in a strong, sturdy box
 (c) The box has to be sealed completely.
 (d) Tie a very strong cord around the box.
 (e) Make sure the box and your packing can stand three months of rough ocean traffic.

2. Marking:
 Make sure that every parcel you send is marked **"free gift"**

3. Post Office Regulations:
 (a) The box should not be more than 6 feet—measuring length and girth and should be limited to 44 pounds for surface mail and 22 pounds for airmail.

 (b) You have to fill three forms which are supplied by the U.S. Post Office. One is a yellow slip indicating the instructions given by the sender. On this you will indicate whether to return the parcel or to abandon in case it is undeliverable as addressed.

 The other two are Customs Declaration Forms in duplicate. On one side you write your instructions and on the other you write the itemized list of contents with value. (In figuring the value, try to put the cheapest value possible for that individual item).

4. Insurance:
 It is always best to insure **all** the things you send. Uninsured parcels often do not reach the missionary.

5. Charges:
 You are charged by the Post Office according to the weight of the parcel but not according to the size or value of the parcel. For sending books and printed matter, check with the Post Office. They have special rates and special instructions (parcels such as these should not be sealed)

III. What to send

1. Supplies for Babies:
 Diapers, diaper pins, plastic pants, cotton and thermal blankets, light weight quilts, dresses, T-shirts, sweaters, socks, nursing bottles and nipples, prepared powered formula, fruit juice and cereals.
 (Babies in India do wear the same kind of clothing as the babies in the States). Nutritious baby food is not available to common people.

2. Supplies for Boys:
 Pants, shirts, T-shirts, underwear, socks, sport shirts and sweaters.
 (Boys do wear the same clothes as the boys in the United States but only younger boys wear short trousers. Li weight clothing is preferred.)

3. Supplies for Girls:
 Skirts, blouses, one piece dresses sweaters.
 (Girls in India wear the same kind of cl ing as girls in the States until they re their teens.)

4. Supplies for men:
 Pants, shirts, T-shirts, underwear, so sweaters and light-weight suits.

5. Supplies for Women:
 Sweaters, sewing materials, thread, t tons, needles and such aids.

6. General and Household Supplies:
 Pencils, pens, erasers, general knowle books, cold, fever or headache remed shampoos for dandruff, toothpaste brushes, combs, raincoats, umbrellas, pl tic bags, paper towels, bleach, all purp cleaners, detergents, laundry soaps, f and body soaps, starch, bed sheets, b spreads, pillow cases, tablecloths, tow quilts, blankets and any other use things.

7. Food Supplies:
 (a) Staples: Chocolate, cocoa, instant c fee, all purpose flour, macaroni, dr milk, pancake mix, instant potato instant puddings, instant rice, regu rice, spaghetti, sugar, breakfast reals and candy.

 (b) Canned Goods: All kinds of fruits a fruit juices, baked beans, green a lima beans, mixed vegetables, pe white potatoes, tomatoes and toma juice, chicken, fish, jelly and ja vegetables and chicken soups.

IV. What not to send

Based on the Customs Authorities Regu tions and on the habit patterns of the peo the following things are not advisable:

Shoes, toys, coats for boys and girls, gir slacks, men's coats, ties, hats, razor blad women's dresses and underwear, beau aids, peanuts, cheese, any food that h Beef or Pork, cooking utensils, glasswa and silverware.

If you need further suggestions or have a questions, please write to Kumar on the field.

Let Go and Let God

by STEPHEN D. SWIHART

Ye are of God, little children, l have overcome them: because ater is he that is in you, than he t is in the world" (I John 4:4). can overcome the world, if Christ ves in us! These challenging rds should convictedly burden each our hearts. Christ doesn't have to ve very much to perform miracles; can use **you**! "If ye have faith a grain of mustard seed . . . hing shall be impossible unto u" (Matt. 17:20). Imagine the tential of our faith when put use. The power of God is itless and all we have to do is l for His strength. Jeremiah 33:3 tes, "Call unto me, and I will swer thee, and show thee great and ghty things which thou knowest t." ". . . With God all things are ssible" (Mark 10:27).

Today there is a crying need to k to God about lost sinners; also, talk to lost sinners about God! e must not falter at the face of blic embarrassment. What people ink of us are opinions; what God inks of us are facts. Jesus told us ere would be disbelief, persecution, d perilous times, but He never ld us to slow down or quit. It is mes like these that we need to eclare Christ the most!

Paul states that our life is the stimony of Christ and therefore ould be spotless. He tells us that Ye are our epistle, written in our earts, known and read of all men" II Cor. 3:2). How marvelous our ves should read. The grace of God nables us to add a rebirth to our fe and be read by all. Our estimony can be found in II orinthians 5:17. "Therefore if ny man be in Christ, he is a new reature: old things are passed away; ehold, all things are become new."

Indeed, we need to praise God—He ves us; He died for us; He wants s to live for Him. It is as simple s that! Jesus is certain our life's tory can be more exciting and ynamic. The keys to more abundant living are in our hearts and on our tongue: all we need to do is convictedly burden ourselves and tell people everywhere about Jesus!



CAMERON YOUTH PRESENT NEW PULPIT BIBLE

THE ANNUAL GIFT of the First Brethren Church, Cameron, West Virginia congregation was presented by the Senior High Brethren Youth Crusaders on December 21.

A new pulpit Bible was dedicated with all members of the youth group participating in the special services. Doug Murphy and Don Shilling led the processional with Judy Tennent carrying the new Bible. David Chambers led the call to worship, responsive reading and words of dedication. Louise Shilling gave the reading "The Spirit Breathes Upon the Word." The youth felt it would be most fitting to have the scripture reading from Luke 2:1-19. Bob Bonar had the prayer and Bible reading.



Pictured left to right are: Louise Shilling, Robert Bonar, Judy Tennent, David Chambers.

The mood of the service was set in candlelight.

Among the other activities that the group sponsc were a Sub Sale (submarine sandwiches) in Novem Also the Crusaders went caroling December 22 throu out our town; afterwards going to our advisors' h (Mr. and Mrs. Cloyd Shilling) for refreshments gag-gift exchange.

SMITHVILLE SENIORS

THE SMITHVILLE SENIOR HIGH youth h started the 1969-70 year off with the election of following officers:

President Phyllis Glasgo
Vice President Gene McConahay
Secretary Linda Glasgo
Treasurer Doug Drushal

Our new youth advisors are Mike and Mary E Drushal and John Steiner. Our first meeting wa joint planning meeting with the Jr. High youth at I and Doris Dravenstott's home. Games were playec cook-out was enjoyed, and many ideas were discus for future meetings.

The Smithville BYC sponsored the N.E.O. Sr. Yo Rally at Camp Bethany on Sunday, October 26. ' theme was a "Halloween Coffee House" decorated w a variety of mobiles and pop art posters made by youth. Refreshments consisted of pizza burgers, dogs and punch. The guest speaker for the evening v Fred Finks, and a film, "My Favorite Phoney," v shown. The youth were entertained by Jim Miller a his musical group from Central Christian High Sch We sang a varied assortment of folk songs.

The Smithville youth once again featured Jim Mi at a "folk sing" on Sunday, December 7. Local yo groups from churches in Smithville were guests for evening.

After accomplishing the ultimate project in the A Camp in Arizona last summer, the youth are look forward to making this year of 1970 as prosperous a as rewarding as that of last year.

Linda Glasgo, secretary

PARK STREET SENIORS PROGRESS



eft to Right: Mike Snyder, Mike Rogers, (on noulders) Terri Snyder, Glen Snyder, Joe Lewis, Irs. Betty Snyder.

BRETHREN YOUTH OF AMERICA, take note! Ashland's Senior High youth are starting to move—nd live! The year of 1969 was the most active and roductive at Park Street in many years. Under exellant leadership of Marilyn and Fred Burkey, Holly nd Fred Finks and Betty and George Snyder, our youth are **doing** things! And we've barely gotten started!

Our first three months together have been busy, busy, busy. The first few sessions were mainly get-acquainted type meetings and kids kept coming. We now have a steady group of about 15 every Sunday night. Our officers are:

President Becky Solomon
Vice President Pat Smith
Secretary Elaine Pyrch
Asst. Secretary John Miller
Treasurer Bruce Ronk

who report at each meeting. We have had two guest speakers, Dr. Gaugh of Ashland Theological Seminary and Lt. Lance from the Ashland Police Department. One Sunday instead of our regular meeting we spent the afternoon at Bethany. One time we had a sing-along and another night we went carolling. Then, to top off everything, the advisors gave us a progressive dinner with about 20 youth in attendance. We held a slave day to earn money for the National Project. We also sold bags and bags (and bags) of hard tac candy made through hard work (and fun too!). We delivered Christmas cards for church members at 5¢ a card, and much more is planned for 1970.

Our meetings are not only fun—they're meaningful—meaningful for the kids and the adults. We know that God is working through us and only through Him will we make progress to further His kingdom.

—Elaine Pyrch, secretary

Dear Brethren Youth,

Just a note from all the folks at the Crestwood Brethren Church to hope you had a joyful Christmas and a blessed New Year. It is comforting to know that you have taken our "infant church" by the hand to help us learn to walk. Sometimes our progress is painfully slow and sometimes we fall down but our Heavenly Father continues to lead.

It is a difficult thing to gain the confidence of new people in a new community, but we have several plans for a "breakthrough." An open house and film showing of "The Other Wise Man" is planned for January 14, 1:30-3:30 p.m. Some of the youth from the Elkhart Church will be helping distribute invitations to 1,000 homes, inviting the people to see our new church. We will let you know the results next month when we write again. There are some hopeful promises for the future which we can't write about yet, but perhaps can next month.

It's exciting to be a part of God's work and to see Him untangle the impossibilities before our watching eyes. We don't know what 1970 holds for us but we are thankful that Brethren Youth are confident that "our labours are not in vain" in Christ through the 1970 Youth Missions Project. God bless us as we work together in Fort Wayne.

Charles Lowmaster
Pastor,
Crestwood First Brethren Church
1630 Cinnamon Rd.
Ft. Wayne, Indiana 46805

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RETURNED!



THE 1970 BIBLE QUIZ

The 1970 Bible Quiz has been:

RENEWED — RECONDITIONED — RE-EVALUATED
REASSEMBLED — REAPPRAISED — REARRANGED
RE-ESTABLISHED — REAPPLIED — RE-ENACTED

Plan to REINVEST your time, talents, and team effort in the New Bible Quiz

Begins March 1, 1970

(See February B C E News for full details)

The Fellowship of the Holy Spirit

by REV. G. H. JONES

Text: "They were all filled with the Holy Spirit, and they spoke the Word of God with boldness" (Acts 4:31).

A STUDY OF THIS SUBJECT is always timely. We need to emphasize the fact that this is pre-eminently the dispensation of the Holy Spirit. That His ministry in the individual believer and in the church is a different ministry to that of preceding ages. As we shall see in a fuller study of this aspect of His work, this was not possible until Christ's earthly work for His church had been finished. It will enable us to more fully appreciate the privilege of our position if we refer to some of the points that differentiate this dispensation from those that preceded it.

In the old dispensation, which is designated as the dispensation of the Father, the Holy Spirit came upon men, equipping them for special service without reference to character. There are three references, of which Gideon is one, in which it is said, "The Spirit came upon them" (Judges 6:34). The Hebrew word literally means, as the marginal reference shows, that the Spirit clothed himself with them. It is important to notice this difference between the new dispensation and the old. Neither Gideon, Amasai, nor Zechariah were clothed with the Spirit, but the Spirit clothed himself with them for a specific work. In the case of Samson a different word is used. It is not said that the Spirit clothed himself with Samson, the Spirit came upon him with compulsion, pushing him forward to a definite activity.

In this dispensation the filling of the Holy Spirit always depends upon holiness of character. When Jesus left this world he said to His disciples, "I will send another Paraclete," or, as our old version translates it, "I will send another Comforter and he shall abide with you forever." Turning to the first chapter of Acts, we find a statement of the purpose for which He came. We read there that He is to take up the work which Jesus began to do and to teach. Jesus began it and left it and the Holy Spirit came, this third person in the Trinity, to take up the work where Jesus had left off. Jesus made atonement for sin. That was the primary object for which Jesus came to this world, and when that work of atonement was finished, He went back to the Father; and the Holy Spirit was sent down to take up the work and carry on the work of bringing men and women to know the Christ. On the day of Pentecost we find the Spirit inducted into His work. He came on that day of Pentecost **clothed** with authority to do the work that Jesus began to do and to teach, and one of the first things we find laid down in the Scriptures that the Spirit is here to do, is to convict the world of sin.

This holiness of character is only possible through the cleansing of the blood of Christ. Power follows purity; a Holy Spirit cannot dwell in an unholy temple. The virtues and value of the atonement have a primary demand; there must be entire dedication. One of the most striking illustrations of this necessity is found in the case of Simon who offered Peter and John money, saying, "Give me also this power, that on whomsoever I lay my hands he may receive the Holy Spirit." But Peter said unto him, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right with God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:18-24).

Turning now to the "office work" of the Holy Spirit, John 16:8, we find just what he is here for. "And he, when he is come, will convict the world of sin." John the Baptist's preaching of Metanoia was the beginning of a general change of mind which becomes in its fullest development an intellectual and moral regeneration. In Jesus Christ the natural and spiritual birth were the same, and in the life thus begun there was a perfect and harmonious growth. The early Christians were anxious about converts, but not the number. They were concerned about the quality more than the quantity of those who became disciples. They believed implicitly that the incarnate life of their Lord extended into the lives of all who were born again. If they had not stressed conviction of sin, as fundamental, I doubt if there would have been any Christian church. One of our present dangers is in abandoning this apostolic fanaticism.

This conviction of sin is truly a divine act. To reason with and convince a man of wrong doing is possible with many men, it doesn't take much wisdom to convince a man of what bitter experiences has already taught him, but this is as far as human tongues can go. The next thing is what the Holy Spirit came for. He doesn't allow any man to do His work. Our work is to convince men, by our lives and conduct, His is to convince them by a divine sensation.

Profound convictions such as we hear about and read about seem missing from our day and experience. Possibly as a modern writer suggests, there are no profound convictions, because there is no profound preaching. The old versions read, "Reprove," and most of us seem content with some milder application of the translation. Reproving and conv seem somewhat different when contr

The next office seems somewhat fusing. The larger number of Chr people somehow have managed t conversion and regeneration con (John 3:5-8). "Jesus answered, V Verily, I say unto thee, Except a m born of water and the Spirit he c enter the Kingdom of God. That is born of flesh is flesh and that is born of Spirit is spirit. Marvel no I say unto thee, ye must be born a The wind bloweth where it listeth thou hearest the sound thereof, but not tell from whence it cometh, whither it goeth; so is every one t born of the Spirit."

The Holy Spirit is here to give life above. This new nature which is ant istic to sin and hungers and thirsts righteousness, this is a gift from a We cannot convict of sin, neither ca regenerate. We may convert, but we not regenerate. Many have been conve but not so many regenerated. As goo Gordon says, "One may see a whole through a knot hole in the fence." is one of the great reasons why we so much backsliding. We Dunkards beginning to believe a man **can** back Strong temptations come and the verted man is sometimes overcome. version is rooted upon nothing fu than being convinced of sin. This i human work. Conversion preceede generation.

Another office work seems to be f in Paul's epistle to the Ephesians (4 he convicts of sin, he regenerates th liever, and he seals the regenerated. ' grieve not the Holy Spirit of God, w by ye are sealed unto the day or red tion." A proof text like this ought to a great assurance. We need greater fidence in God. Too often we seem to that we are too infinitesimal for Hi notice. But a text like that lifts us ou speculation and places us upon a foundation. More and more we are ing to see that when God's Spirit re erates a man, the work is done fo time and eternity. "Sealed unto the da Redemption." What an assurance! He a commercial figure. With all of authority of the law back of the act, all the power of constituted authority security is made as complete as it ca made. "Unto the day of redemption," day of the first resurrection, com until then, the Holy Ghost doing His v in His way, by His power. Truly the v is for all time. Lastly, if I may use term; I want to mention the supreme

fice of the Spirit. First is Conviction, second is Regeneration, third is Sealing, fourth is Fellowship.

The fellowship of the Spirit — Paul writes about it in Romans 8:16. The Spirit itself beareth witness with our spirit that we are the children of God. Fellowship bespeaks the closest of human relationships. It is more than agreement, it is likemindness. Paul's epistle to the Philippians, 2nd chapter, "If there be therefore any consolation in Christ, if any comfort of love. **If any fellowship of the spirit,** that ye be likeminded having the same love, being of one accord, one mind. There can be no fellowship without discipleship, and no divine thinking without "becoming partakers of the divine nature" (Peter). This likemindedness is not confined to any ecclesiastical body exclusively, rather it is enjoyed by every rare soul who enjoys the new birth, in every evangelical body of believers. Jesus said "he dwelleth with you and shall be in you" (John 14:17).

He comes as the Spirit of the Son of God to represent Jesus to us and to make Him real in our experience and life. Someone has suggestively said, that the person of the Holy Spirit was not fully constituted under the Old Testament dispensation. It was necessary that He should reside for three and a half years in the heart of Jesus and become humanized, and brought nearer to us by His personal union with the Incarnate Lord. Now He comes to us as the same Spirit who lived and loved, Who served and suffered, Who wept and wrought in Jesus Christ. "When he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

This fellowship is brought out very clearly in the early church, for we find the apostles paying Him the same deference they paid to the Incarnate Lord. They recognized Him as the true vicar of Christ, for in Acts 15:28 we read this significant statement, "It seemed good to the Holy Spirit and unto us." This concerned the work of the council at Jerusalem.

I Timothy 4:1 contains a warning for those in this fellowship. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." The modern isms that are making such havoc with unstable souls having itching ears seem to have one great redeeming feature. They disfellowship the rest of us as perverters of the Word. We can be thankful for this much. The Fellowship of the Holy Spirit unerringly applies the supreme test, "He shall glorify **Me,** for he shall receive of Mine and shall shew it unto you" (John 16:14).

World Religious News in Review

ISSIDENT' BAPTISTS IN OVIET WARNED

Moscow (EP)—Baptists finding emselves dissenting from govern-ent orders were warned here by e Soviet Government's chief of ligious affairs to cease "provoca-ve activities" and obey the law verning religious activities.

Vladimir A. Kuroyedov, chairman the Committee on Religions, gave e warning in an article in the vernment newspaper Izvestia.

He was referring to sects known Initiative Baptists, groups which legedly broke away from the offici-ly recognized Evangelical Christian Church-Baptist in 1961.

Recent reports indicate that several members of the group have been sentenced to prison terms.

LUTHERAN CHAPLAIN KILLED IN VIETNAM 'COPTER' CRASH

Washington, D.C. (EP)—A Lutheran Army chaplain was killed in Vietnam when the helicopter carrying him from one field worship service to another crashed into a mountainside southwest of Danang.

Chaplain (Major) Roger W. Heinz, 33, a Lutheran Church-Missouri Synod clergyman, is the first Lutheran chaplain to be killed in the Vietnam war. He died in mid-December.

In all, 11 U.S. Army and three Navy chaplains have lost their lives in the conflict.

14 MISSIONARIES DEPORTED BY INDIA IN TWO YEARS

New Delhi (EP)—Fourteen foreign Christian missionaries left India during the period from 1966-68 as the result of deporation proceedings by the government.

This was announced in Parliament here by the minister of state for home affairs, V. C. Shukla, who said the missionaries were reported to have indulged in anti-social and prejudicial activities.

Mr. Shukla said they left the country on being served with notices that action was being contemplated against them.

The minister said five Americans, three Canadians, two Britons, two Spaniards, a Hungarian, and an Australian were deported.

MINISTERS, RAPPED FOR HOUSING SDS GROUP, ASK FOR SUPPORT

Chicago (EP)—Methodist ministers who have been criticized for sheltering members of the "Weatherman" faction of the Students for a Democratic Society (SDS) have asked their congregations for support.

The Rev. Charles C. Peterson, minister of the Wheaton United Methodist church in Evanston, read a telegram from the Board of Social Concerns of the Northern Illinois United Methodist Conference. The wire commended the housing of SDS members as a "Christian gesture" and offered to provide money for any damage the radicals did.

The Wheaton Church is one of four churches in the Evanston Parish that housed SDS members during protest activities in early October that led to numerous arrests and one charge of attempted murder. Some SDS members were also housed at Methodist-related Garrett Theological Seminary here.

TOURISTS AWED BY 'CRYING SAINT' PAINTING

Tarpon Springs, Florida (EP)—In hushed awe, hundreds of tourists gazed at the picture of St. Nicholas, patron saint of the St. Nicholas Greek Orthodox Church here, a painting which has allegedly been emiting a steady flow of tears.

Charter buses brought Greek grandmothers, mod-dressed girls and others to see the phenomenon.

The droplets form on the inside of the glass in which the picture of St. Nicholas is encased, according to Father Elias Kalariotes, pastor.

The priest said a carpenter had checked the frame to see if condensation, would be the answer and ruled out that possibility.

A qualified chemist was to have examined the liquid to determine its composition, but church officials decided not to go through with it.

GUN BLAST RIPS PARSONAGE, PASTOR FIRED

Wake Forest, N.C. (EP)—A party for black and white young people hosted by a 16-year old pastor's daughter resulted in a shotgun blast through the front window and the firing as pastor of her father.

The blast which ripped through the living room window of the home of Baptist pastor J. Wesley Shipp here occurred on a Saturday night. The next morning deacons at the Ridgecrest Baptist Church fired Shipp as their pastor.

"They told me that I was a disruptive influence in the community, that my view on racial matters would hurt the church," Shipp said. He added that his views were simply "that black is as good as white. I believe that," he declared. "I've always believed that, and no one's going to change my mind."

The Rev. Mr. Shipp plans to remain in this city where he is attending Southeastern Baptist Theological Seminary. The faculty adopted a resolution deploring the "act of cowardly terrorism" and much support for the pastor has been expressed from other parts of the country as well.

ON THE NIXONS: 'THEIR RELIGION IS VERY MUCH WITHIN THEM'

Boston (EP)—A Presidential assistant says Christmas for the first family in the White House was filled with tradition, sparse in the exchange of gifts, and very much a religious event.

H. R. Haldeman, who sees Richard Nixon most often on an hour-to-hour basis, told Godfrey Sperling Jr. of The Christian Science Monitor that religion for Mr. Nixon "is very much within himself. He's not given to public display of religion in the sense of saying grace or formalized prayers or anything of that sort. It runs very deep."

Other items related by Haldeman told how Mr. Nixon does not seek company in prayer . . . does not feel the need for formalized worship and arranged for the White House religious services as much to show the nation that its President relied on God as anything.

Haldeman said of the President: "He is a very deeply religious man. He's a sort of a fundamentalist in religion, I think, in his own mind."

CHURCHES TEACH SOUL-ROCK DANCING

Seattle (EP)—Practical, physical and philosophical reasons were given by pastors here whose churches sponsor instruction in soul-rock dancing.

The University Christian, University Congregational and Blessed Sacrament Catholic Churches will begin next week an eight-week class in the art. A week later the Ca Christian Ministry at the Unive of Washington will sponsor an class.

Dance steps in the sanctuari cluded "pop-corn," and the " and sling." Instructors called i eration of spirit and of the mus

CAR IN AISLE IS PASTOR'S GIFT

Tucson, Arizona (EP)—The n ing worship service of the Flo Wells Assembly of God Church was interrupted by an autom pushed into the aisle.

The Rev. Virgil L. Jones gene ly allowed the small Volkswage be rolled in between the pews v told it was the congregation's Ch mas gift to him and his family.

A ribbon was tied appropri to the top of the Varient sedan.

ORGANIZE FOR PROFANITY'S DEMISE

Hamilton, Ontario (EP)—If m bers of a new group here have t way, swear words or "the langu of the gutter" will no longer paraded as "normal conversatio

The Association for Uphol God's Name pleads for profan demise. It attacks what it calls common belief among psycholog that profanity now and then do person good.

The association endeavors to phasize the sacredness of G name, promoting its goals thro pamphlets, auto stickers, pos and other propaganda.

"We need to protest this a Christian way of life," Presiden Groenewegen was quoted in **Spectator** here. "Wouldn't we arrested if we spoke of the Qu or our Prime Minister in the sa way many of us talk about God?"

ATHEIST OBJECT OF CONCERTED PRAYER

Austin, Texas (EP)—A deluge mail addressed to Madalyn Mur O'Hair—especially heavy at Chr mas time—continues to pour into home of the famous atheist here

"We're getting a tremendous nu ber of these completely black ca with a big hole cut to show the ea and the words of the Apollo flig 'In the beginning God,' " Mrs. O'H told a UPI reporter.

"Nut mail" has gotten worse sil she filed suit to bar astronauts fr repeating the Bible reading

ers broadcast by the Apollo 8
onauts at Christmas last year.
federal district court in Austin
w out the suit but Mrs. O'Hair
appealed to the U.S. Supreme
t.
eanwhile cards and letters con-
e her way. "We are still praying
you," many of them read.
ie has been on the mailing lists
arious church groups and relig-
enterprises since her 1963 suit
op compulsory prayers in public
ols.

NNONITES RECEIVE
RISTMAS MESSAGE
OM USSR BAPTISTS

kron, Pennsylvania (EP) — A
istmas message to all the Chris-
s of the World" has been sent
a Baptist group in Russia, pro-
ming that the Birth of Christ
s intended to begin an era of
ce."
he message was receive at the
nonite Central Committee head-
rters here from the All-Union
ncil of Evangelical Christians-
tists in Moscow.
t is not our Savior's fault that
angel's song remains a sweet
phony only, while the tears and
od of men have saturated the
th for nearly 2,000 years," the
ssage said.
loting that Christians are repeat-
y drawn into military disasters
ch cost millions of lives, the
otists' message stressed that "we
ristians must realize that with
rds alone we cannot help mankind
avoid the dangers of the most
rible of all wars.
Our great task consists in edu-
ing the millions of Christians to
resolute adversaries of all arms
mass destruction and military
aster threatening mankind."

7 YOUNG PEOPLE
RTICIPATED IN 'WHY I
LIEVE IN GOD' CONTEST

linneapolis (EP)—A contest in
ich 3,117 persons under age 26
ote essays on "Why I Believe in
d" has been won by William
red Pratney, 25, Burbank, Califor-
, a native of New Zealand.
he contest was sponsored by
cision magazine, published in
nneapolis by the Billy Graham
angelistic Association. The awards
re announced by George M. Wil-
, vice-president and managing
tor.

The winner will receive an all-expense trip to the Holy Land for himself and his wife.

Mr. Pratney was converted while preparing at the University of Auckland for a career in chemical research. For the past five years he has been engaged in an evangelistic ministry with young people in New Zealand and the United States. He is a member of the First Baptist Church, Burbank.

Second prize winner was Beverly Jill Hurley, 23, of Bellefontaine, Ohio, who will receive a trip to Minneapolis to attend **Decision** magazine's eighth School of Christian Writing, June 29 - July 1. A high school teacher and liberian, she is a member of First Christian Church (Disciples), Bellefontaine.

Third prize went to Sharon Leighton, 17, Summerside, Prince Edward Island, Canada, a student at Mount Allison University, Sackville, New Brunswick. She will receive a $25 book order. She is a member of the United Church of Canada.

BERNADETTE'S SUPPORTERS WARN 'ALL HELL WILL BREAK LOOSE'

Londonderry, Northern Ireland (EP)—Miss Bernadette Devlin's six-month prison sentence for inciting to riot and behaving riotously may well beget further rioting here.

The charges against her stemmed from her part in the August clashes between Catholics and Protestants in the Bogside area of Londonderry. She is free on $600 bail and is appealing the verdict.

On learning of the sentence, civil rights organizer Finnbar O'Doherty said, "Bogside is very angry. We intend to hold a series of meetings until her appeal is held in February. If the jail sentence is upheld then, all hell will break out here."

Ivan Cooper, a member of North Ireland's provincial parliament, vowed he would resign if Bernadette were imprisoned.

A Derry Labor Party representative, Eamonn McCann, solemnly warned the government that if it attempts to put Miss Devlin in jail, they will have to construct a special facility to imprison "all the people who will come out in her defense."

On the other hand, some militant Protestants in Belfast see the matter a question of tit-for-tat. They argue that since their leader, Rev. Ian Paisley, has been jailed twice, "it was Bernadette's turn for a spell behind bars."

Miss Devlin, 22, the youngest member of the British House of Commons, was reserved in her comments, "Wish me a happy Christmas," she said to friends. "I feel I need it."

CONGO SEEN OPENING TO MORE MISSION ENTERPRISE

Nyankunde, Congo (EP) — Improved conditions in north and east Congo were reported to delegates of the 25-member Association pour la Literature Evangelique en Swahili-Congo here.

The meeting was called on behalf of churches and missions working in the wide Congo-Swahili language area to plan for a second edition of the Congo-Swahili Bible, agreed spelling of words for future publishing houses, to upgrade Congo-Swahili publications toward a more pure East Africa Swahili and to search for training in writing for Congo personnel.

HE KEEPETH ME

There's not a day that passes by
That I don't feel my God is nigh.
Each morning when I see first light
I know He kept me through the night.
The breath I draw He lendeth me,
How fortunate I am to be
A child of His, safe in His care;
With His dear Son to be an heir!

Norman McPherson

CAMERON, WEST VIRGINIA

VARIOUS ACTIVITIES have taken place at the First Brethren Church, Cameron, West Virginia during the month of December.

The W.M.S. held their annual Christmas dinner with their families in the church social room. This organization distributes the candy treat every year as a service to the congregation.

The Bereans, a Sunday School Class, held their annual Christmas gift exchange and dinner the following Sunday, December 14.

A new idea was used this year to keep the Christmas spirit alive after the season. December 28 was considered for the annual Christmas program. Under the direction of Mrs. Cloyd Shilling, the setting of the play was of a modern-day situation. The stage was set with living room furniture on the left, and outside and nativity scenes on the right. Readings and recitations divided each scene. People entered in an atmosphere of candle light in the vestibule while the sanctuary was dimly lit by the lights.

The date for the program seemed very appropriate because this allowed our congregation to fellowship in other religious services. Since our community is small various churches unite for the Christmas Eve Service in the local Christian Church. Also taking place in the Christian Church was a program presented by the Cameron High School Chorus delivering Vivaldi's masterpiece, Gloria. Four members of our church were represented in this group.

The Senior High Youth group highlighted the season with the dedication of a new pulpit Bible while the Junior High is selling candy.

With the beginning of the new year all members are greatly anticipating the Home-coming and Twentieth Anniversary celebration of our dedication in April.

D. L. Chambers

TUCSON, ARIZONA

THE FIRST BRETHREN CHURCH of Tucson is still having regular services, even though you have not heard from us for some time. This being a Health Center, we do have most of our families with a health problem. We want to thank the Lord for these infirmities; so many say they never knew the Lord until they were made to suffer.

We were very happy to have Rev. Rinehart, his wife with 14 youth and 5 adults come to Arizona and lay the ground work for the new youth camp. Thanks again to the Smithville, Ohio church.

Thanks to the National Youth Organization and their project for the year. The $7,511.21 will be a big lift to the ABC Camp. Friends of the church recently donated $2,000 also to the ABC Camp.

Orville Dreyer received Honorable Mention for taking time from his regular work to oversee the demolition of a building given to the camp to put up a ramada, using the best materials. Others helped, coming from Tempe. Over the Fourth of July weekend, a group of workers from Tempe and Tucson erected the ramada.

Many blessings were received by having our missionaries on leave from Argentina, Bill and I Curtis.

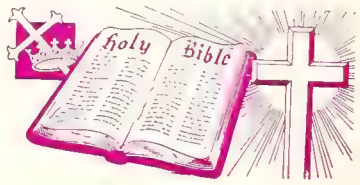
Our pastor was privileged to represent the ch the month of October on radio program Clergy on Line. We receive many good reports on his answ which made us proud to have Rev. Stogsdill as pastor. He also held revival meetings in a Bret Church of Glendora, California, October 29 to Nov ber 2, 1969. They are thinking of uniting with the Br ren Conference. Pastor Stogsdill reported an enjoy and profitable visit with them.

Our hearts were saddened by the passing of tw our shut-ins, Norman Fall and Jess Williams.

The Youth will be sending a letter of their activi but I do want to mention that Scott McKinney was i auto accident. He is improving very nicely and is b in the swing of things. Nancy Price and her car she calls Roger were involved in an accident. She a broken nose, two black eyes and bruises. Nancy c home from the hospital yesterday. We pray these young folks will be completely restored to health.

New members of our church are: Katie and Na Price by transfer of letter; Joan Brown, Pam Yo and Diane and Dale Miller by baptism.

Corresponding Secretary
Florence Harvey



TUCSON, ARIZONA W.M.S.

THE EVENING W.M.S. of the First Brethren Chu of Tucson meets the 2nd Tuesday of each mo for a devotional program and meeting. We hold w night the last Tuesday of each month. We have 17 act members. Our society just completed 12 bundles leprosy patients.

Our officers for this year are: June Schrock, Pr dent; Patty Yarian, Secretary and Marjorie Gris Treasurer.

The FHC W.M.S. of Tucson combine work day a program on the 2nd Wednesday of each month. T officers of this group are: Wanda Carson, Preside Vernelle Sullivan, Vice President and Judy Drey Secretary-Treasurer.

Our combined project was putting together a co book of our church women's favorite recipes. We a collecting Green Stamps for a Silver Tea Set for c church. We will hold our annual Christmas party December 16, and one of the high lights of our progra will be revealing our Secret Prayer Sisters. This sec prayer circle has been inspiring and gives blessings us all.

Patty Yarian

DRUGS

LLYWOOD: What is it like to become so de-lant on drugs that they become the most important g in your life? And then in heart-wrenching tor-t, be helped by God's unfailing love and that of erstanding parents and church-group peers, to climb kily back to a fragile normality?

irect from the life and lips of young Mark, an actual -age drug user, comes a gripping new documentary , **The Youth Drug Scene,** that tells it true and ight—"just the way it **was**—and **is**."

Why do our "normal kids," even 11 or 12-year-olds, get nselves hooked into the nightmare of drug experi-ntation and addiction? According to Mark they are king for "kicks," forbidden pleasures, peer status n their more adventurous classmates, or even one-nanship over these who are more conventional. The lt's strident **"No! No!"** often only stimulates the lescent's urge to test and to try. After all, don't ny of these very same adults themselves indulge in ior, barbiturates, tobacco, tranquilizers? They just 't want us kids to grow up!

The **Youth Drug Scene** makes it easy for young people identify with its "hero." He is a real person. **Their** d of person. **He has "been" there!** This makes it usible for them also to identify with his just-in-time covery that the life-joys of family and friends in urch and school far out-weight the short-lived hallu-atory trips of the drug user. Thus normal pleasures pse the abnormal.

Parents also will find a strong identification factor the film. All too often as the film points out, they use to admit to themselves that **their** Johnny or sie could possibly be "onto" drugs. It simply cannot pen, they blindly insist, to nice, well-brought up ldren like theirs. But it can, and it does.

n the film, this real-life family shows their son that y continue to love him despite all the troubles his affliction has brought upon them and on himself. This love—and his restored faith in God's ever-present love —is shown to be a major element in the boy's regen-eration.

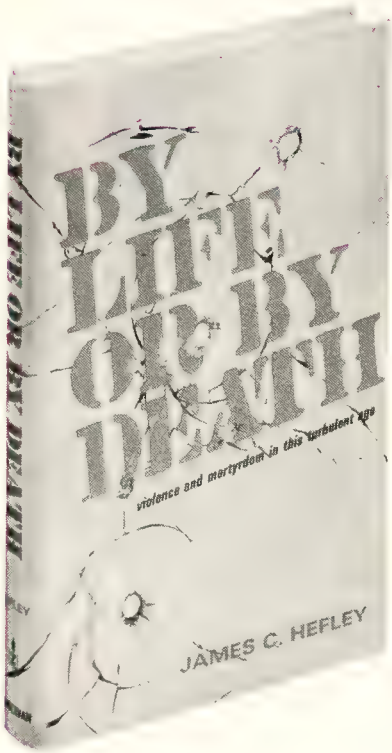
There is a potent identification factor also for any church group privileged to view this film. How does a conventional church group react when a long-haired hippie type (such as Mark was during certain periods of his addiction), puts in an unannounced appearance? The youth group shown in the film reacted with true Christian understanding, and this encouraged Mark and strengthened the lad's will to fight for recovery.

The dedicated psychiatrist to whom Mark was per-suaded to go for treatment found the family, church and community support most helpful in getting Mark into that unfortunately small percentage of young people who do make it back from so heavy and pro-tracted a drug use. Basic was Mark's definite **spiritual** conversion—his realization of his need for God's help, and his certainty at last that he would surely receive and be sustained by it.

The **Youth Drug Scene** could deservedly have been sub-titled "Return of the Prodigal Son—1970." Discon-tented, restless youth, today faring forth to spend its negative patrimony in "riotous living" in the sub-culture of the drug world is as worthy of forgiveness and love as was the son in Scripture, who was "dead" and lived again.

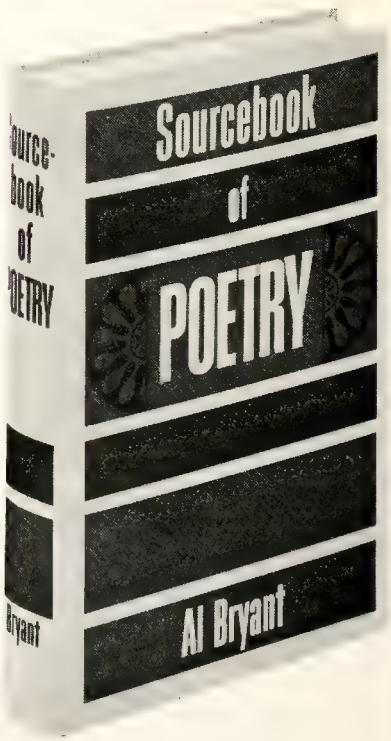
The **Youth Drug Scene,** 16mm, color and sound, 30 minutes long, was made in association with Johnson-Nyquist Productions by **Family Films,** 5823 Santa Monica Blvd., Hollywood, California 90038. A free Leader's Discussion Guide is available. Editors may obtain further information and glossies on request. The film may be rented from denominational and other religious film distribution centers.

BOOKS YOU SHOULD HAVE



By Life or By Death. If you think the only problems missionaries have are mosquitoes and swamp fever, think again. Think about the missionaries in Viet Nam. They live for their work, and they die for it. They're not soldier, but enemy bullets kill them just the same. **By Life or By Death** is a new book that tells the full story of these modern Christian Martyrs.

$4.95



Sourcebook of Poetry. A comprehensive sourcebook of more than 4,000 poetry selections, arranged according to subject matter. Contemporary poets featured include: Annie Johnson Flint, Martha Snell Nicholson, T. S. Eliot, Oswald J. Smith, etc.

$8.95

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The Brethren
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The Brethren EVANGELIST

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NOTES and COMMENTS

HOSTETLERS OVERWHELMED WITH OFFERS

THERE have been so many generous of to the Hostetlers to help them mak comeback after their loss in the Decem 26 fire at Riverside Christian Train School. They have been outfitted with cl ing and immediate needs and are now aw ing the arrival of their new trailer, f loaded with household and personal item take an inventory to determine their rema ing needs.

The Hostetlers are grateful to Breth and friends and will contact you regard your thoughtful offers as soon as they fig what is still needed.

The Missionary Board has received $ for their financial assistance to date.

THE BRETHREN'S HOME

BE SURE to read all the material relat to the Brethren's Home in this issue the magazine. We are most fortunate in h ing a home as we have in Indiana, yet th are many problems connected with it. these changing times, and especially in g ernmental circles, it is hard to keep up w the new restrictions placed upon such hon by the state and national governments.

The Board is now faced with new pr lems relative to the administration of t home due to such changes. We would u you to keep the members of the Benevol Board in prayer as they face and attempt solve the problems that confront them. N policies are going to have to be made by t Board, soon, and we need to understand t dilemma in which they find themselves.



Gentle REMINDER...

The Brethren's Home

THIS DAY AND AGE homes such as the Brethren's Home are badly needed. We are ateful for what medicine has done in lengthen- life. There are more older people today than er before in the history of mankind. In our mplex society of today, fewer and fewer of our lers are making their homes with their children. nether this is good or bad, we cannot determine, it is being done, therefore we have to face to the problem and do something about it.

Springing up all over the country are com- exes for such living. Homes are being built for e elderly where couples can live in apartments d at the same time have available to them hos- tal rooms when needed.

We are fortunate in the Brethren Church to ve a group of people (the Benevolent Board) ho is sincerely interested in our older people, d who is constantly striving to find the answers some of the problems which our oldsters face. he Board has taken a big step in the building of the Home in Flora, Indiana. The Board is to be commended on such foresight and planning.

The Board has now just recently purchased property in Ashland, Ohio, near the First Brethren Church on Park Street with intentions of building a complex for elderly people. Such programs should be initiated throughout the brotherhood. This takes money.

We Brethren need to give assistance in such a program. At the present, in the Home at Flora, Indiana, the program is paying for itself. However, finances are needed if other such homes are to be established. We urge you to give to this project.

Be sure to read the materials in this issue of **The Brethren Evangelist** and also the materials that will be handed to you later through your church bulletin.

Let's take care of our older members in this complex society of ours—this is the least we can do for them. They have done much for us!

Why Do We Have

TODAY my favorite radio friend, Earl Nightingale, asked the questions, "Why do you do what you do?" "Why are you engaged in the particular work which you do?" The answers to those were easy, I thought; he said some people grope for words, not really knowing why they do what they do.

Then I began to ask my own questions. Why do we have a Brethren's Home? Why are we so concerned about the senior citizens of our denomination and others? Now I groped for words. Earl Nightingale really had me where he wanted me; thinking. With some needed editorial revision and organization of thoughts, this is what came to mind.

1. The Biblical commands are sufficient reasons for a home for the aged. Such phrases as "Honor thy father and mother," "Visit the fatherless and widows in their affliction," "Because their widows were neglected in the daily ministration," and then the "inasmuch" verse: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), are sufficient reasons for me to help provide and give support to a Brethren's Home.

As children it is our responsibility to care for our parents, either in our own homes or in a provided place. As God's children, the family tie extends far beyond our own blood relationship to include brothers and sisters in Christ. We are all part of God's family; hence, others become our concern.

2. The practical foresight of the Brethren in Ohio in 1901 put feet to their thoughts and desires to care for the aged. It is nice to think about it; it is better to do something about it. Within the short span of 21 years the Brethren's Home was thought of, built and occupied. Land was given, money and annuities were given. Labor, furnishings, time and love—the primary gift—made the idea a reality and so encouraged the entire denomination that the Brethren's Home Board became a national board of General Conference in 1924, and The Brethren's Home, Flora, Indiana, reaped the care and concerns of the entire denomination. The high ideals of the early Brethren have been maintained throughout the nearly fifty years of existence at The Home. The Christian atmosphere —the patience and the love one for another, the forbearance with forgiveness—and the employees who desire to minister unto one of these my brethren are surely convincing reasons why we have this Brethren's Home.

3. A Brethren's Home is necessary because Brethren live longer, same as others do, thanks to medical research and medication, better balanced diets, more conveniences and labor-saving devices. Isn't it our opportunity to provide a home for them? The mandatory retirement age in many occupations gives several years of life to unemployed people. However, the increased costs of home care and maintenance for a retired person makes it very difficult for one to maintain his own home. The constant concerns of taxes, leaves, snow, storm windows, repair and upkeep are discouraging and expensive and often take the joy out of retirement.

Brethren's Home?

by DORMAN RONK
President, Benevolent Board

Many have entered retirement housing areas for these reasons.

No longer are retirees content to be shut off in a crowed, gloomy room, left to idle away their golden years. Today they remain active, pursuing hobbies, crafts and enjoying life to its fullest extent. The dark rooms are replaced by glass and carpet. God's world fills their picture windows.

The opportunity to live comfortably, without great responsibilities, with friends in a Christian atmosphere, appeals to so many people that The Home is filled, with a waiting list for occupants. The capacity is forty; most are Brethren. Once a person becomes a resident, there is no distinction. On the waiting list, a Brethren member has priority over a person of another denomination in being admitted.

The procedure for entering The Home is very simple. A letter to Rev. Livingstone, Superintendent, indicating your desire to become a resident puts your name on the list. He or a Board member will visit with you to explain the arrangements. A monthly rate is charged, governed by the laws of the State of Indiana. When an opening occurs, you are invited to move into The Home. New friends, good food, nursing care when needed, and a warm, homey atmosphere await you.

The residents at The Home make up the **now** generation. The denomination cared for them for fifty years. What we have done in that half-century is passed and cannot be changed. The future is coming, but since it doesn't exist right now, we should take no thought for the morrow. The time is **now** when we must act for those senior citizens in Flora. By giving to them **now** we actually show our concern for them. The attention we personally give to these individuals in the present moment—**now**—is the greatest kind of love; agape.

Sir Charles Villiers Stanford said: "To love as Christ loves is to let our love be a practical and not a sentimental thing." So what can we do? Unfortunately, not all of us can stop by to chat with our friends there. But the mailman passes daily and would be pleased to leave your note written to a friend, or an unknown friend but a sister or brother in Christ. Many auxiliaries from the district visit and give devotional services at The Home. Naturally, the blessing is twofold. Greetings on special days, stamps or post cards included in a letter are a joy, a magazine subscription—something to share with another—brings continual pleasure.

The opportunity to give to the annual offering is for everyone. This year the state requirements are high—more personnel—which means more expenditures. Your financial gift **now** is more than an opportunity; it is a necessity.

The most important gift of love is the prayer you make for the staff and residents at The Home. Continued strength, wisdom and knowledge to follow God's guidance, patience and long-suffering are necessary for a happy home, a Christian home, a Brethren's Home. The **now** generation is there. Don't let them see any generation gap!

The "Progressive" Brethren

by REV. MARLIN McCA
Secretary, Benevolent Bo

A WHOLE NEW REALM of Christian service is opening up for the Progressive Brethren Church. It is our belief that the Brethren Church has unlimited possibilities to be used in the mission of service. The Benevolent Board is concerned that proper housing be available for those who are retired. We are attempting to provide for the retiree, housing that will be adequate and comfortable.

Ashland, Ohio is the site for our first experiment in this quest. There are many localities where retirement housing could be built, but we chose Ashland for several reasons. The land we are in the process of obtaining is located near the Park Street Brethren Church. Those living in our facilities will be able to attend a Brethren Church and serve where they are needed. With the retirement requirements being lowered all the time, those who are retired are not necessarily "old" people content to live out their lives in non-activity. They can be a vital part of the program of the Brethren Church, bringing with them years of experience. Likewise, the ministries of the Church can be of help to those living in their retirement years.

Our proposed housing is very close to the Ashland College campus. It has been said that you are only as old or young as you feel. It would be most advantageous to be near young people. Think of the unlimited opportunities the retire would have living near the camp They would be able to attend conc lectures, athletic events, etc. Perh they would even desire to take a college course to keep abreast of times. The trend is to build such housing near college campuses.

Since our National Conference i held in Ashland, those Brethren living in our housing could be a p of this phase of Christian life.

We are extremely excited at all the advantages and prospects of building retirement housing in Ashland.

This is an entirely different fiel of work than strictly Nursing Ho and/or Nursing-retirement Homes Our Flora Home is equipped for both. We have been most gratifie at the progress of the Flora Hom but we are still not meeting the needs of those living hundreds an thousands of miles from Indiana. need programs for Nursing and/o Retirement Homes in other distri The government is making it possi for non-profit organization such as our Benevolent Board, to ente into these kinds of adventures. E District Conference should serious consider investigating what can b done. It is only when we lay hold the promises and claims of Christ t we move forward. It has been only by His grace and compassion that we have done what we have. May the decade of the 70's be importa for the Progressive Brethren!

lake a Visit - - -

by JOHN GOLBY

HAVE YOU EVER VISITED the Brethren's Home at Flora, Indiana? All the Brethren should make that a must. We of the Benevolent Board urge you to do so; you will be glad you did. After all most of us go farther and stay longer on our annual vacations.

The first full year 1968-69 was a successful one. The residents were delighted to be comfortably settled in their new home. The capacity of the Home is approximately forty (always full); Brethren people having priority with the rates comparable with similiar homes and services, possibly less. A few of the residents are unable to pay. Some few life-contract residents have outlived their contributions, which brings us to the crux of the whole matter; the annual Benevolent Board Offering.

The annual Benevolent Board Offering amounts to usually about twelve thousand dollars of which five thousand is paid through the Retired Ministers and/or Wives Fund. That leaves a balance of seven thousand to help meet the expenses for those who cannot pay their way at the Home. The Benevolent Board urges the Brethren to subscribe as liberally as circumstances will permit.

Too much credit cannot be given, for the success of the Brethren's Home, to Rev. and Mrs. Livingston, the Administrator and Matron of the Home for their fine handling of the many difficult problems that are bound to present themselves in any such endeavor. Let us resolve to at least lessen the financial burden of the Home and that, not only through the Benevolent Offering but throughout the year.

This small item about the Home has concerned me greatly since last General Conference. No one **apparently seemed** to take much interest in "Food for the Faithful." Some of the residents at the Home have served The Brethren well throughout the years. No one seemed to know what had happened to the project except that Brethren Youth were no longer sponsoring the project. Could it not be revived?

There has been considerable talk the past summer about at least one new Brethren's Home, possibly two. The facts of the matter are that the Board agreed unanimously that another Home or several others are needed, and with Federal, State and denominational aid the goal could very well be one in every district. When the present Home is more self-supporting then will the new Home begin. The seed has been planted.

In answer to your inquiries as to what can be done for the residents of the Home—you can express your appreciation to Rev. and Mrs. Livingston, you can visit, you can send cards and letters, you can contribute to "Food for the Faithful," and you can **contribute to the annual February Benevolent Offering.**

The Brethren's Home and the W. M. S.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." This verse from Psalm 19 is the Call to Worship of the Woman's Missionary Society. I have been asked to write about the W.M.S. and the Brethren's Home. Truthfully, I do not know as much about the Home as I would like to. I have not had the privilege to visit the new Home, since it is completed and in use. I do know that in past years we have helped the Home in various ways, and at different times we have helped them as our project. I also know that we have some former very active and faithful members who are now living or have lived at the Brethren's Home.

The Indiana District W.M.S has approximately 1,200 in 46 societies. Every church except one in our district, which includes Bryan, Ohio and all of Indiana, has at least one society; one church has three societies; while some have three or four groups working together as one society. We have district and national goals to strive for; one of which is to have 25 per cent of the members attending Prayer Meeting or Bible Study. If this goal gets some members more interested in these mid-week services, it has been worthwhile. I am sure if you start attending and become really and seriously interested in this service, your week will not be complete without this pause for refreshment in the middle of your busy week.

Our meetings are not entirely social. In our own publication, "Woman's Outlook," we have a program plan which we may follow if we so desire. Sometimes we have another devotional program, but at each meeting we have a circle of prayer. This has helped a number of ladies who did not have the courage to pray in public, to start praying out loud.

In one of our societies the ladies started making mince meat to help raise money for the projects we have each year. This was started quite a few years back. Now their reputation has become so widespread, they can hardly make enough to fill all their orders. This fall they made and sold more than 500 quarts. This means four days of work, but the ladies come and have a day of fellowship as well as work, with a meal at noon together. There is always plenty of help and "many hands make light work." I am sure there are many other societies who have similiar projects; some do sewing for relief. These meetings get us better acquainted

by MRS. ADELINE E. MILLER

and form lasting friendships with the other ladies in our churches.

This year our District Project is to help complete the dormitory at Brethren Retreat, Shipshewana Lake, while our National Project is to help the Seminary with their Housing Project. Some of the younger people may not know that the Chapel at Ashland College was built through the efforts of the National W.M.S. We have helped with a number of missionary projects, we send bandages and help to Africa each year; clothes and supplies to our missions in Kentucky; and do sewing and relief work for the needy of the world. I feel we have accomplished a great deal and have helped many people who would not have been helped, if it had not been for the work of the W.M.S

I have been a member of the W.M.S. for 40 years now, and District President for the last nine years. There have been many changes made during this time. Some were improvements over the years before, while others were not so good and fell by the wayside. I am sure I speak for a number of the ladies of our churches, as well as for myself, when I say I am a better and more sincere Christian because I have been in W.M.S. I have been encouraged to read my Bible more, and I have learned to pray, both in the quietness of my room and in public.

I could go on at great length telling you how I have enjoyed my W.M.S. work and what it has done for me, but instead, I will close my discourse with the W.M.S. Benediction: "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace" (Numbers 6:24-26).



CHRISTIAN EDUCATION

WINTER RETREAT IN REVIEW



Dr. Joseph R. Shultz (far left) leads a discussion group on the topic "The Problems of Poverty." Participants shown left to right facing the camera are: John Steiner, Rev. Paul Steiner, Dale Stoffer, John Shultz, Jeanie McPherson (face turned away) and Becky Barker. Those with their backs to the camera are: (L. to R.) Rev. Don Rinehart, Terry Cross and Don Swenk.

Camp Friedenswald, near Cassopolis, Michigan, was the scene of the 1969 W Retreat for 31 Brethren high school seniors, college students and friends, a with 11 adult staff members.

Mr. Don Pugh of Gospel Light Publications was the retreat resource le on the general theme "Charting the Course." Discussion groups were led by B ren staff members as follows: "Peace, the Impossible Dream?"—Rev. V Meyer; "The Faces of Racism"—Jim Berkshire; "Sex—Love or Lust?"— Richard Allison; "The Problems of Poverty"—Dr. Joseph Shultz; and "Takin Trip—L.S.D."—Rev. Richard Kuns. Other adult staff members were John Ste Rev. Paul Steiner, Rev. Arden Gilmer, Rev. Fred Burkey and Fred Finks.

From December 28-31 all retreat participants discussed, played, ate, thou and slid their way through the 1969 Winter Retreat!



Adult resource leaders enjoy a hot game of box hockey. Left to right are: Jim Berkshire, Don Pugh, Rev. Richard Kuns and Rev. Paul Steiner.



Chow Time for Retreaters! In the far left background are (L. to R.) Norma Grumbling, Jennifer Schutz and Darlene Lewis. At the table in the foreground are (L. to R.) unidentified girl, Rich Drushal, John Shultz and Jeanie McPherson. Dale Stoffer (with glasses) is seen on the far right flanked by three unidentified girls.



Charades was part of game time fun. Here we see participants from left to right: Rev. Fred Burkey, Roger Fallot, (on floor) Becky Barker and Rich Drushal, Wendy Kring, unidentified girl and Terry Cross.



There was snow at the retreat and sledding and tobogganning were in order. At the top of the slide ready for a downward plunge on the toboggan are (L. to R.) Robert Young, Dale Stoffer and John Steiner. Rev. Paul Steiner has his back to the camera and is about to apply himself to pushing them off down the slide. Wendy Kring is on the far left and heads visible on the right are (L. to R.) Darlene Lewis and Jennifer Schutz.

YOUTH GROUPS

by Gunnar Hoglund — Chicago:
Harvest Publications, 1967

uth Groups is a book that is a necessity for any who is working with youth in the church.
nnar Hoglund, who has been the National Youth tor for the Baptist General Conference, has expert e for youth workers. He gives an evaluation of 's youth and relates the church to young people. purpose of the youth group is found on page 11 of **n Groups** . . . "the essential reason-for-being of youth group, whether it be a junior, junior high, school or older youth group is to help direct the g person to a saving knowledge of Christ and to in the fullest unfolding of his life—spiritually, ionally, mentally and socially."

Mr. Hoglund lists the responsibilities and duties of the adult sponsors. He reviews qualifications and training of the adult sponsor. Counseling is a vital area in establishing a good youth group. Mr. Hoglund deals in the problems and conflicts in counseling young people and in developing group spirit.

Of particular value for the adult sponsor is how to plan a good meeting that will attract young people. Also of value are the suggestions for service projects and recreational programs.

This book is designed to help make the job of the adult sponsor in youth work a little easier.

—book reviewed by Fred J. Finks

"SITES IN THE SEVENTIES"

National BYC Project

1969-70

Challenge Budget Goal:

$13,100

includes

$6,000 for Ft. Wayne, Indiana, Church

$2,000 for Brethren Mission of India

1970 BIBLE QUIZ

Beginning March 1, 1970,

Watch for rules and announcement of quiz book in the February 28 issue of **The Brethren Evangelist** and March issue of **B C E News!**

The Challenge of the New World

by DR. W. D. FURRY

"Can ye not discern the signs of the tim
We have come to the kingdom for suc
time as this"

"Human crimes are many," Carlyle once wrote, "but the crime of being deaf to God's voice, of being blind to all but parchments and antiquarian rubrics when the Divine handwriting is abroad on the sky —certainly there is no crime which the supreme powers do more certainly avenge." We talk with God and we call it prayer. God talks with us and we call it revelation. We believe in both prayer and revelation. Either would be meaningless and valueless apart from the other. Where vision fades prayer ends by becoming formal and mechanical. As vision broadens and clarifies prayer becomes urgent and informed. Today the reality and the necessity of prayer are emphasized as they have not been for a long time. Our endeavors after a greater efficiency have brought us to know that our sole efficiency is in God. Spiritual achievements wait upon the presence and operation of spiritual power. The present world-wide conflict has helped to make clearer the fundamental antagonism between the Christian ideal and methods and the methods and practices which have very largly prevailed in western Christendom. God has already stripped the veil of delusion from our eyes. The shock of war has already awakened the church to a new appreciation of the Gospel with which it has been put in tru for the whole world. In all religious work the past there has been a temptation to proceed, in practice, upon the assumption that the primary requirements are more missionaries, more money and more effici organization. Today we are coming to learn to our encouragement how much mo potent than any of these things is the power of the Gospel of Jesus Christ, clearly and consistently exhibited and intensely believed. What the church most needs at this critical hour of its history is not so much a new **mechanic** but a new **dynamic**; not a new program but a new unction from above. We have searched for our weakness everywhere save where is to be found. The deepest need of the church is for a fresh discovery of God and we shall discover Him afresh only as go back to His Word and to the secret place. We have been brought to see that the source of the spiritual vitality and power of the church has been begun, continued and concluded in prayer. The command to prayer preceeds both the command to give and go. Pentecost was ushered in by prayer. Deacons were appointed to direct the temporal affairs of the church that the leaders might give themselves the more to prayer. Whoever would find the secret of the marvelous triumphs of the early church must seek for it in the prayer-life of its

This article appeared in the Brethren Evangelist some 55 years ago, yet it is most appropriate for us today!

membership. Precisely here we find our greatest resource. We may differ among ourselves touching wealth, social position, or intellectual culture, but in the possession of the greatest talent and its use the humblest soul with his heart right toward God may wield as mighty power as the person of high position or profound culture. "Advance on thy knees," was the challenge of Neesima to the church not only of his own time, but of all time. The church will become a **giving, going** church, only as it becomes a praying church.

The Place and Need of Vision

"If you would make the greatest success of your life," some one said a number of years ago, "try to discover what God is doing in your time and fling yourself into the accomplishment of His purpose and will." For the most part God's revelation of himself has been made through historical events. He has always clothed His message of salvation in gracious deeds and there is no reason for the belief that He has ceased to intervene in human affairs or exhibit His purpose to loyal and consecrated souls. History is His story. The undevout historian is mad. For Carlyle is a larger Bible which contains for all who have an eye to see and a soul to read aright, a clear record of God's purpose for mankind. God is never before His time nor ever behind. Historical conditions may delay but can never defeat His purpose. There are no gaps in nature and none in human history. The gradual unfolding of the will of God is the "one increasing purpose," which running through the ages gives to history its continuity and meaning. Goethe had it that the universe, as we know it, is the living garment of God; and that is even more true of the world from the Christian viewpoint, as His purpose of grace has been unfolded and is being unfolded still. If we would be in full sympathy with the message and appeal of the world today we must follow with reverence the apocalypse of the centuries and behold what God has wrought. To follow Christ in His triumphant march through history and behold Him "weaving the living robe of divinity upon the rushing loom of time," is to be brought under the power of an appeal at once cumulative and irresistible.

The Pharisees Criticized

Jesus criticized the Pharisees not because they sought to interpret the signs of the times but because they interpreted them altogether too superficially. Engaging themselves solely with the bubbles that floated on the surface they were wholly oblivious of the profounder movements of their generation. "Israelite prophetism," writes Renan, "was a journalism speaking in the name of God." The roots of the universality and spirituality of the Christian faith are without question to be found in the Scriptures of the Old Testament and in the great historical interventions of the self-revealing Johovah therein recorded, but Israel failed to discern them and to direct his life in harmony therewith. But the source of Israel's defection is also the source of ours. Nothing great is ever achieved without vision. More than knowledge, more than organization, we need vision—the power to see the things that eye hath not seen and to hear the things that ear hath not heard, and to feel deeply the things that have not entered into the heart of man, and to be persuaded that these things are of all things the most real. Organization, education, imagination, these are the great needs always of the church but the greatest of these is imagination. The church must today recover the lost consciousness of Christianity as a living faith, creative, original, as magnificent in its possibilities of world-wide conquest now as when the Damascus vision urged Paul forward on his missionary career. Without this vision the most complicated organization will be useless—machinery without the power to utilize it—an encumbrance consuming our strength without executing our purpose. Many causes have contributed to our loss of vision—the development of modern science, our vast material achievements and consequent prosperity, modern business methods with the sole emphasis on efficiency, our unprecedented control of the forces and resources of the world and our evaluation of all life and achievements in terms of "the abundance of things that a man hath." We see things aright only as we see them in the light of the consummation of God's great purpose for mankind, the heavenly Jerusalem, the perfect

order, not made with hands but coming down from heaven. The book of Revelation is a most daring attempt to describe the unutterable and to give us a view of the purpose of God in complete realization. We cannot judge ourselves. God is not only working within us but beyond us. We most need today a vision of the unrecognized activities of Jesus Christ, of the unexplored wealth of God, of the depth of the riches of the wisdom and of the love of God. Viewing the work to be accomplished in the light of our own strength we are driven to exclaim, "Who is sufficient for these things?" but beholding our task in the face of Him that hath called us we exclaim, "We can do all things in him that strengtheneth us." When viewed from the mountain top the valleys are wondrously attractive, so great in possibilities, so broad in their reach, so urgent in their need, so promising to our touch so that as we go down into them we find the valleys equally magnificent with the mountains. The church needs today the vision of the upper air, the spirit of the mountain, the vision of things that must come to pass.

But enough of these details. Let me hasten to my contention that this day of the world is like none other that has ever dawned. We have entered upon

A Crisis Time in the World's History

It is no exaggeration to urge that we have come to the kingdom for such a time as this. The consciousness of standing on the verge of a new world, and some think on the verge of the last age, is widespread among persons having understanding of the times and are sensitive to the movements of Divine providence and grace. Everywhere persons in touch with spiritual movements whether at home or abroad, recognize that the present situation is critical to a supreme degree, and while amazed at the opportunities of the new epoch are bewildered by its unparalleled dangers and responsibilities. We have reached a time when nations may be born in a day, but a time also when the awakening nations may be perverted at the hour of their birth. There is today the possibility of a Christian regeneration world-wide in its reach; there may be another Pagan Renaissance equally universal and poten its influence. The clay is still plastic; th die is yet to be cast; the history of tomorrow may be made to run in mold of our own determining. Of the determi influence of the Apostolic church Renai has said that it lifted the gates of the Empires from their hinges and turned th stream of history into channels of its o making. Today the gates of Empires are broken down. The old barriers have crumbled. Ancient faiths are everywhe undergoing a process of rapid disintegra and their temples are falling to pieces bef the light of civilization. Once again God has come to His people with vast opportunities and is calling all who are obedient to Him to use them for a world-wide propagation of the Gospel. T Golden Age of the Gospel seems to lie immediately before us. "The best is yet to be for which the first was made." He that hath an ear let him hear what the Spirit saith unto the churches.

The Past Century

Consider the century ending with the present year. Sweep the whole horizon and note the changes that have come up humanity in its broader aspects. Not only is the past one hundred years without parallel in human history but there is no other one hundred years in all the annals time which can compare with it except the century which gave a Savior to the world. As one permits his thought to tra back and forth over the period beginning 1815 and ending with the current year he driven to exclaim, "What hath God wrought." These hundred years have seen the collapse of all autocratic governments except Russia, which is shaking to its foundations and a few rem and lesser governments such as Abyssini and Afganistan. Everywhere the citadels of absolutism have been broken down bey all possibility of restoration. The two outstanding movements of the nineteenth century were Democracy, the transference powers and privileges from the few to th many, and Nationalism, the coming to something like self-consciousness of entir nations. China, a nation of four hundred millions of people, has turned from her ancient past and is fast swinging out int

the stream of modern Christian civilization. It is not saying too much to say that the next ten years will decide the fate of China for centuries. Turkey has become a constitutional government and before the "Great War," was showing that the new wine could not be contained in the old wine-skins. Japan is today exhibiting a discontent with her ancient forms that is truly revolutionary. Egypt is vacillating in her allegiance to the green flag of the Prophet and the Union Jack of Great Britain. The Dalai Lama, the most isolated ruler of the world, whom ten million yellow Buddhists and a few thousand demented Theosophists hail as an incarnation of the Deity, returned lately from a pilgrimage of Asia having resolved to send the choicest of his young men to study the thought and ideals of the West. Everywhere today there are strivings and yearnings for a new order of things born of dissatisfaction with the old which are replete with promise. It seems today to be as it was in Europe on the eve of the Reformation; and vast social changes for weal or woe are everywhere taking place.

Then too there has been a tremendous shrinkage of the world in the past one hundred years. The ends of the earth have come upon us and before long the aeroplane may join hands with wireless telegraphy as another human conquest of space. The whole world is open and accessible. The work of the discoverer is done. Railroads are spreading their steel cords of brotherhood over the entire earth and within the next five years unless hindred by the present war it will be possible to take a parlor car in Berlin for Bagdad and Babylon with one change of cars or to travel from Cairo to Capetown throughout the entire length of Africa. The airship and the submarine are creations of the past decade and so certain are men of the practicability of aerial navigation that already rights of ways through the air are being preempted. Through the discovery of radium the scientific books of a decade ago are rendered useless. Biologists have explored the realm of bacteria with such perfect mastery that today mankind exercises a dominion over diseases hitherto undreamed of. However long the time of man's residence upon the earth, for the first time he is approaching the dominion to which he is entitled by divine grant and for which he is fitted by the gift of a power not his own.

This is a hurried glimpse of the world of the past one hundred years. We have reached a crisis time in the world's history. A tide has come in the affairs of the world which must be taken at its flood unless there is to be further disintegration and decay. Now is the judgment of this world; and at such a crisis the penalty of disloyalty can only be measured by the blessings which full obedience will assuredly bring. The twentieth century, yet in its beginnings, may prove to be the crowning epoch in the history of the Kingdom of God, and can be so if the followers of Jesus Christ perceive the call and meet the challenge presented by the new world.

The New World and the Kingdom

From the point of view of the Kingdom the present age is unquestionably the most urgent and critical it has ever faced. The nations of the earth are plastic but cannot long remain so. "Never since Christian missions began," writes Warneck of Halle, "have such world-wide opportunities been given for the extension of Chrisitanity as recent years have brought—Divine signals in the history of the world that the time is fulfilled for great missionary action." According to John R. Mott, than whom no person better knows the whole world, its needs and opportunities, the present urgency and crisis in the Far East is unmatched by any other crisis and opportunity which has confronted the Christian church. It involves nothing less than the destiny of nearly 500,000,000 of people in Japan, Korea, China, Manchura, and Mongolia. What religion shall dominate these changing people? Or shall it be no religion as all? The like is true also in the Near East, in Southern Asia, in all parts of Africa and of Latin America. These facts, which could be multiplied many times over, indicate that the Kingdom is entering upon a new era. Old things are passing away; all things are fast becoming new. The non-Christian fields are ripe unto the harvest. They are ready for the harvesters. It is a source

of rejoicing to know that the harvesting is now on with results that transcend all past achievements. But the time has come for reaping on a larger scale than has hitherto been attempted. In words so plain that whoever runs may read Jesus Christ is saying to the church today, "Lift up your eyes upon the fields ready for the harvest."

I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, **Thy** day be gone.

When some years ago William T. Stead published his book entitled, "The Americanization of the World," we not only thought the title fantastic but the ascription to America of an influence not only unprecedented in history but wholly unreal. But the process observed by Mr. Stead has been at work for a long time and is today discernible throughout the whole earth. The uniqueness of our civilization is exhibited in the peculiar place which America holds among the nations of the world. Mazzini said that the nations are citizens of humanity, as individuals are citizens of the nations. "Once to every man and **nation** comes the moment to decide." Whoever is familiar with the history of the nations will give ready assent to the statement that no nation past or present has ever exercised the dominion over the lives and affections and ideals of mankind exercised, consciously or unconsciously, by the United States of America today. America is today leading the nations of the earth by the heart strings. The discontent and disintegration of the various peoples of the earth already referred to are due wholly to the influence of American ideas and ideals. In increasing numbers from year to year the old world is sending its sons and daughters to America to school. Lord Hugh Cecil recently informed the people of England that in making its new constitution China followed American rather than English precedents. Both Egypt and India in their endeavors after better ideals of life and government openly avow that they are following after American ideals. Japan got her new life from beyond the Pacific. Wherever one travels today he finds the growing influence of American ideas and ideals. No land is so isolated that it has not felt the warming and tranformin influence of our American life. Doubtless every nation of the past has had its day of visitation but to no other nation, past or present, has come an opportunity so momentous, a challenge so commanding, a vision so splendid as today confronts the United States of America. "They little know of America who only America know." Socially, politically, commercially the Americanization of the world is practically completed. Our Englist tongue is fast becoming the universal medium of exchang of thought. In this hour of international confusion America stands in the limelight. Peace reigns in our midst and prosperity abounds within our confines. America holds a unique place among the powers of the world today. Unimpoverished by wa untrammeled by passion, she stands today as God's elect among the nations, the ambassador of the Good Tidings of Salvation to the whole world. At this very moment America holds the destiny of the world under her control. What a challenge! What an opportunity.

Opportunity Involves Responsibility

The possession of power is always fraught with responsibility. America has unmade the old; she must remake the new What she has begun everywhere she must complete. Millions of souls today are looking to America for guidance and inspiration. Their future is almost wholly in our hands. Let America fail today and th result will be the greatest calamity of all history. We dare not surrender the place of leadership which is ours today. We owe our best to the world. "The hopes and fears of all the years," are with us still To the east of us and to the west of us lie all the unsolved problems of the world. Our front door opens toward the millions of Africa while our rear door opens toward the unevangelized million of Asia. Like clay in the hands of the potter, so the whole world lies plastic in our hands. As goes America so also goes the world. No nation ever touched the world at so ma

points as America is touching the nations of the earth today. The impact of America upon the whole world is altogether unprecedented in the world's history. Our western civilization is spreading around the world. The question of the hour, not for America only, but for the whole world is whether this civilization is to be sincerely and genuinely Christian. America has become rich and powerful; she has vast material resources and boundless territory; she has won for herself an enviable place in the world of Literature, Art, Science and Philosophy; here have been given birth and the fullest and freest expression of those constructive influences which will determine the tomorrow for the whole world. America's supreme task at this very hour is to bring all these resources and powers and constructive principles under the control of Jesus Christ.

Christianization of America

"What lends added significance to the present situation," writes John R. Mott, "is the fact that this time of unparalleled enlargement of opportunity (to the churches of the United States) comes at a time when the Christian church is called upon to deal with some of the most difficult problems with which it has ever had to grapple on the home field." America has always been regarded as peculiarly the child of Providence. From many a pulpit and platform we have been told that we are, to a greater degree than Israel of old, God's chosen people. The poet, whose eagle eye pierces far into the future, beholds America, not only as the heir of the whole past, and foremost in the files of time but as the fifth and final act of the drama of human history. May the time never come when we shall no longer regard our nation as peculiarly the land of God's own planting and ceases to believe that the Lord of hosts by whose turnings and overturnings history is made, has destined America to be the teacher, the exemplar, the inspirer of the Christian ideals of justice, brotherhood and mutual service. To many persons America seems to be the nation chosen of God as His laboratory in which is to be perfected His final experiment in human self-government.

But America is today very far from being Christian. There are vast areas of our life that have not yet felt the warming, determining influence of the Spirit of Jesus Christ. Scarcely more than one-third of our population is nominally Christian. The Word of God is no longer precious to the multitudes. Education and religion have been divorced. The church, we are told, has either collapsed or is decadent. Who would care to say that American politics, although decidedly better than a few years ago, finds motive and rationale in the Gospel of the Kingdom? Who would care to assert that our commercial life is motived and determined by Christian principles and standards? Would our expenditures for dress and food and show be so fabulously large, if we sought "first the Kingdom of God and its righteousness"? If America were sincerely and truly Christian would she or would she not permit her citizens to engage in the wholesale manufacture and sale of implements of war to the belligerent nations of Europe? Were America wholly Christian would she longer permit within her borders those institutions that not only destroy individual life and bring on the disintegration of our social life, but make impossible the larger growth and efficacy of those Christian principles and ideals in consequence of which we have come to our place of world-wide power and influence?

Can America Be Wholly Evangelized?

The forces at work here will be at work in the world tomorrow. "It is one thing," writes Shailer Mathews, to be great and powerful; to have vast material resources and an ever increasing amount of intellectual power; but it is quite another thing to have all these resources and these powers, all the constructive influences of civilivation subjected to the ideals and Person of our Lord Jesus Christ." It has already been shown that our American civilization is conquering the whole world. Will the Gospel of Jesus Christ conquer our civilization? The answer to the question if given at all must be given by the Christians of America. **The problem therefore of our American Christianity is to prove itself equal to the hour with its unique task.** If Christianity cannot

meet the problems of our own land it cannot meet the problems of the world. It is also to be noted that the secret of our civilization—despite much of the paganism that yet remains—is to be found in our Christian faith. For a century and a half every aspect and department of our life felt the determining influence of the Christian faith. From the beginning of our national existence until the middle of the nineteenth century our educational system, including our institutions of higher learning, were practically all of them founded under Christian auspices and with a distinct Christian purpose. While our life was much simpler than now and in consequence our problems fewer and less urgent, the church proved itself equal to whatever demands were made upon it. The church was everywhere regarded as a resource and the state co-operated with it in all attempts at social correction and betterment. Today a significant change has come. Individuals are everywhere insisting that the program of political and social betterment is defeated by its association with the church. When asked why so many Englishmen of brilliant parts and achievements were not identified with the church, a noted English countryman replied, "They are too seriously moral." To defame the church is an easy road to popularity today and many are traveling thereon. The church has permitted many of her children to stray from her fold and she has no greater task today than the bringing of them back to their place or origin and their only source of inspiration and power. From its very beginnings the church has made ample provisions for the poor and oppressed, but today so-called social service has strayed from the church and returns to the church only as a fertile field in which to secure funds with which to meet the needs of society and persons to distribute them. Opposition to the saloon was born within the precints of the church but today has strayed into the realm of politics where it is often made to feel like an orphan lacking a legitimate home and adequate support. Why should a charlatan like Pastor Russel, or a dementia like Mary Baker Eddy, or an extremist like John Alexander Dowie, command a larger hearing than is given today to a genuine servant of God who declares the "whole counsel of God?" It has not always been so. It need not be so now. It is not the will of God that it be so. The blame is ou Let us look to the Christ whose body the church is, the living Christ, the only Savior of mankind, the ever-present Brot of needy humanity for our program of lif however multiform its expression may have to be. Our day may be dreadful or glorious according as we view it; dread to the individual who has made common cause with the tottering forces of evil; glorious to him who believes that God is doing wondrous things in His world today. The vital question for every man of us today to ask himself is: Are we putting the Christ into this new and strategic era that has opened itself to us Precisely here we are to find the task of church today. To Christianize America an Americanize the world—this is our supreme task and our transcendent opportunity. **This is the challenge of the new world.**

The Brethren Church Has a Unique Sh

I come now to the practical application of what has been set out in considerable detail. To some very much of what has been written will seem extravagant. To exaggerate the significance of one's age and task is both common and natural. Bu the Providence of it all seems perfectly evident and convincing—the Providence t has made America ready for the world and the world ready for America. Today as never before in our history our eyes have been lifted up to a world vision and a the very hour when the world most needed our beholding. For two thousand years the Master has been saying, "Lift up your eyes unto the fields ripe for the harvest." Great days and achievemen are behind us but greater days and achievements are ahead of us. 'Tis glorious be alive today. Whoever does not desire to live through the next ten years of the world's history is wholly ignorant of what God is about to accomplish. Three great achievements which a decade ago seemed wholly impossible are now within the limits of the assured—a saloonless nation the disarmament of the nations and the world-wide spreading of the Gospel.

And in bringing these three things to pass I believe that the Brethren church has a large and necessary contribution to make. For this the church has been kept isolated from the hurrying life of the nations as a whole. No church has been freer from the multitude of religious fantasies and aberrations that have swept and are still sweeping over our land. Here is a growing body of believers that hold to the whole Word of God tenaciously and seriously. We are today the finest example of scriptural democracy in the world. While having no creed other than that contained in the Word of God it nevertheless remains true that there is no religious body in world so nearly a unit in faith and practice as the Brethren church. The acceptance of the report of "The Committee of Twenty-five" will mark a new era in our history; our polity will be as wise practically as it will be sound scripturally. The unification of all our denominational activities will be assured as never before. Our loyalty to our Lord and to the Word of God was never more marked than today. Glancing over our history, brief but brilliant, checkered but consistent, we behold a past replete with triumphs; and gazing into the opening years we behold a future of transcendent splendor. For such a time as this surely we have come to the kingdom. "To the law and testimony," has ever been our slogan. While many a denominational craft is today at the mercy of the waves of intellectual confusion and uncertainty we have always been possessed of chart and compass. Today America needs to hear again the voice of the Supreme Teacher. Christ calls.

> The Son of God goes forth to war,
> Who follows in His train?

The challenge of the new world presents to us larger opportunities. The time has come for us to measure ourselves in world terms and assume our share of the burden of meeting world problems. We dare not offer age or size as apologies for inactivity. Draw your own conclusion. Catch the vision God is presenting to the men and women of this generation. Hear the call. Face the larger opportunities. Make bold to try our God who delights to do the impossible. Be not faithless, but believing.

alifornia Schools Get First Moral Guidelines —

os Angeles (EP)—A conservative, fundamentalist ement was turned down and a moderate, non-gious statement adopted by the State Board of Edu-on as it chose the first moral guideline for Cali-nia public schools.

here would have been no religious content at all in guidelines except for last-minute amendments forced noisy, placard-carrying members of the overflow ience at the hearings.

he amendments read: "For many Americans, from beginning until now, the dominant religious and al influence has been the Judeo-Christian heritage its Biblically derived teachings. The educational should include recognizing these historical sources morality and evaluating fairly the various approaches moral life held by different segments of our society."

n addition, the board also inserted a sentence stating t the public schools do have a role to play in teach-"moral and spiritual values" by "supplementing" the ne and religious institutions.

he guidelines were written by a citizens committee ded by the Rev. Donn Moomaw, pastor of Governor nald Reagan at Bel-Air Presbyterian Church.

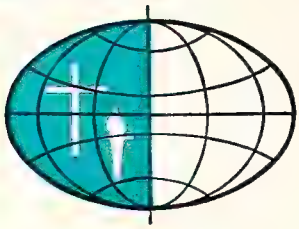
Dr. David A. Hubbard, president of Fuller Theological Seminary, was one of the principal authors of the Moomaw document. Hubbard said the report attempts to "represent the citizens of all the state, rather than any one faction or point of view."

The board turned a deaf ear to impassioned exhortations of conservative groups wanting to adopt a set of Protestant fundamentalist principles authored by Dr. Edwin Klotz. But members did vote to designate the Klotz report as background or bibliographical material for the adopted document.

The Moomaw report originally stated that "the public schools of our state are not to assume the roles of the home and of religious institutions in teaching moral and spiritual values. . . ." That was struck out in favor of language giving schools responsibility for "supplementing" the home and church in this endeavor.

The adopted "Guidelines for the Education of Responsible Citizens in the Public Schools of California" are not mandatory in local school districts. However, they will provide the foundation for future curricular programs and teacher-training proposals on the subject of morality which will be recommended to local districts and colleges by the board.

MISSIONARY NEWS



Uniting for World-wide Evangelism

THERE IS A MOVEMENT UNDERWAY—a movement of church renewal and united evangelistic endeavor unparalled in the history of many countries. It is more than traditional localized evangelism. It is a strategy of in-depth evangelization which lays a foundation of church renewal and on this builds a program of total mobilization for total evangelization. The name of the program varies from country to country, thus causing some observers to miss the full scope of the movement. But the strategy is the same: a united effort to mobilize every believer and his resources in a coordinated program of witness to reach every unbeliever.

AFRICA

Christians in approximately **twenty** African nations are giving serious attention to the strategy of in-depth evangelism. Some are in the initial stages of study and plannir Others are well along in implemer a successful program.

BURUNDI: New Life for All has just concluded the second phase of its nationwide program a series of leaders' retreats held in seven areas during August and September. The next phase is a series of training classes sponsor in each church, aimed at making every believer a more effective witness.

CAMEROON: Word has just received that a program of **New Life for All Outreach** is getting underway in this country of 5,711,000 population.

REPUBLIC OF THE CONGO: Delegates at the National Congres of Evangelism in Kinshasa, Augu 11-18, 1969, completed their sess with the declared intention of

reaching every person in Congo with the Gospel of Jesus Christ. Christians now number one million out of a total population of 17 million.

A long-range program of in-depth evangelism—**Christ for All**—began in Congo three years ago. The enthusiasm with which plans for total evangelization were announced at the Congress by department heads of the Congo Protestant Council indicates how deeply the vision and principles of **Christ for All** have taken root in the Congo Church.

MALI: Leaders report **New Life for All** is already producing a marked increase in conversions, even though formal evangelistic meetings are not scheduled until later. The program is in the early stages with prayer cells having recently been organized and with pastors now preparing their people for effective personal evangelism.

NIGERIA: New Life for All continues to move forward experiencing remarkable results in church growth. This is the sixth year for this program of in-depth evangelism in the most populous country of Africa (62,187,000).

Special emphasis is now being given to the northern states of the country. In spite of the fact that it is a primarily Muslim area and traditionally unresponsive to the gospel, recent response has been beyond expectation.

RHODESIA: Ninety-five delegates, representing almost every denomination in Rhodesia, met in September to plan their coming nationwide **New Life for All** campaign and to elect the 30-member Executive Committee. Thus far eleven denominations have officially endorsed the program.

SIERRA LEONE: Retreats for pastors and church leaders which were held during September are part of the **New Life for All** program in this west Africa nation.

ASIA

The Church in Asia is showing signs of renewed concern for evangelism. This is in part due to the Asia-South Pacific Congress on Evangelism in November, 1968, and through contact with various movements of evangelism. Several Asian nations are considering a national program of in-depth evangelism. Interdenominational groups are discussing the possibility in some countries while in other areas the churches have already outlined a program and set tentative dates.

JAPAN: The first Japanese program of in-depth evangelism is scheduled to start on the island of Shikoku in 1970. It is called **Total Mobilization** and is being planned and directed by local leaders in Shikoku. As part of early planning there was a training institute during four days of November. Prayer cells were then scheduled for early January. An estimated 85% of the churches on Shikoku will be participating.

SINGAPORE: Bishop Chandu Ray assumed the post as the first Executive Director of the Coordinating Office for Asian Evangelism (COFAE) on July 1, 1969. The office was established as a result of a resolution passed by the more than 1,100 delegates to the Asia-South Pacific Congress on Evangelism. The purpose of the new office is to coordinate the work of evangelism, disseminate information about evangelistic activity, and engage in research projects for evangelism.

Malcolm Bradshaw, on loan from Overseas Missionary Fellowship, arrived in Singapore in September, 1969, to represent the **Office of Worldwide Evangelism-in Depth.** Information and materials are available through this office and

Mr. Bradshaw is available for consultation to church leaders of Asia who are considering a program of in-depth evangelism.

VIETNAM: In spite of destruction, turmoil and the uncertainties of war, Christians in Vietnam are mobilizing for a systematic program of in-depth evangelism. The program is called **Evangelism Deep and Wide.** Planning is in the early stages as special literature is being prepared and prayer groups are being organized. Spearheading the evangelistic thrust is the Vietnam Christian and Missionary Alliance Mission and the Evangelical Church. South Vietnam has a population of 16,124,000.

EUROPE

PORTUGAL: Another part of the world with another program of in-depth evangelism is Portugal with its Evangelical Action. The program is in the early stages with a series of 13 regional institutes now underway for pastors and key laymen. A national team of six instructors is directing the institutes, providing the pastors and laymen with 18 hours of instruction. Paralleling the institutes is the preparation of printed materials and the organization of small prayer groups throughout the country.

LATIN AMERICA

ECUADOR: Impacto, the offi newspaper of **Evangelism-in-Depth** in Ecuador, reports that more tha 1,000 leaders received instruction the initial training program. The are now serving as instructors in churches througout the nation to help prepare fellow Christians for more effective witness. The curre series of training classes began September 21 and continued thro December 14, 1969.

Evangelism-in-Depth in Ecuado officially began July, 1969, and continues through August, 1970. Ecuador is the tenth Latin Ameri country to mobilize its Christian forces in a program of in-depth evangelism.

USA

PENNSYLVANIA: Christ for Eastern Pennsylvania is the name a program of in-depth evangelism getting underway in the United States. An estimated 36 counties eastern Pennsylvania will be involv The program is scheduled to start in 1971 and will be extended over a three-year period. Leadersh seminars were being held during November and December, 1969, t acquaint pastors with the principl of in-depth evangelism and to outline a program for their area.

—Office of Worldwide Evangelism-in-Depth Latin American Missio

CURTIS FAMILY RETURNS TO ARGENTINA

THE CURTISES left the States December 29, 1969, on a blue-sky, sunny, winter day. But is **was** winter and they were loaded down with heavy wearing apparel and also those flight bags, knitting bag, doll and doll case. We were certain they would swelter when they arrived in the 95 degree humid weather of Buenos Aires, Argentina, and from this picture we can see they **were** carrying their coats and sweaters upon arrival.

The Curtises almost got a second send-off arriving from the Cleveland Hopkins Airport to New

York City. Reverend Lester King had been in New York for the wedding of his granddaughter, Susan Byler, on December 28 to Daniel Batlle, and while waiting for his return flight to Columbus, Ohio, he was sending public address messages to Curtises and started a personal hunting trip through the New York airport population, but all to no avail!

Bill, Fran and Debbie, having had her tenth birthday on January 20, feel quite at home in the headquarter's apartment building. They have moved into the apartment occupied by the John Rowsey family which has been all settled with their own furnishings. The Rowseys, preparing for their final month in Argentina, have sold their furnishings and all household goods, and set up the Curtis furnishings in the apartment they're all sharing. John says that he feels like a visitor in his own house with all the unfamiliar furnishings. These missionaries are wonderful campers—sharing, crowding and "making-do."

In January, 1965, when their first tour of missionary service started in Argentina, Bill's first duties were at the interdenominational evangelical radio studio known as CAVEA. In addition to his technical work there, he pastored the Nunez Church in Buenos Aires. January, 1967, they moved to Cordoba and Reverend Curtis pastored the church during their building program and until their departure to the States.

The Curtises had an extensive deputation program among the Brethren Churches for a year and Bill attended the Congress on Evangelism in Minnesota this past fall and participated in a Church Growth Seminar along with Kumar (missionary to India) at Winona Lake. Fran spent many hours in organ practice that her ministry might be more effective upon their return to Argentina, also. Missionaries do not have a year of rest but a year of service and preparation for the future mission work in the field they love. The Curtises said they felt so refreshed and so very thankful for the fine year among the Brethren in the States.

Their address is: O'Higgins 3162, Buenos Aires, 29, Argentina, South America.

Bill will again take up duties at the headquarters building in cooperation with CAVEA and will also be used in evangelism campaigns, camp programs, administration and the 1,001 jobs titled "missionary work."



Curtises arriving in Argentina for a four-year of service. l. to r.—Fran, Debbie and Bill

Solomon Awarded Degree



REVEREND Kenneth L. Solomon, on a year's leave from missionary service, had been attending the Southern Baptist Theological Seminary in Louisville, Kentucky, and was awarded the graduate specialist in religious education degree during the January graduation exercises.

Prior to his service as a missionary in Argentina in 1958, he received his bachelor of divinity degree Ashland College and a master of religious educ degree from the Hartford School of Religious Educ

The Solomons have been in the States since Ap 1968 doing deputation work among the Brethren Ch es and now having completed his degree will leav States January 29 for their third term of service o field. They will return to Argentina via Mexico for a few day's vacation en route.

Argentine Spiritual Conference

THE ANNUAL Spiritual Conference of the Arger Brethren Church will be held beginning Febr 7. The annual business conferences are held in Bu Aires and the annual spiritual conferences are hel the summer months at the Bible Institute in Sol Pray for the church and the workers in Argenti pray that they might continue to grow in number Christian maturity and pray for the day they will r out to their own mission field.

WINTER BOARD MEETING

THE REGULAR winter meeting of The Missionary Board of The Brethren Church will be held in Ashland, Ohio on February 9-11, 1970. The eighteen board members from all districts within the structure of The Brethren Church will be meeting to make decisions relative to re-building at Lost Creek following the destructive fire of December 26th. The General Secretary, M. Virgil Ingraham, just returning from his administrative visit to India will present the structure of the new mission work in Rajahmundry for which K. Prasantha Kumar will be the director.

Pray that God's will may be sought and followed among the Board members during this forthcoming meeting and then we might all join forces to carry out His will.

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

news ... from the Brethren

hington, D.C. The congregation st recently conducted a Survey-sitation Program in the church ighborhood according to Rev. obert L. Keplinger, pastor. A tal of 32 persons made a total of 7 contacts for the church and r the Lord. Results have been en already!

sburgh, Pa. Rev. Richard God-in reports that two persons re-ntly were received into member-ip of the church. The congre-ation has just recently moved to a new church just a few locks from the original church, nd the work is moving along real ell.

ton (Trinity), Ohio. Rev. John . Byler reports that the work of he church has progressed very ell in recent months. Sunday vening services have been devoted science films sponsored by the outh group. Also, several have ome into the church membership y baptism and transfer of letter.

an, Ohio. The new baptistry in he new church building was used or the first time on Sunday vening, December 21, 1969, when our persons were baptized. The irst services in the sanctuary of he new building were conducted n Sunday morning, January 11, 970, with 220 in attendance! Rev. I. W. Dodds reports that the inishing work is coming along ery well.

shen, Ind. Through the news-etter it is learned that Rev. Waldo Gaby has been supply pastor for he church during the month of January. Also, Mr. James Tritch s in charge of the midweek ser-ices.

rsaw, Ind. Rev. Paul D. Tinkel, astor, reports that fifteen per-sons were recently received into the church. These were received by baptism and confirmation. Rev. Tinkel has closed his pastorate at this church and has moved to New Paris, Indiana, where he will assume the pastorate there.

Waterloo, Iowa. Rev. James R. Black has reported through his church newsletter that Mr. and Mrs. Arthur Hoppenworth and Mr. and Mrs. Keith Brown were recently ordained as deacons and deaconesses with Rev. Gene Hollinger assisting. Rev. Black has closed his pastorate at Waterloo and has assumed the pastorate at Milledgeville, Illinois.

Sarasota, Fla. Rev. J. D. Hamel has reported through his church bulletins that Mr. David Ritchie is serving as assistant to the pastor. Part of his responsibilities will be hospital calling and visitation of prospective and regular members. Mr. Ritchie is volunteering his service as a labor of love.

Memorials

HOCKMAN. Mr. George Garfield Hockman, age 89, of Maurertown, Virginia passed away recently. His funeral services were conducted on Wednesday, December 10, 1969, by his pastor, Rev. Doc Shank, assisted by Rev. Leonard Larson. Mr. Hockman was a past deacon and trustee of the Maurertown Brethren Church.

Mrs. Frankie Derflinger

* * *

PUTMAN. Mr. Terry Lee Putnam, age 21, was fatally injured in an automobile accident on Saturday, December 19, 1969. Funeral services were held on December 23 in the Maurertown Brethren Church with Rev. Doc Shank officiating. Terry was a member of the church and a veteran of the Vietnam war.

Mrs. Frankie Derflinger

* * *

SHRUM. Funeral services for Mr. Hubert Franklin Shrum, age 78, were conducted on Saturday, December 27, 1969, by Rev. Doc Shank. Mr. Shrum was a member of the Maurertown Brethren Church of Maurertown, Virginia.

Mrs. Frankie Derflinger

* * *

SMOOT. Rev. Doc Shank officiated at the funeral services of Mrs. Gail Louise Smoot, age 51, on Thursday, January 8, 1970. Several of her children are members of the St. Luke Brethren Church near Woodstock, Virginia.

Mrs. Frankie Derflinger

* * *

HURD. Memorial services for Mrs. Mary Hurd, age 92, were conducted on Thursday, January 8, 1970, by the undersigned. Mrs. Hurd was a retired school teacher and was a long-time member of the First Brethren Church of Milford, Indiana.

Rev. Albert O. Curtright

* * *

LOGAN. Mr. Mark Logan, age 53, passed away on December 22, 1969, following a heart attack. His funeral services were conducted at the Bethlehem Brethren Church, Harrisonburg, Virginia, on December 24, 1969, by the undersigned assisted by the Rev. Olen B. Landes. Burial was in the Dayton, Virginia Cemetery.

He was a member of the Bethlehem Brethren Church and was serving as chairman of the Deacons Board at the time of his death. He was also a member of the Southeastern District Mission Board and gave unselfishly of time and possessions to the work of the Chandon Brethren Church in Herndon, Virginia.

Also, at the time of his death he was serving as one of Rockingham County's Supervisors, a position to which he was elected in 1967.

Rev. Marlin McCann

* * *

LOCKE. Mrs. Stanley (Rheda) Locke, age 73, passed away on Friday, October 31, 1969. Funeral services were conducted at the Dutchtown Brethren Church, Dutchtown, Indiana, on Tuesday, November 4,

with Rev. George Pontius, pastor, in charge. She was a long-time member of the Dutchtown Brethren Church.

Mrs. Robert Webster

* * *

SHRINER. Mr. Henry Shriner passed away on Sunday, November 2, 1969. He was 89 years of age and had been ill for 7 years. He was a member of the Dutchtown Brethren Church, Dutchtown, Indiana. Funeral services were conducted at the Dutchtown Brethren Church on November 5 with Rev. George Pontius, pastor, officiating. Interment was in the Oakwood Cemetery in Warsaw, Indiana.

Mrs. Robert Webster

Weddings

RAYNOR-RULLIE. Mrs. Wilma Jean Raynor became the bride of Mr. Terry Michael Rullie on Sunday, October 26, 1969, in a double-ring ceremony performed by Rev. Doc Shank in the Maurertown Brethren Church, Maurertown, Virginia. Mrs. Raynor is a member of the church.

Mrs. Frankie Derflinger

* * *

VOS-KIZER. On Saturday, December 27, 1969, Miss Paulette Vos became the bride of Mr. Jan Kizer. The ceremony was performed by the undersigned in the First Brethren Church of Milford, Indiana. Mrs. Kizer is the daughter of Mr. and Mrs. Paul Vos and Mr. Kizer is the son of Mr. and Mrs. Paul K Mr. Kizer is a member of the Brethren Church of Milford. couple are presently residin Waubee Lake.

Rev. Albert O. Curtri

* * *

RASSI-LEITER. On Friday, uary 16, 1970, in the sanctua the First Brethren Church of ford, Indiana, Miss Beverly Rassi became the bride of Mr. Leiter. The ceremony was so ized by the undersigned. Mrs. I is the daughter of Mr. and Robert Rassi and is a membe the First Brethren Church of ford of which her father is pres moderator. The couple will resi Winona Lake, Indiana.

Rev. Albert O. Curtri

World Religious News in Review

READ BIBLE IN 88-HOUR MARATHON

Glendale, California (EP) — At midnight, New Year's Eve, the first of a team of 80 readers began reading aloud the entire Bible here. They finished 88 hours later at 3:45 p.m. Sunday, January 4 in a crowded broadcast theater here where Seventh-day Adventist radio preacher H.M.S. Richards records his weekly "Voice of Prophecy" program.

During the continuous reading volunteers read in 30-minutes shifts.

"We read it as a recommendation to men and women everywhere that the good counsels of the Bible are as useful in 1970 as they were in the past," said Dr. Richards.

Eight state governors sent in their selected passages, mostly Psalms, by tape recordings. These were spaced where appropriate as the reading schedule progressed.

Participating in the reading were Gov. Jack Williams, Arizona; Russell W. Peterson, Delaware; Lester Maddox, Georgia; Don Samuelson, Idaho; Richard B. Ogilvie, Illinois; William Milliken, Michigan; Robert W. Scott, North Carolina, and Frank Farrar, South Dakota.

Selected passages of the Scriptures were read in 15 languages, including Armenian, Vietnamese, Russian, Korean, and Navajo.

The reading marathon of the Bible's 1,189 chapters, 38,232 verses, and 874,746 words was staged, Dr. Richards said, "to tell America, 'Remember the Book!' "

MISSISSIPPI MINISTERS BACK INTEGRATION

Jackson, Miss. (EP)—A contingent of Mississippi clergymen has called for efforts to make their state's public school system a model for the nation in the face of court-ordered desegregation.

The statement was released by a group of ministers seeking to form a permanent Mississippi conference of religious leaders. The committee contains leaders of all major faiths.

"What better incentive could God give us for racial harmony than cern for our children?" the mini said.

AD COMES TO 'DEFENSE OF GOD'

New York (EP)—A small a **New York Times** states the the of an anonymous advertiser bought space to say:

"In Defense of God: A sc confessed on TV to shooting w and children and he said God punished him later when he ste on a mine. The Christian Go love does not strike down the wi nor cause the innocent to su Any form of Divine punishme this world is in the withholdin God's help. If you desire God's for yourself or for a loved one, must learn, trust and obey His n and spiritual laws.

"Think on These Things."

GILL CALLS CHURCHES TO SPIRITUAL AWAKENING

Boston (EP)—"Only the ch can do anything significant t lieve our underlying problems,' new executive director of the E gelistic Association of New Eng declared here.

Speaking was Donald H. executive head of the 82-yea association, in an address to se hundred clergy and lay leaders all parts of New England durin 10th annual New England Cong

angelism January 6.
ıong immediate problems cited
ıe Rev. Mr. Gill were the in-
ing use of drugs and alcohol as
e from the sordid realities of
ime, the increasing crime rate,
ıl immorality, racial injustice,
hatred, and the general feeling
ostness" by millions.
eme of the two-day congress
"Evangelism: Our Task for the

rticipating also were the Rev.
rthur Walmsley, general secre-
of the Massachusetts Council
ıurches; the Rev. Dr. Harold J.
nga, president of Gordon-Con-
Theological Seminary; Dr. D.
s Kennedy of Fort Lauderdale,
r of the Coral Ridge Presby-
ı Church; the Rev. Ben C. John-
Atlanta, executive director, In-
e of Church Renewal; the Rev.
e Larson, New York City, presi-
Faith at Work; the Rev. Ralph
ell of Los Angeles, evangelist
the Billy Graham Evangelistic
ciation; and the Rev. Charles
and the Rev. W. Scott Nyborg,
associated with Worldwide
gelism-in-Depth program.

DYS AYLWARD DIES

ipei, Taiwan (EP)—The intrepid
British missionary to China
e story was depicted in the
e, "The Inn of the Sixth Hap-
s," died here of pneumonia at

rty years ago the petite parlor-
told her parents, "Never get
ut or pay ransom for me. God
fficient."
e then set out from London to
a with a bedroll, a kettle, a
epan, a suitcase of canned food,
tle change and much religious
r.
e zeal of "The Small Woman"
to carry the message of Christ
e Chinese. She settled in Yang-
g where she joined Mrs. Jeannie
son, veteran missionary. Togeth-
hey started an inn for mule
rs. The first words in Chinese
Aylward learned were, "We
no bugs, we have no fleas.
, good, good — come, come,
."
r story was written in The
ler's Digest in 1957 by Alan
gess and she toured the United
s under sponsorship of World
n International in the early
s.

CHARGE BIBLE BELIEVERS 'SPOILERS'

Boston (EP)—A New York Theologian has indicated that it may well be that Christianity has encouraged a "predatory" approach to nature which leads to despoiling the environment.

Dr. Roger L. Shinn, professor of Applied Christianity at Union Theological Seminary in New York, made the observation at Boston University's three-day conference on "The Indentity and Dignity of Man," part of the American Association for Advancement of Science gathering in the city.

"The Bible in its radical monotheism desacralizes nature," he said. "There is one God, the world is His creation. Man, given dominion, may investigate and appropriate the objects of nature. No taboos, no forbidden mysteries, no divinities block enterprising man."

The theologian said modern man must revise his relationship to nature and to his fellow man.

BILLY GRAHAM 2nd, POPE 9th IN 'MOST ADMIRED' POLL

Princeton, N.J. (EP)—President Richard M. Nixon placed first and evangelist Billy Graham second in the Gallup Poll's "Most Admired Man" list for 1969.

Third was Vice President Spiro T. Agnew. Pope Paul VI was ninth.

The results were based on interviews with 1,511 adults, both men and women, during November. The two-part question asked: "What man that you have heard or read about, living today do you admire the most? Who is your second choice?"

President Nixon received 347 first and second place votes, more than twice as many as Mr. Graham who received 127. Mr. Agnew had 115 votes.

Following the Vice President, in order, were: former President Lyndon Johnson, Senator Edward M. Kennedy, former Vice President Hubert Humphrey, former President Harry Truman; George C. Wallace of Alabama, Pope Paul and Senator Edmund S. Muskie.

10 METHODIST MISSIONARIES ARE DEPORTED BY ALGERIA

New York (EP)—All but one of 11 United Methodist missionaries in Algiers, Algeria, were expelled during the closing days of 1969, the denomination's Board of Missions has reported.

Ten workers, including five Americans, were sent to Geneva, Switzerland, and as of January 5 were in Basel, according to information received by the mission agency. Of United Methodist personnel assigned to Algiers, only one Swiss nurse remains there.

Those ousted went to Zurich on January 2 to consult with Bishop Franz W. Schaefer, head of the United Methodist Geneva Area which includes Algeria. The bishop and the missionaries made the following report, released to the American press by a mission board spokesman:

"About 35 young people, 28 Algerians and seven foreigners, were arrested shortly after midnight, Sunday, December 28, at the close of their meeting on the premises of the United Methodist Church in Algiers.

"After police questioning, the youth were released on Monday, December 29, and the foreigners were ordered to leave the country, Tuesday, December 30.

"Further, two officials and a social worker of the United Methodist Church in Algiers, of French, Swiss and American nationality, were taken into custody Monday, December 29. They also were thoroughly questioned and deported.

"The meeting which occasioned the police action was a two-day youth seminar, patterned on two previous meetings, held in March and December 1968. This session, prepared by a committee of Algerian and foreign youth, discussed the theme, 'Our Generation Between Yesterday and Tomorrow.' With the exception of one Indian, all speakers were Algerian nationals.

"Although the meeting was organized to discuss ethical and moral issues, rather than political or doctrinal questions, and proceeded in a quiet and orderly fashion, it was misunderstood by the police as a subversive gathering."

BE MERCILESS TO DRUG PUSHER, SAYS UNITED CHURCH LEADER

Niagra Falls, Ont. (EP)—Canadian courts should be merciless with drug-pushers but not so strict with users, the United Church of Canada moderator, said here.

Dr. Robert B. McClure told the

13th annual conference of the Youth Section of Alcohol and Drug Concerns Incorporated, "Drug peddlers are completely merciless and mercenary men, who don't give a hoot about kids. Slug the pusher, but really hard."

The veteran medical missionary said the pusher should receive a minimum two-year sentence. But the user of marijuana or hashish should get a suspended sentence on first conviction for possession of the drugs, and 15 days for the second.

Under current Canadian law, there are no minimum penalties in the Narcotic Control Act for possession or for trafficking. mum for possession is seven ye the crown proceeds by way dictment, or $1,000 and six m imprisonment if the case is ha by summary conviction bef magistrate.

SISTERHOOD

bates' bait box —

by NANCY BATES

Hello Girls!

How the time is quickly passing! Do you realize our Sisterhood year is half over already! Wow! Your national officers are working on conference programs now, but we could use some help from you. Are any of you definitely planning to be at our Sisterhood Conference in August? If you are and if there is anything you are willing to do—devotions, special music, etc.—please write to our president and let her know. (Her address is: Suzanne Hall, Pierpont House, Room 115, 445 Oakland Street, Morgantown, West Virginia 26505).

How are your meetings going? How about your benevolent work? Since it's February and a traditional time of love, why not spread "love" to some people who may usually be overlooked at this time of year. One thing that is always fun, as well as creative, is to make your own Valentine Card to give to someone! (And ah! such lovely verses you can find these days!)

Who can you remember? How about our missionaries and their children? Or what about your church shut-ins or the people in an old-folks home. Want to do something "different"? Why not try a George Washington party for some older people—like your grandparents age, the golden-age class. There are many books available that give ideas for games, decorations; better yet, use your own ideas: you girls have better ideas than many books on the market!

We have been trying to stress a greater coordination between S.M.M. and W.M.S. Have you tried a joint meeting where **all** participate? Honest, girls adults **do** have a "few" good ideas about life! (George Washington was honest with his parents; it really isn't hard to s honestly with adults—a bit nerve-racking at firs then it's easier!) Along this line I can add a few th I have many opportunities in my work—church otherwise—to see how "way off base" young peop well as adults tend to get only because we have "thing" about being afraid to be honest with people and ourselves. Your adults just laugh at and/or ignore your ideas? Well, here's your opportu Your straight-laced women and mothers love to fun too; and Sisterhood provides the informal se for discussing love, school, church, God, etc. openly. knows, the women may get as much from it as girls!

Lest your fathers—or laymen—feel left out, would be the time to plan something special to do them in March.

Are all of you giving faithfully to your Thank O ing? Somewhere along the line, many girls got the that 1¢ a week is "enough." I believe the original was 1¢ per girl per day. Now, girls, when you get to the nitty gritty, is $3.65 too much to give Go one whole year of blessings galore? Let's start g God—and Sisterhood the same—or even more "sup than we give our school team, etc.!

Yes, girls, our Sisterhood year is half over; bu still have six wonderful months to make our count! May these next six months bring even gr reward that the first six months have brought.

Good luck to all. God Bless You All!

US DIED on Calvary's Tree for emies! That means you and I. We sinned (Rom. 3:23): we were s from God (Isa. 59:2); we were ies of God (Phil. 3:18); we ved hell (Deut. 24:16). The says God loved us anyway; and us with an everlasting love. ten we forget the condition **ut** us in and **puts** us in. We too view our sins as small mistakes y overlooked, readily forgotten totally forgiven, without any n on our part. This is brought t in part because we sometimes et there are **no** degrees of sin! where in the Bible is there any ation that God is measuring or hing our sins. If God were suring our sins, let's assume by niliar set of rules man uses, e would also be a similiar set for rds and punishments. In other ls, I've heard it suggested, if e are degrees of sin, there are s of heaven and hell. n you imagine living in the tos of heaven because you were active Christian; while watching more faithful, the more concerned y living it up? How about the ees of hell? Some people, not ad on earth, would be together ersing over the causes that sent there, while others are rated entirely from everyone, ering the maximum of pain. **Bible does not teach this!** God's eyes the sins of cheating, and swearing, etc. weigh no than **murder!** Wrong is Wrong, s sin, and the "wages of sin is h" (Rom. 6:23). James 2:10 tell . . . whosoever shall keep the le law, and yet offend in one t, he is quilty of all!" Everyone s has broken **all** of God's laws, just as we are, in the eyes of God, rve eternal death. nly Jesus can patch up the mark eaves on your life. My bow is to God in thanks for Jesus st and verses like whosoever believeth in him l receive remission of sin"

Let Go and Let God

Just As I Am

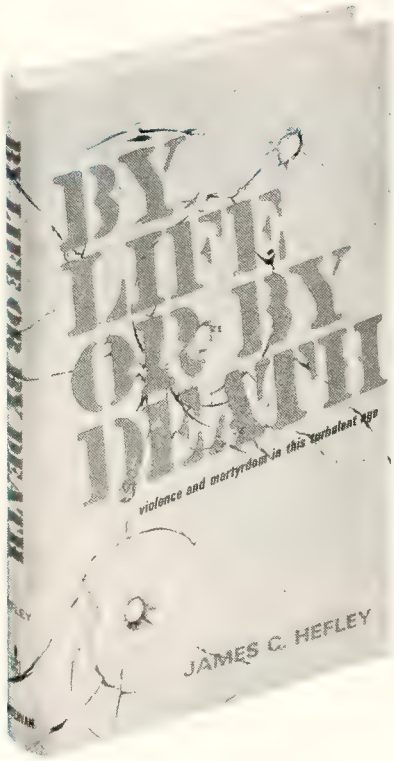
by STEPHEN D. SWIHART

(Acts 10:43b). "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness" (I John 1:9). "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Jesus died for enemies!

God's plan is simple. It is found in Acts 26:20: ". . . repent and turn to God, and do works meet for repentance." Our attitude must be that of Isaiah when he said to God, "Here am I; send me" (Isa. 6:8). As a new creature of God we are to "present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

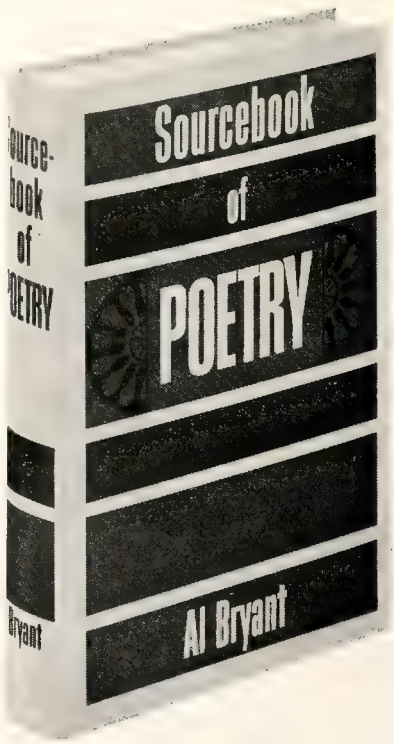
Just as I am is not much, but it is a great deal more than before I met the Master. He has freed us from our sins and has come that we might have life and have it more abundantly (John 10:10b). What could be better news? ". . . We are labourers together with God . . ." (I Cor. 3:9a). ". . . We labor, that . . . we may be accepted of him" (II Cor. 5:9). We labor that others might be accepted of Him, and accepted of Him just as they are! **No one fails if they let go and let God.**

BOOKS YOU SHOULD HAVE



By Life or By Death. If you think the only problems missionaries have are mosquitoes and swamp fever, think again. Think about the missionaries in Viet Nam. They live for their work, and they die for it. They're not soldier, but enemy bullets kill them just the same. **By Life or By Death** is a new book that tells the full story of these modern Christian Martyrs.

$4.95



Sourcebook of Poetry. A comprehensive sourcebook of more than 4,000 poetry selections, arranged according to subject matter. Contemporary poets featured include: Annie Johnson Flint, Martha Snell Nicholson, T. S. Eliot, Oswald J. Smith, etc.

$8.95

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The Brethren
EVANGELIST



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The Brethren EVANGELIST

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NOTES and COMMENTS

CONGRATULATIONS!



CONGRATULATIONS are in order for l and Mrs. Frederick Burkey of Ashland, O upon the birth of a new daughter.

Lynne Marie was born on January 14, 1 and came to reside with the Burkeys on Febru 3, 1970, by adoption.

Rev. Burkey is the Director of the Board Christian Education of the Brethren Church

A COUPLE OF ADDRESS CHANGES

Please make the following changes in y Annual for future use:

Rev. and Mrs. Robert Keplinger
3118 Scottish Ave.
Suitland, Maryland 20023

The Keplingers have not moved; the area been rezoned and all addresses have been chan

Rev. Waldo Gaby has accepted the pastorat the First Brethren Church in Goshen, India therefore his address is as follows:

Rev. and Mrs. Waldo Gaby
213 West Clinton St.
Goshen, Indiana 46526

The former address was in Wakarusa, India

THANK YOU!

SEVERAL weeks ago we announced thro this column that Mr. Devon (Hap) Hos of Nappanee, Indiana, was injured and was l fast for several weeks. Your Editor receive letter from him recently in which he stated:

"Your note in the **Brethren Evangelist** ab my mishaps has brought many cards and pray my way. I wish you would put a note in thank the wonderful Brethren for their prayers, ca and letters during my convalescence, they hel a lot."

"Rosy Dawn for the Decade—98 Million See Pageant, Clergy Protest"
World Religious News in Review
"County Questions Residential Gathering—Asks Home Bible Class Closed"

Gentle REMINDER...

Pollution

A MOST interesting article (news item) has been written by a Mrs. Donald Austin and bmitted to the Evangelical Press News Service hich in turn was sent to Editors of evangelical ublications. Your Editor would like to reprint it r your consideration. The article is entitled Christians Defended— Subdue the Earth and ollute It?" It reads as follows:

"Many national news magazines have responded President Nixon's State of the Union message ith articles detailing the specifics of our national id global pollution crisis.

"Several noted periodicals quote writers who ggest that the fault lies at the door of the ideo-Christian idealogy. The February 2, 1970, sue of **Time,** for example, states that it is the eeply ingrained assumption . . . that nature xists primarily for man to conquer. Many think- s have traced this notion back to early Judaism id Christianity. Genesis 1:26 is explicit on the oint that "God gave man dominion over the fish the sea and over the birds of the air, and over ie cattle and over all the earth" '

"A careful reading of the Genesis text and the lated passages such as Psalm 8 and Hebrews :7, 8, makes it abundantly clear that the word ominion' (Hebrew **radah**) can in no way be anslated or interpreted as abetting damaging xploitation. On the contrary, the Bible state- ents are explicit to the effect that man was aced here as the dominate species with the responsibility to manage the planet earth and account to God for his stewardship. The words in Genesis 2:15, 'to dress and to keep it' mean 'to protect and preserve.'

"God's first instructions to Adam were a lesson in taxonomy—the beginning of all biological sciences. Adam was required to classify and name the lower creatures as a kind of inventory of his kingdom. The statement about having dominion stipulated that everything in the earth was included in His stewardship. Everything, without exception, was to be his to use but with responsibility to God.

"Adam's rebellion toward God and alienation from God resulted in terrible mismanagement of the generous commission. One of the side effects of the alienation is man's own present frantic search for meaning that is really a perplexity about his own place in the scheme of things. As long as men were few the magnificent self-healing, self-cleaning ecological system could cover man's mistakes. The present population explosion has finally brought man's astonishing misuse to a day of reckoning.

"In the last book of the Bible there is a prophecy of the inevitable end. God's indictment and reason for the judgment prophesied is tersely summed up in these words: '. . . and . . . destroy them that destroy the earth' (Revelation 11:18).

"The punishment fits the crime."

This gives us something to think about!

Let Go and Let God

Repentance

I READ of a business man that approached Billy Graham and confessed his life was a complete wreck. He went on to say that he had spent nearly $1,000 just this past year on psychiatrists. "They can't patch me up; I have gone too far to be saved," he said. "The only hope for me is that God would remake me."

This is the tragic story of man today. He is running headlong into the sea of destruction. The fall of man did, however, prove one thing: That man's righteousness had utterly, entirely, completely, decisively and undoubtedly failed! God gave man strength and man used it to oppose God. God gave man privilege and man used it to glorify himself. God created man and man reaches the breaking point when faced with his sin. Everyone of us needs to be remade!

God gave man free will; He gave man the choice of either following Him or Satan. There is no middle ground. You are either for God or you're against God. You serve one of the two masters; there is no inbetween. We discover in Revelation 3:15-16 that God knows what we have done!

by STEVE SWIHA

He knows that many are lukewarm. He continues to say, "because thou art lukewarm. . .I will spue thee out of my mouth." As lukewarm water turns the stomach, lukewarm professors turn the heart of Christ against them. He is sick of them, He cannot bear them; they shall be rejected!

The Bible teaches that God has overlooked the times when men did not know, but now is telling everyone, everywhere, to turn from their old ways and repent (Acts 17:30). God is not saying He wishes we would repent. God is not telling us that we should repent. God is saying in King James black and white: that He "commandeth all men everywhere to repent!"

Let's lay it on the line. God I've failed; God I've tried by myself, with friends, perhaps sex or even drugs. I've searched but never found true peace of mind. We all need to say: "Father forgive me and lead me in a new way."

Do you remember the time Jesus was invited to eat at the home of Simon, the Pharisee (Luke 7:36-50 TEV)? "Jesus went to his house and sat down to eat. There was a woman in that town who lived a sinful life. She heard that Jesus was eating in the Pharisee's house, so she brought an alabaster jar full of perfume and stood behind Jesus, by His feet, crying and wetting His feet with her tears. Then she dried His feet with her hair, kissed them, and poured perfume on them.

"When the Pharisee who had invited Jesus saw this, he said to himself: 'If this man really were a prophet, he would know who this woman is who is touching him; he would know what kind of a sinful life she leads!' "

But Jesus, knowing what Simon was thinking spoke up and said to him: "Simon, I have something to tell you. . .there were two men who owed money to a money-lender; . . .one owed him five hundred dollars and the other one fifty dollars. Neither one could pay him back, so he canceled the debts of both. Which one, then, will love him more?"

"I suppose," answered Simon, "that it would be the one who was forgiven more." The man who owed five hundred dollars.

"Your answer is correct," said Jesus. Then he turned to the woman and said to Simon. . . "Do you see this woman? I came into your home, and you gave he no water for my feet, but she has washed my feet with her tears and dried them with her hair. You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. You provided no oil for my head, but she has covered my feet with perfume. I tell you, then, the great love that she has shown proves that her many sins have been forgiven."

Then Jesus said to the woman, **"Your sins are forgiven!"** A sinful woman repented and her sins were forgiven.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). ". . .If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

There is a vast difference between recognition of sins and confession of sins and repenting. Today, won't you, **Let Go and Let God?**



ATTENTION ALL BRETHREN COLLEGE STUDENTS:

HERE IS YOUR

INVITATION TO ADVENTURE

A NEW form of Brethren ministry has been conceived. In 1970 a limited number of opportunities will be available for Brethren youth to become personally involved in the exciting work of our church.

Through the joint efforts of the Board of Christian Education and the Missionary Board of **The Brethren Church,** funds have been committed to support a *Summer Crusade Program* for 1970.

Objectives of the Crusader Program

1. To provide opportunities for Brethren youth to express their Christian commitment through personal contacts and leadership roles in local church situations.
2. To help committed Christian youth f realistically the deep moral, ethical, ph sophical and social problems of contempor Christendom.
3. To enable exceptionally capable Breth youth to participate meaningfully and sponsibly in the evangelistic and educatio functions of the church.
4. To provide field experiences which will helpful to young people who are consider full-time Christian service.
5. To provide worthwhile assistance to Breth congregations having special needs.

Will Crusaders Serve?

rethren Youth Crusaders will be sent to se-d Brethren Churches for predetermined pe- of time to participate in such congrega-al efforts as: community surveys, community us, special visitation campaigns (pre-VBS or follow-up), special youth services and evan-tic programs, participation in VBS, and reg- worship and educational services.

addition, each team will probably spend at one week (preferably senior week) in a dis- camp. Also, special needs or opportunities experience which might present themselves ie various church locations will be explored.

re Will Crusaders Serve?

tes for Crusader activities will be selected by supervisory committee composed of: the chair- of the Youth Commission, the Director of stian Education, the General Secretary of The ionary Board, and the National BYC Mod-or. The criteria for site selection will be as ws:

Outstanding opportunities for meaningful Christian service.

Evidence that the local congregation is will-ing to make optimum use of a Crusader team.

Adequate pastoral field supervision.

Ability to schedule appropriate activities in available time.

Who Can Become A Crusader?

The Crusader program is designed especially for Brethren young people who are either: (1) recent college graduates, (2) college students or (3) mature high school seniors who will be will-ing to submit proper application forms and com-mit themselves to: (1) an eight-week period of uninterrupted service, (2) completion of the pre-service orientation program at his own expense and (3) abide by the policies established by the supervisory committee. Crusaders will be selected by the supervisory committee on the basis of personal application.

What Payment Will Be Made?

The Crusader program is designed as an edu-cational and social enrichment experience for Christian youth. During his term of service, au-thorized travel expenses will be met by the spon-soring organizations. A salary of $25.00 per week will be paid monthly to each Crusader from the Crusader fund. In addition, we strongly urge that the Crusader's **home church** devise a program to match this $25.00 per week. The cost of higher education is soaring and we encourage the local church to plan to support their Crusader in this material way.

How to Apply

Any young person who is now or will be a high school senior in the fall of 1970 meets the mini-mum age requirement. College students or recent college graduates may also apply. If interested, please fill out and return the following blank as instructed.

Clip along this line

Return to: **CRUSADERS**
Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

Gentlemen:

Please send me the application forms and other information relating to the 1970 Brethren Youth Crusader program.

Signed: _____

Address: _____

RULES FOR THE 1970 BIBLE QUIZ

Team Organization

1. Each team shall be composed of four members. One of four substitutes may be used according to the rules applied to substitution.
2. Contestants must be in grades 6-12 during 1969-70 school year.
3. Each contestant shall wear a white card, 6x8 inches, with one black block number per card, 4 inches high, using numbers "1" through "4" for regulars and numbers "5" through "8" for alternates.
4. Each team must consist of four regular members, one to four alternates with one of the regular members chosen by fellows teammates as team captain and another as co-captain.
5. Each team must have an acting captain on the platform at all times. If the captain is replaced, then the co-captain assumes the responsibilities of the captain.
6. The captain shall be contestant "1" and shall be the only team member who may dispute the opposing team answer. (The final decision rests in the hands of the Quizmaster and judges.) Captain is also the only member who can call for time outs.
7. Each team captain may call no more than three time outs of one minute duration in each contest.
8. The team captain shall present a list of the starting line-up to the quizmaster and scorekeepers at least 15 minutes before starting time.

Scoring

1. Each quiz shall consist of 25 questions with 5 extra questions in case of a tie in the scoring (regular rules continue).
2. Each question shall be worth ten (10) points.
3. An incorrect answer shall be called an "error" and 5 points penalty will be subtracted.
4. Bonus points: A bonus question worth 20 points will be given when every member of the four-man team has answered a question correctly. This bonus given to each team only once during contest.
5. Each contestant shall begin his answer wit in 10 second after being recognized by t judges and shall complete his answer with 20 additional seconds. Failure to do so resul in an error.
6. Any contestant who breaks in on a questi in the recognized manner may give his a swer without completing the question. If h answer is incorrect an error is constitute Then the entire question is reread for t opposing team. If the answer is a direct Bib quote, it must be given word for word.
7. Any contestant answering 10 questions (cc rectly or incorrectly) must be replaced by alternate for the remainder of the quiz. Th will be done during an official time out.
8. An alternate may be substituted during a time out after reporting such action to t quizmaster.
9. No question will be repeated except accor ing to rule number 6 (scoring).
10. There shall be no communication among t quizzers after the word, question.
11. There shall be no collaboration on any que tion of team members or the alternates.

Quizmaster

1. The Quizmaster for the national quiz shall appointed by the Board of Christian Educ tion.
2. Complete control of the quiz is in the han of the quizmaster.
3. The quizmaster must have a knowledge of t rules and have a copy of the rules at t contest.
4. Quizmaster must give the number of ea question before reading the question. (e ample: Question No. 1: "Who was.....?
5. If a quizmaster is in doubt over a rule or cc rectness of an answer, he should decide it consultation with the judges and the scri tures.

Judges

1. The judges for the national quiz shall be s lected by the Board of Christian Educatio

There shall be three judges — two to judge the first to rise or to push the light system and one to act as timekeeper.

In the case of a tie in jumping on opposite teams both persons will be given an opportunity to answer. Each will write his answer down on paper and the quizmaster will read both answers. If both contestants answer correctly, each will receive 10 points. A wrong answer constitutes an error. In the case of a tie between members of the same team, the acting captain shall decide which quizzer shall give the answer.

orekeeper

Two scorekeepers shall be appointed for each quiz.

Each scorekeeper shall use the score sheets furnished.

ne Outs

Each team shall be entitled to three time outs.

Only captains may call time outs.

Time outs will be one minute in duration.

Substitutions may be made during time outs only.

Official time outs called by quizmaster, judges or time keepers will not count as time outs for teams — no substitutions (except Rule 7 in Scoring).

ne Keeping Rules

A question will be eliminated if no contestant responds within 15 seconds but it will be counted in the total 25 questions per contest. Quizmaster shall go on to next question.

Time outs will be one minute in duration.

vision

There will be only one division consisting of uth in grades 6-12 during the 1969-70 school ar.

rsion

The **Good News for Modern Man** will be the thorized version for the quiz.

ok . . . Hebrews

Season

The quiz shall begin March 1, 1970, and the Finals shall be held at the General Conference of **The Brethren Church** in August 1970.

District and National Contests

Each local church will be allowed to enter one or more teams in the District Bible Quiz. This quiz will be held during District Conference or at another time designated by the District Board of Christian Education. The winning team of each district will compete in the Finals during the week of National Conference.

MULVANE YOUTH HAVE FLOAT IN CHRISTMAS PARADE

WE HAD a very interesting meeting on September 14th when Dr. Stark, who teaches at the Ashland Theological Seminary, gave us a lesson in Hebrew. December 7th we entered a float in the first Christmas parade ever held here in Mulvane. It was split in half with one side being the Nativity and the other being Santa Claus near a fireplace in the living room of a home. On both sides in large letters was printed the question, "Which is really Christmas?" We did not win a prize but our message was conveyed very well.

We split into two groups for our meetings but we are still working on our goals and project together. The groups are Junior and Senior. We are doing very well on our goals and are working hard on our project goal of $175.00.

We are trying a new method of sponsorship which has worked quite well the past four months. Our Youth Board is made up of couples and each couple sponsors all meetings and work projects for two months.

—Debbie Barber, secretary

BYC AT FLORA

The BYC of Flora, Indiana started the New Year with the election of the following officers:

President Richard Voorhees
Vice President Terry Voorhees
Secretary Susan Duff
Treasurer Colleen Clem

Rev. and Mrs. Kindley and Mrs. Earl Humbarger are sponsors.

We set our goal for the 1969-70 project at $400.00. This is an increase of $65.00 over last year when we gave $335.00 to the National Project.

Every meeting each family gives a gift of $1.00 for the project. We feel this is the Lord's way to give unto His church, out of that with which He has prospered us.

On Halloween we canvassed our section of Flora for UNICEF in co-operation with the other churches. Following this we enjoyed a party in the church dining

room. We also went masked to the Brethren's Home giving them a program and treats.

In November we sponsored a Thanksgiving dinner for our parents and entertained them with a regular meeting, as well as having other special numbers. We wanted our parents to see first hand what our regular BYC program consisted of. Also at this time we honored Mrs. Charles Voorhees, who has been a Junior sponsor for four years, by expressing our deep appreciation for her efforts and presenting her with a nice gift. All this was kept as a surprise for her.

For our Bible study we are using the number one Navigators book, which is proving very interesting and helpful.

At present we have twenty-one members.

—Susan Duff, secretary

ACTIVITIES AT JOHNSTOWN II

ON SEPTEMBER 28, 1969 the BYC of Johnstown II had their first meeting for the "69-70" school year. The chief purpose of this meeting was to elect officers. Those elected were:

President Tom Grove
Vice President Donald Grove
Secretary Jim McDowell
Treasurer Scott Daughenbaugh
Song Leader Kathy Miller

Some of our activities have been:

1) On October 27, 1969, we held a Halloween Party. Everyone dressed up in costumes and we had games and refreshments.

2) The BYCers were in charge of the Christmas Eve Service. We decided to have a play. There was a very good turn out for this in spite of the weather.

3) Our largest project thus far this year was selling Praying Hands Pens and Praying Hands Key Chains. We ordered fifty pens and twenty-five key chains and sold all of them.

4) Another project we had was to go Christmas Caroling and then we went back to the church for a Christmas Party and some hot chocolate.

We are planning to have a Swimming Party; a Hay Ride; a Bowling Party and a picnic among other thir during the year.

—James McDowell, secretary

GROWTH AND OUTREACH AT DAYTON

OUR GROUP has been very active within itself well as reaching out to others. The year begar little slow and at times was very discouraging, l through prayer and hard work we have received ma blessings. We have experimented with new times a groups until we have reached a total of forty-two yo being active in some program during the week. C programs are set up as follows:

1) Sunday, the junior BYC (grades 4-6) and jun high BYC (grades 7-8) meet for their meetings fr 5:00-6:30. Included in the meetings are the group ga ering for singing and refreshments and individ groups for fellowship discussion studies and recreati We have averaged eleven in the junior group and in the junior high for twenty-one per Sunday.

2) Thursday, the senior BYC (grades 9-12) meet fr 6:15-7:00 for their studies centered around the Bi and present day issues. We have averaged seven meeting, but we hope to improve upon our attenda in this area.

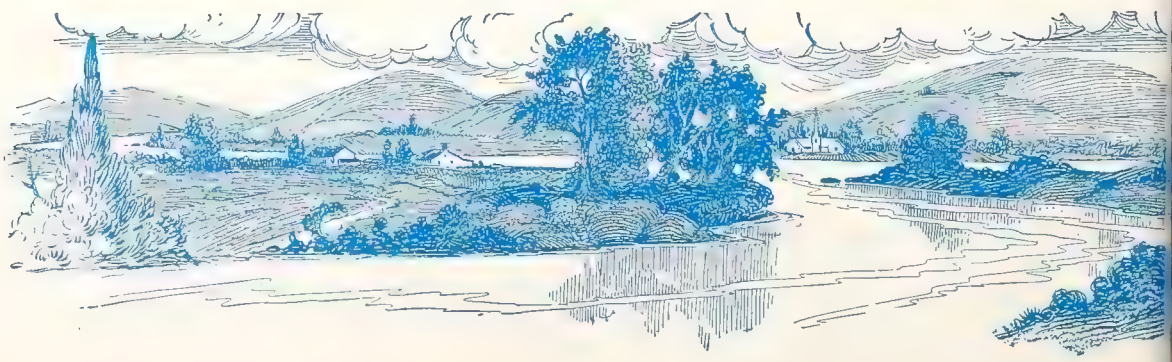
3) Thursday, we have entered into the United E ketball League for the third successive year. This i fine way to motivate young people in a moment fellowship and witness with Christian young peo of various denominations. We have an average of fo teen attending the games.

Our areas of outreach extend into two fields:

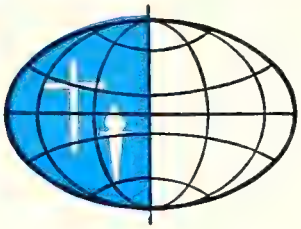
1) We have adopted a child from Indonesia throu the Compassion Program based in Chicago, Illinois costs the youth group twelve dollars per month wh they raise through their own giving.

2) We have opened our meetings to include child from the Shawen Acres Home which is a ward of Mo gomery County. Several of the young people have come active and appreciate the opportunity to be p ticipating in a church group.

—Rev. David C. Hogg,
Assistant to the Pastor



MISSIONARY NEWS



SECOND TEN DOLLAR CLUB CALL FOR MASSILLON, OHIO, CHURCH

N 1959, in response to inquiries made by an interested layman d his wife, the pastors of the ethren Church of Smithville, nton, Garber Brethren at shland, and several interested ymen and laywomen met at the me of William and Laura Bowers r fellowship and instruction survey work.

The first worship services were ld on November 8, 1960, after nsiderable leg-work and planning. ie District Mission Board worked th the National Missionary Board d with the interested pastors d laymen. The large farm house d two parcels of ground were rchased after the initial gift of e large lot and a sum of money.

ien in 1961 the **Ten Dollar ub Call** was issued resulting a gift of $9,600 with which ditional property was purchased d the existing building modified be used for a meeting place.

October 1, 1962, Reverend G. Dodds became the pastor of assillon following a series of stors on a part-time and full-time sis. It was then that a building nd was established and after some ur and one-half years of meeting the modified home, a ground-eaking ceremony for the new church edifice was held. The new building was first used for services in May, 1965. Then in June, 1965, Pastor Dodds was called home to Glory and a call was put out for a Home Mission pastor and the present pastor, H. William Fells, responded in August of 1965.

The new building was dedicated in the Fall of 1965. When the present elder and his wife were received into the membership and installed by Elder Virgil Ingraham, the membership stood at 33. Today there is a total membership of 81 with the local active membership coming from Akron, Canton, Beech City, Dalton and Massillon.

Since 1965 the pews, pulpit furnishings and carpet, organ, tables, tile for the sanctuary, sidewalk and shrubs and tile drainage system around the building have been purchased and installed. Additional birch cabinets in kitchen, drapes in fellowship hall, used choir robes, a lawn mower, refrigerator, stove and many other items have been donated. Hymnals and Bibles for the pew racks were included in the gifts.

The Ohio District churches gave $15,000 toward the work at Massillon in addition to the support from both the District and National

Missionary Board. The Massillon Church is on a graduated reduction schedule so that each year, the church receives less financial assistance from the District and National Missionary Board. This leads toward the desired self-support status which is the mutual goal between boards and the church.

The present indebtedness of Massillon is $59,000 with $520 monthly payments on this indebtedness. Retirement of a portion of this debt, made possible by the **Ten Dollar Club** receipts, will assist Massillon toward achieving self-support by December of 1972.

The continued assistance to our young churches through the **Ten Dollar Club** is a tremendous boost to their program. Your contribution now to the **Ten Dollar Club** call for January, 1970, through June, 1970, is another boost to our extension program in The Brethren Church. Send your contribution to The Missionary Board of The Brethren Church at 530 College Avenue, Ashland, Ohio 44805.

If you do not have a membership in the **Ten Dollar Club,** write for details and determine to support the church extension program.

LOST CREEK RENEWAL FOLLOWING DISASTER

FOLLOWING the fire disaster, December 26, at Lost Creek the Brethren and friends of Riverside Christian Training School have been giving a helping hand, indeed!

First, we want to be certain you are aware of the details pertaining to the disaster. A bulletin was sent from the Missionary Board to all pastors and this might have already been shared in most areas.

Dr. Barnett reported that the blaze was first discovered about 5:30 a.m., December 26, spreading quickly through the Boys' Dormitory and the trailer in which the Hostetlers lived. The fire apparently broke out in the kitchen areas near the front entrance of the trailer and spread quickly into the Boys' Dormitory through the connecting living room, and they were without any means to extinguish the fire. Buildings and contents were a total loss, including cash of about $250 kept in the trailer which belonged to the Senior Class. Fortunately, there were no occupants in the buildings due to the holiday season.

There is a $1,200 insurance on the trailer and $10,000 on the Boys' Dormitory with our having carried the maximum allowable on both units, and we now await th decision of the adjuster.

The Missionary Board considered as first priority the completion of the Faculty Residence in order to provide sufficient housing in the re-shuffle of housing after the fire. Immediately, work crews went to the area and worked with Herb Boling, a local building contractor, and three bedrooms along with the two-bedroom apartment on the second floor of the Faculty Residence were completed. The six girls, removed from Wheeler H to make room for the boys, were moved in on January 24 along with the three women to occupy the apartment.

The Doran Hostetlers and the boys are presently living in Wheele Hall. The Hostetlers have been outfitted with clothing and immediate needs as were the boy residents of the dormitory, who lost everything.

Margaret Lowery at Krypton immediately provided six army cots and mattresses and bedding, and the best and newest clothing she had was offered to all suffering losses. The local Kiwanis Club had a telethon with pledges of $3,100 toward a building program. Lees College gave several units of bunk beds and six sturdy dressers. A Christian school in the area gave 12 beds.

Nancy Hostetler's brother has provided a trailer for them, and it is completely loaded and "stuffed" with household and personal effects given by relatives and friends. When this trailer arrives at Lost Creek, the Hostetlers will be able to take inventory of their needs and give reply to the many interested people wanting to assist them. They have been deluged with mail and will try to correspond as soon as they can determine their remaining needs. Be patient and understanding until they get around to answering each one of you who have been so concerned.

The Missionary Board has received $475 person assistance that has been forwarded to Doran Hostetler and $2,000 toward the building project. This immediate and generous response from the Brethren has truly encouraged the workers at Lost Creek.

In conversation with the families there, they have never once grievously detailed what they lost, but have only exclaimed over the generosity and concern of others and the fine response to their needs. We extend their thanks to all who have extended a helping hand at this time.

DIA
BLE
ISSION
AUGURATION

The inauguration service for the Brethren Bible ssion of Rajahmundry was held January 22, 70, in the Municipal Council Hall of that city. The Andhra State Minister of Power officiated d the mayor of the city presided over the meet- g with M. Virgil Ingraham, General Secretary the Missionary Board, giving the inaugural dress.

We praise the Lord for the beginning of a new ork in India and for the life of Reverend K. asantha Kumar who will be the National Di- ctor of this work.

JOHN ROWSEYS RETURN TO STATES

The scheduled flight for the Rowsey family's return to the States is February 15, leaving Buenos Aires, and arriving Miami, Florida, on Braniff Flight No. 902 at 6:05 A.M. on the 16th. If you're in the vicinity, why not welcome them home?

They will stay with Bill Fasig, 18922 N.W. 10th Place, Miami, Florida, for a couple days and then go to Sarasota on the 18th of February. They will participate in the Missionary Conference at Sarasota, February 22 through March 1, and will be at St. Petersburg, March 7 and 8th. Exact departure time for Ashland has not yet been determined.

FORT WAYNE TEN DOLLAR CLUB CALL CLOSED

The receipts for the **Ten Dollar Club Call** extended to the new work at Ft. Wayne, Indiana, totaled **$11,298.** This was a very good response and very encouraging to the church at Ft. Wayne.

WHAT WILL MAKE NINETEEN SEVENTY A NEW YEAR?

ONLY A NEW MAN can make a new year. Our clocks divide time for convenience of reckoning into hours, minutes, and seconds, and these in turn make our days and months and years, but no mechanical device of any sort can make any period new. This is **not** a new year. The first day of the year 1970 was but a continuation of the last day of 1969. It is new only in the sense that every day is a new day, and every moment a new moment. To talk of the "new" year is mere convention. The passing from 12 o'clock midnight, December 31, 1969 to January 1, 1970 is purely mechanical and without any essential significance. In reality there is no passing from the one to the other, since there is no time between the two points. In our own minds we may image such space, but it is a mere continuation of the old chapter.

What then makes the new year new? It requires a new man to make a new year. The man who has brought over with him from the year 1969 into the year 1970, the old impulses and dispositions that spoil life, the old habits that have coarsened or weakened him, will not find this a new year, but the same old year continued. Christ as your Savior you may have taken before, but have you resolved that henceforth he shall be yours fully and completely, not only Savior of, but sovereign in your life, Lord of all and over all? Is your life with its passions, its loves and hates, its preferences and repulsions henceforth to be conditioned and controlled by Christ the hope of glory in the believer? Only as the new man has been born in you, born of God, will 1970 be for you in any sense a new year. **It requires a new man to make a new year.**

But if you have done all this long ago, reached and passed these attainments long before the bell tolled out nineteen sixty-nine and rung in nineteen seventy, there yet remains much for you to do. Paul said, I count not myself to have attained, but this one thing I do, forgetting the things that are behind I press forward to the mark. The writer of the Hebrews exhorts us to leave (not forsake) the principles of the doctrine of Christ and go on to perfection. For us Christians it remains to fling ourselves into our times—times fraught with great perils and equally great and inviting opportunities—responding to their new incitements, preparing and laying ourselves out for the new duties and all their noble strains and struggles. What these stirring times demand more than anything else is that a host of sons and daughters, the regenerate children of God, will cast themselves into the midst of our unregenerate and godless society.

It has become a very common thing to hear people talk of the waning power of the pulpit; but we forget that the power of the pulpit depends entirely on the man **in** the pulpit, as the effectiveness of machine guns depends on the spirit and skill of the man behind the machine. The gun with its mountings is but a dead piece of

achinery ready to do the biddings f man's will as he directs and anipulates. That pulpit is either weak nor powerless which has it a man with a prophet's essage, a real man who insists at men's relation to Christ shall gulate all their relationships in life. Where there is weakness it is quite rtain that an **authoritative gospel as been diluted and the wooing note st. The pulpit whose occupant as a soul bathed in the passion of alvary is not a waning force.** The vangel of Jesus is still the ower of God; and the preacher who ithfully interprets it, earnestly dvocates it, and personally carnates it in his life will not e thought a weakling.

These are strenuous times in which e are living—times which put e preacher and all Christian orkers upon their mettle. The ress and strain of life, the vigor protest, the growth of old roblems and the emergence of new, e obscuration of things spiritual—l these make a mighty challenge the preacher of our day. For all is great day of peril, of need, nd of opportunity, the church must ll her workmen, must prepare nd equip them adequately and send em forth to preach the Word and ospel of God. Nothing can be ore important. Every work bears lation to this. Home missions, reign missions, publication terests, educational problems, and unday school work—each of these a larger segment of the circle of ur Master's cause. But at the center the preacher of the Word, his ll, his preparation, his ordination, nd mission.

Amid the gloom and the darkness, ines forth this one ray of hope, ore important than all else, **the rowing insistence of Jesus Christ.** he fact of Christ grows larger this age; the disease of the age agnifies Him. The great physician as His finger upon the fevered pulse-beat. To tell the old truth to this fevered age, to declare the Gospel to a helpless world, a whole Gospel for a whole world—oh, men and brethren, there is nothing better. There is a story of Macready, the actor. There was a passage that he used to give in one of his plays with tremendous effect upon his audiences. But at length it was otherwise. His audiences were no longer moved. The actor thought that it was because it had become an old story to them. But one day a fellow actor told him the truth. It was not because it had become an old story to the audience, but because it had become an old story to the **actor** himself. He had lost the point. It is the point of preaching—**the point**—that makes it infinitely worth while. **That point is Jesus Christ.** To be commissioned to speak his name to the carking sorrow, the festering sin, the blank despair of this age, is a greater honor than to construct a transcontinental railway, build a Panama Canal or rule the greatest nation of the earth.

Closer than ever let the Brethren Church stay by the Gospel of the Son of God; it is the greatest and best thing that has ever come into the world—and it is a wrecked world's only remedy. Alone, among all the great men that have ever lived, Jesus Christ dared stand up in the midst of people stricken with sin, the blind, the broken-hearted, the captive, the hopeless and the poor, and declare that in Him and in Him only was the remedy for all the ills of humanity.

So dear Christian people, let us make this year of grace a **new** year indeed for the Brethren Church, new because of a new church, new records, broadened visions, larger outlook, greater achievements, more glorious victories—a **new** year for the Brethren Church and for the **Kingdom of God.**

Lest We Forget - - -

(a Communion Meditation)

I GUESS men in all ages have had a tendency to forget. At least God has found it necessary in every age to establish memorials so that His people would remember those things which He wanted them to remember.

When God was about to deliver the children of Israel from Egyptian bondage, He instructed the people concerning the lamb to be slain, the blood to be applied to the door posts and lintel, and the details concerning their deliverance. God knew how quickly they would forget how they had been delivered, and so He established the Passover Feast that they might remember. "And ye shall observe this things for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, **What meaneth ye by this service?** That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped. And the children of Israel went away and did as the Lord had commanded Moses and Aaron, so did they" (Ex. 12:24-28).

Later, when Joshua had led these same people to the brink of the Jordan, they found it at flood stage and impassable. God again instructed Joshua to move forward with the priests bearing the Ark of the Covenant leading the way. When the priests stood in the waters of the Jordan, God stopped its flow and the Israelites passed over into the Promised Land. God wanted them to remember that it was by His power they had entered the land, and, knowing how prone they were to forgetting, he again established a memorial. One man from each tribe was to go into the Jordan river bed and bring out a large stone on his shoulder, and these 12 stones were to be set up for a memorial to constantly remind Israel, and the succeeding generations, of this dramatic thing God had done for them. "That this may be a sign among you, that when your children ask their fathers in time to come, saying, **What mean ye by these stones?** Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the water of the Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever" (Joshua 4:6-7).

In the days of Samuel, when he had gathered the people at Mizpah to sacrifice and pray for deliverance from the armies of the invading Philistines, the Philistines, hearing that they had gathered there, surrounded them. But when Samuel had offered up a sacrifice and prayed for deliverance, the Lord

thundered with a great thunder" nd terrorized the Philistines, and ney fled before Israel. "Then amuel took a stone, and set it etween Mizpah and Shen, and alled the name of it Ebenezer, aying, Hitherto hath the Lord elped us" (Sam. 7:12).

Now when Christ, our Passover, as about to effect our deliveries om the bondage of sin, He set p a memorial and said ". . . this do in emembrance of me" (Luke 22:19). aul said: ". . .as often as ye eat is bread, and drink this cup, ye do ow forth the Lord's death till e come" (I Cor. 11:26).

When our children ask, **What eaneth these things?** we should tell em what they mean; how the ord has helped us and how the Lord as delivered us from sin and death.

When our children ask, **What meaneth this feet-washing service?** we should tell them that the feet washing is a symbolic act of cleansing from sin. That, as baptism symbolizes the washing away of the sins of the old life, even so feet washing is a symbolic washing away of sins which we have committed in the new life. Because of our imperfection and our waywardness; because of our natures that are so prone to sinning, even though redeemed and living in Christ, we still fail him and fall far short of his glory, and we need continual cleansing and forgiveness. We should also tell them that, as Jesus signified His willingness to become a servant of man by His assuming the role of a servant in washing the disciple's

by REV. GEORGE W. SOLOMON



feet, even so we, as we kneel and wash one another's feet, are signifying our willingness to join with Christ in ministering to our fellowman—our willingness to assume the role of a servant to mankind.

When our children ask us, **What meaneth this Love Feast?** we should tell them that the Love Feast serves to remind us of the love of Christ for us—a love so great that He was willing to give His life for us. We should speak to them of the love that God has shed abroad in our hearts and of how Jesus has commanded us to love one another as He has loved us. We should tell them that this Love Feast speaks of that divine love that binds us to each other in Christ; of the brotherhood and fellowship of all believers.

When our children ask us, **What meaneth this bread and cup?** we should tell them how the bread is symbolic of the body of Christ, reminding us of how Jesus suffered bodily abuse; of how His body was broken for us on the Cross. We should tell them that the cup represents the blood of Christ, and reminds us of how the life's blood of Jesus was poured out for all mankind; that without the shedding of blood there is no remission of sins; that the blood of Jesus Christ cleanses us from all sin.

If you were to ask me tonight, **What meaneth these things?** this is what I would tell you. I would pray that you might be reminded how God has helped you and saved you, and that these very thoughts might land you into a deeper communion— a more blessed life in Christ.

Come, Thou Fount of every blessing,
Tune (our) hearts to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.

Here (we) raise (our) Ebenezer,
Hither by Thy help (we've) come;
And (we) hope, by Thy good pleasure,
Safely to arrive at home.

O to grace how great a debtor
Daily (we're) constrained to be!
Let thy goodness, like a fetter,
Bind our wandering hearts to Thee.

—Robert Robinson

A communion meditation delivered Park Street Church, Ashland, Ohio, by t pastor on October 5, 1969.

'GREAT IMPOSTER' APPEARS AGAIN — THIS TIME AS BAPTIST PASTOR

Friday Harbor, Washington (EP) —The pastor of San Juan Baptist Church in this town northeast of Seattle is known by the 30-member congregation as Fred W. DeMara, D.D.

He is also the subject of a 1959 movie titled "The Great Imposter" and of a book by the same title.

His congregation is only vaguely aware that their pastor is a legend elsewhere. When asked about his career, in which he posed at Lt. Joseph Cyr, a surgeon aboard a Canadian warship during the Korean War; Brother John, a Trappist monk; schoolteacher Martin Godgart, Prison Warden Benjamin W. Jones, and a Los Angeles skid row evangelist, Pastor DeMara refuses to reply. A church official answers for him: "No comment."

Gale Waldrop, one of the church leaders and a member of the pulpit committee which invited him, spoke of Dr. DeMara as "real dedicated." The church generally accepts an count written for him and publis in the **Friday Harbor Journal.** ' account ends: "Reverend DeM received the Lord Jesus Christ his personal Saviour in 1958 and been in full-time Christian ser ever since.

Ray Ruppert, religious editor **The Seattle Times,** observed t "time alone will tell—since Dr. Mara isn't talking—whether thi the real man who has finally fo a niche in which he can be tented."

A Brethren Apologetic:

Past-Present-Future

an editorial

TO EVERY THOUGHTFUL, OBSERVING PERSON, it must be evident that the Church of Christ, if she is to hold her position and win new triumphs for her King, must determine and declare a definite slogan. This may be theological, it may be missionary, it may be evangelistic, educational or altruistic, but whether it is one or the other or all of these, it must be Christological or it will have no message for this twentieth century. Whatever it is, a slogan must be determined, and into its utterances must come such fervor and passion as characterized Luther, and Wesley, Carey and Martyn, or Moody of more modern times. This slogan may be an old or it may be a new apologetic. It may be a restatement of the old in terms of modern thought and life.

This Much Is Certain: we have come upon a day when each denomination is forced to examine itself and give a reason for its continued existence and appeal for confidence and support, a day when the world is asking these questions of all denominations. We do not mean that the Church universal needs to apologize for its existence in the world; not that. The Lord himself has placed it here; it is of divine origin, and He has nowhere intimated that it should ever cease to have a place and mission in the world. But each denomination, each separate organization must give an account of itself, else it may not longer ask for the people's time and energy and money and devotion. The Brethren Church cannot escape the sifting process which our times demand.

There Are Certain Great Fundamentals of Christianity regarding which the Brethren Church is in perfect agreement with other Protestant bodies, among them these: That Jesus Christ is God's Son and the revealer of the Father; that He is the

Savior of mankind; that His death was for and on account of sin; that His Resurrection is the seal of our hope for immortality; that His Spirit is at work in the hearts of His followers today, making for the perfection of character, and the ushering in of the Kingdom of God on earth; that the great mission of the Church is to make known the Gospel of Christ unto all men; that a profession of the Christian life imposes certain definite ethical and spiritual obligations upon all believers—these are some of the great fundamentals on which there is now general agreement and which the Brethren hold in common with all other Protestant evangelical churches.

But There Are Certain Other Fundamental teachings of Christianity for which the Brethren stand and have stood for two hundred years, in some of them alone. These we enunciate and emphasize because we believe them to be of vital importance.

As already stated we have come upon a time when certain definite and pertinent demands are being made upon the Christian religion and its exponents. To these demands the Brethren Church freely and heartily responds. They may be summarized as follows:

First: The Demand for an Ultimate and Definite Authority in Matters of Faith and Doctrine.

The Christian world is in a state of transition upon this question today. But some things are certain: The day of church creeds, church councils, and church hierarchies, with vested powers of authority over the faith and thought of individual believers and churches, is passing. Christ Jesus as Lord and Master is coming to His own, and in this transition the Brethren Church re-emphasizes the **supreme authority of Jesus Christ over the individual soul in matters of faith, doctrine, and conduct, and of the New Testament in matters of church polity and government.** More and more men are discovering that in Jesus Christ, and in Him alone, is ultimate and dependable authority in religious faith and life. They are learning that the authority of Christ, as expressed in His life and teachings, is the only religious authority that will stand the test of personal experience, the only one that will verify itself when cast into the crucible of the soul's consciousness. For this the Brethren Church has stood from the very beginning, and for this we must continue to stand in any restatement of our apologetic touching the question of an ultimate and dependable authority in matters of religious faith and life. We maintain that Christ is the head of the individual believer as well as of the church, and that the New Testament contains the revelation of His will for both. This position requires that we repudiate all creeds as without binding authority. While the church may choose to formulate for its convenience and for educational value a statement of its faith, it denies to that statement any final authority over the thinking of the individual or action of the church.

Second: The Competency of the Soul to Have Direct Communication with God in Matters of Religion, that is, the soul has the right, the responsibility and the capacity to deal with God without human meditation, in all matters pertaining to its need and welfare. We hold this to be the birthright of every soul. Stated differently it means **the recognition of the rights of personality.**

This denies the right of any function of priest, edict of state or ordinance of church to separate the soul from its God; no

tercession of the priests and no eadings of the saints is needed r those who would seek and nd God. This doctrine places s at the opposite pole of Romanism. he Brethren Church believes the competency of the individual ul to deal direct with God; omanism denies that competency. ne stands for democracy, for ie full rights and values of the dividual soul; the other stands r oligarchy, and denies that ie soul possesses these rights id values. One represents the irit of the New Testament id the twentieth century; the her represents the spirit of ie Aaronic order and the iddle Ages.

It can readily be seen that this ctrine necessitates our denial the ordinance of infant baptism. e do not believe it to be of riptural warrant, but we pose the practice of infant ptism for the reason that it kes from the individual soul s right to deal with God without ejudice, when the age of countability has been reached; denies the soul's individual mpetency to reach its own cisions, and to choose its own urse in the matter of religious ith. We likewise deny the cessity of infant baptism in the atter of the soul's redemption.

The world of tomorrow will spond to the teaching of the urch that "protests against uman interference with freedom thinking in matters of religion; gainst reliance upon anything se than Christ to transform iritual life; against the istocratic assumption of the few control the religious live of ie many." It is this very aching for which the souls men are thirsting, and multitudes ill accept this doctrine of the ul's right and capacity to deal rect with God without the interference of mediacy of priest or church, when once they hear and understand it. It is the one message that the tens of thousands of foreigners pouring into our country from priest-ridden lands need and crave. It is the message of light and freedom for which their souls are athirst, and it is to play a large part in any successful propaganda carried on in their interest. Such an attitude leaves the soul open for any light that may burst for it from the pages of God's Word, or through personal experience. Such an attitude will not "reject a theology because it is new, nor hold it because it is old," but the mind is left open to whatever commends itself to the intellect, faith, or experience, as of God, whether it be old or new.

Third: That a Church of Christ Should Consist of Persons Who Have Been Regenerated by the Spirit of God, Who Have Been Baptized upon Profession of Their Faith in Jesus Christ, and Who Are Banded Together as a Spiritual Democracy, for the Purpose of Bringing in the Kingdom of God on Earth.

Only repentance for sin and personal faith in Jesus can save men. The acceptance of a creed will not do this, nor will baptism or the partaking of the Lord's Supper and Communion. The seed of spiritual character is the spiritual birth, the new birth—born of water and of the Spirit. The Brethren Church always has emphasized and does now emphasize the **necessity of consistency of character in the Christian profession.** The doctrine of a regenerated church membership is at once the crux of this whole matter. Upon this foundation has the membership of every church in the brotherhood been built throughout the years. And more and more is it to play an important part and have a large place in the

church that is to command respect and wield a power for personal righteousness in the coming days. One cannot meet the demands of a profession, if that profession be a life, as Christianity is, unless he have implanted within his soul the seed of that life and profession. And so the doctrine of regeneration becomes imperative, if the demand for consistency of character in the professing Christian is to be met.

Referring to baptism in this third proposition we mean the immersion of a believer in water. Because we stand for the supreme authority of Jesus Christ in matters of faith, doctrine, and conduct, and of the New Testament in matters of church polity and practice, we do not and cannot countenance sprinkling or pouring as constituting Christian baptism. We do not believe that Christ ever abrogated this commandment, and we are just as confident that Christ never delegated to the Roman church the right to alter and pervert this beautiful and meaningful ordinance. We believe and teach that Christian baptism stands as an "initiatory symbol of evangelical truth." It symbolizes unto us and before the world the believer's death to sin, and his entrance upon the new life in Christ; it symbolizes likewise the death, burial and Resurrection of Christ. As far as these truths are important, the ordinance of baptism should be preserved in its New Testament form, which is not only immersion, but trine immersion, the form that best meets the demands of the great commission. Of course the significance of these symbols is entirely lost to view when sprinkling or pouring is substituted for immersion.

Likewise it is one of the time-honored tenets of the Brethren Church that every local congregation should be in a sense, not independent of all others, but a spiritual democracy, an organization in which unity of faith is sought, and yet in which individual opinion and judgment are welcome; in which all members, however much they may differ in station and talent, are brothers in Christ, with equal rights and privileges. It has been argued against this form of church polity that democracy in church administration leads to hopeless confusion, endless strife, disintegration, church anarchy, etc. But it is the **abuse** of this form of church polity, and not the form itself that leads to such conditions. Properly administered it results in denominational unity, like unto the vine and the branches, bound together by a common spiritual experience and life, which is far better. The spirit and practice of democracy is fundamental to every Christian life and church if they are to come to their full growth. We need fellowship with "those above us, those beside us, those below us," in order to acquire that broad culture and wide sympathy which belong to full maturity, and this is possible only in a brotherhood where democracy prevails.

Fourth: The Brethren Church Recognizes and Emphasizes Its Ethical Obligation Toward Society as Such and Toward the Whole World.

Too largely has the church of the past centuries centered its thought upon her own comfort and

"ANOINTED TO PROCLAIM"
Isaiah 61:1-2; Luke 4:16-18

ulture, and upon the individual units f society. Emphasis upon these oints must be continued. But a ider vision of duty is imperative n the revaluation of the message, ne mission, and the opportunity f the church. The reference here s not only to social service to which ne church should give itself more nthusiastically and intelligently, ut also to the missionary ropaganda and enterprise which in hese days has become the church's ost important slogan. Social service oncerns itself with the moral ideals f society, and the problems of nvironment which these ideals reate, for in that environment men oth within and without the church, nd to whom the church makes its ppeal, must face their struggles nd go forward either to defeat or ictory. The missionary program of he church has become the chief ource of the church's inspiration. he church that today does not get he vision of a world-wide kingdom as omprehended in the great plan of edemption will inevitably all into decay.

It is a great opportunity at the pen gateway of which we stand oday as a church. Unhampered nd unshackled by any binding creed or ecclesiastical demands made upon us, the **Brethren Church should be ready to advance in the face of any difficulties, and in the spirit of its divine Lord enter upon the new opportunities of service, to hear and to answer the call of the Christ of a world-wide kingdom.**

We believe that the **zeitgeist** of the present is more favorable to these principles than that of any previous day. Surely, it requires no prophet to understand that tomorrow will be more favorable than today. Pre-eminently this is the day of our opportunity; God has opened to us a great and effectual door and invites us to enter. The truths for which we stand never had higher relative and positive value in the thinking, in the judgments and in the lives of men than now. The coming days for us will be fraught with grave responsibilities. "Let us hold fast our confession," and go forth in the spirit and power of the New Testament church, serving our day and generation as it becomes men and women who believe in the supreme authority of Jesus Christ in all matters of faith and doctrine and conduct and life and character.

DUTCHTOWN, INDIANA

REV. AND MRS. GEORGE PONTIUS celebrated their Golden Wedding Anniversary on Sunday fternoon, November 9, with a Reception and Open louse at the Dutchtown Brethren Church.

Several surprises were planned for the honored couple y members of the church with the help of the Pontius' aughters. A highlight of the afternoon was a "This s Your Life" program in the church sanctuary. Nor-nan Hagg acted as Master of Ceremonies, reading ex-erpts from a book prepared for the occasion and ontaining items and pictures from their childhood, outh, courtship and marriage, up to the present day, nd ending with a letter of congratulations from Presi-ent Richard M. Nixon. Many friends from former years ere present to add to their surprise.

After the program all retired to the Fellowship Room where refreshments were served from a beautifully decorated table to approximately 250 guests. The table was centered with a beautiful cake baked by Miss Audrey Randall. Our entire congregation extends love and appreciation to Rev. and Mrs. Pontius for 16 years of faithful service to a growing church.

Baptismal Services were held by Rev. Pontius on Sunday, September 18, for one applicant who with her husband who came by letter, was taken into the church the following Sunday.

Communion Service was Thursday evening, November 13, with 65 persons attending.

We enjoyed a fine Christmas program on Sunday evening, December 21, by the youth and children's department of the church. We have many talented youngsters at Dutchtown.

—Mrs. Robert Webster,
Corresponding Secretary

CROP

ELKHART, INDIANA — Nearly three million dollars in cash and commodities was collected in 1969 in CROP campaigns held in some 1,000 communities throughout the United States and from agribusinesses and food processors. CROP is the Community Hunger Appeal of Church World Service and the collection resources are used in feeding and development projects in more than thirty countries.

Illinois again led the nation with $197,520, with Indiana a close second with $193,624. Other top states were Kansas with $171,125, Ohio with $164,345, and Iowa with $160,975. CROP community campaigns are administered through fifteen state or area offices.

Commodities, or cash to purchase commodities, were donated in significant amounts. Fifty-two carloads of corn, milo, soybeans, and wheat were secured, in addition to 1½ million pounds of grain secured in lesser amounts. Many of the commodities were sold to purchase high protein soy products for export. Actual commodities exported, as collected or purchased locally, included two carloads of soybeans from Iowa, three carloads of beans from Michigan, two carloads of wheat and two carloads of soybeans from Missouri, one carload each of wheat and soybeans from Nebraska and seven carloads of beans from the Rocky Mountain Area.

CROP during 1969 exported $2,525,600 worth of food, fertilizer, seeds, and tools, including funds for many community and agricultural development projects a family planning programs. Nearly one million dollars of this amount went to assist hunger victims in Nigeria and Biafra.

Young people played a key role in CROP'S 1969 program. "Hunger Marches" and "Marches for Development" provided more than $50,000, students in North Dakota alone raised $16,000 of this amoun High school and college youth also conducted CROP canvasses in California, Colorado, Connecticut, Iowa and Texas.

In addition to house-to-house canvasses, more than 2,000 CROP Friendship Acres and 55 CROP Friendship Farms, managed and farmed by local farmers, added th proceeds to the total.

Corporations and agribusiness firms contributed $1,319,369 worth of food, chemicals, seeds, and tools

Nearly half of the CROP shipments were in agricultural or community development projects which attack root causes of hunge Much of CROP food is used in "food for work" projects, where local citizens build roads, irrigation ditches, flood control dams, school and land terracing.

Last year CROP exported more than 5½ million packets of

vegetable seed to refugees in Africa and Asia, and to needy persons in Europe and Latin America.

CROP funds were used to purchase fruit trees and equipment for a special project in Botswana, peanut seed, hoes, and machetes for the Congo, tools for Honduras, an egg hatchery for the Dominican Republic, hand corn shellers and chicks for Haiti, and goats for Korea. CROP funds also helped to complete a farm-to-market road between Vathia and Alika in the Mani Peninsula of southern Greece.

As a community-wide campaign, CROP permits donors to designate gifts to church-related agencies other than Church World Service. Last year, CROP remitted $270,000, collected in 1968, to such agencies as Mennonite Central Committee, Catholic Relief Services, Lutheran World Relief, and the World Relief Commission of the National Association of Evangelicals.

CROP'S goal in 1970 is $2½ million to be secured through local canvasses and $1½ million through agribusiness donations.

atellite Christian Campus formed

BREAKING OUT OF THE HOT HOUSE

A TOTALLY UNIQUE educational wineskin has been quietly put together in San Diego to accommodate esh movement of the Spirit in our time.

The project is Skyline Christian Institute (SCI), fering a simple and direct plan to utilize the academic cilities of great metropolitan secular universities ile providing housing, Christian love, nuture and in-uction in the biblical faith. The final objective is to aduate architects, lawyers, salesmen and businessmen o are also skilled, efficient witnesses for Jesus Christ. At the helm of the new school, an experiment growing t of three years of research, is Dr. George E. Failing. e former editor of The Wesleyan Methodist, pastor, rector of public relations for Houghton College and man of notable scholastic achievement, explains that I is "neither liberal arts nor Bible school." It is in-ead, he says, "a school that leans upon the academic ining supplied by the great secular universities of day, universities well staffed and equipped and tax pported. Why," he asks, "should we duplicate at great st their facilities?" It is a school, Dr. Failing con-ues, "that maintains its own Christian stance, that fers study courses in the building of Christian char-ter and leadership, taught by professors who are mas-rs of the arts they teach . . . a school that dares to ok today's world in the face, yet in that look convey e love and concern of Jesus Christ for lost men . . . school that teaches Christians to be witnesses just as ey are to be disciples. For a person learns only in der to do and to teach."

IRS Federal tax-exempt status was achieved in July, 1969; classes were begun October 13; an official board of directors appointed November 29; and land to the north of San Diego in a burgeoning area has been purchased for campus expansion. Current operations are conducted in a rented building in San Diego.

Students will take 12 hours a semester at San Diego State College, the University of California at San Diego or one of the six other schools in the area. They will live in dormitories provided by SCI and take four to six hours of work each semester in Christian thought and service. Completion of a B.A. program will take five years. SCI offers no credit and gives no grades. Student participation on the board of directors is arranged, designed to help develop positive attitudes toward policy making, administration and leadership. A 13-man board of directors, representing half a dozen denominations, serves the school. The executive committee includes: Chairman, J. Herschel Fisher of Dallas, Texas, recipient of the MIT valedictory medal, former naval officer, Fellow in the American Institute of Architects, and a consultant to the FHA in housing; Vice Chairman R. Lee Huntington, president of University Mechanical and Engineering Contractors, Inc., in San Diego; and Secretary Norman Rohrer, executive secretary of the Evangelical Press Association and director of the Christian Writers Guild.

Registration facilities are being provided by the New York City headquarters of the Christian and Missionary Alliance.

WORLD RELIEF COMMISSION

IN NIGERIA-BIAFRA



The close of the shooting war between Nigeria and Biafra signals the expansion of another kind of war for the workers of the World Relief Commission, overseas relief arm of the National Association of Evangelicals. This will be a war against extinction, hunger, disease, abject poverty, hopelessness and despair. The weapons will be food, clothing, medicine, blankets, vocational training, and food-for-work rehabilitation programs.

The Commission is in close touch with the U.S. Department of State and other Aid Agencies, and hopes to move in with food, clothing and medical supplies in an attempt to save as many people as possible. At the same time they will initiate a long-range rehabilitation program to give food-for-work employment to some of the displaced and to work toward a stable society and economy.

Representatives from World Relief Commission have been serving as best they could both in Biafra and the "liberated" areas of Nigeria. These representatives, on loan to WRC by the Assemblies of God, are Rev. and Mrs. Kenneth L. Godbey, Rev. Gerald Falley, Rev. and Mrs. Andrew Hargraves and Rev. and Mrs. Ralph Cimino. Among the other services in Biafra, there were five feeding stations for 400 children each. These children were given two meals a week up until the time the WRC workers were told to evacuate as the Nigerian Army was approaching. All the WRC personnel are anxious to return to the needy areas.

While food is the most crucial need, of course, the need for clothing runs a close second, especially during the rainy season when respiratory diseases proliferate. Dr. K. W. Tracey, Medical Secretary of the Sudan Interior Mission in Jos, Nigeria, said: "We are keen getting Operation Dorcas under way as it combines lief and rehabilitation. At the present time clothing one of the big needs, particularly as there are m and more displaced refugees." "Operation Dorcas" ta its name from a woman in the early Christian chu (Acts 9:36) who became famous for her almsdeeds the seaport of Joppa (now Jaffa) in Palestine. specialty was sewing for the poor.

The idea of combining relief and rehabilitation ca to Dr. Everett S. Graffam, Executive VP of WR when he was in Nigeria recently and saw the gr need for clothing. The people prefer their own st of clothing, so he and Dr. Tracey discussed the po bility of purchasing large quantities of cloth from lo textile mills and hiring Christians to make the clothi which would later be distributed by evangelicals to refugees free of charge. "Operation Dorcas" was result. Many tailors have been rehabilitated, and v widows are given employment sewing these garmer It is estimated that $4.50 will provide a dress or s for an adult, and $3.50 will clothe a child.



from the Woman's Outlook

FROM A WOMAN'S OUTLOOK

by Mrs. Howard Winfield

HE WORLD DAY OF PRAYER is fast approaching. March 6, 1970 is only a few weeks away! Many W.M.S. groups throughout the demonination her sponsor or participate in this observance in vars ways. Reportedly, some find them very meaning- and inspiring while to others they become shallow routine. Why such a difference? Very often the son is a personal negligence. For, the preparation one's own mind and heart before entering into any vice makes a vast difference in the ultimate exience.

rom the Dutchtown, Indiana, W.M.S., Mrs. G. C. elen) Pontius writes "For years we have been using program booklets put out by the National Associan of Evangelicals. They far surpass others. We have all day meeting with our regular W.M.S. program in the morning, dinner at noon and the prayer service in the afternoon."

For the current year, N.A.E. has prepared a Bible-centered worship service around the theme, "Blessed is the nation whose God is the Lord" (Ps. 33:12).

Author of the devotional guidebook is Dr. Fred P. Thompson Jr., minister, First Christian Church, Kingsport, Tennessee; president of the Emmanuel School of Religion and author of the "At Issue" column in **Action** magazine.

Churches or groups may secure a sample copy by writing to N.A.E., P.O. Box 28, Wheaton, Illinois 60187.

Dear Lord, prepare our hearts for prayer that we may seek personal spiritual revival, then join with others throughout the world to pray for the needs of the world, of our nation, churches and communities. May Thy name be glorified! Amen.

sy dawn for the decade

98 MILLION SEE PAGEANT, CLERGY PROTEST

ESPITE THE PROTESTS of some 30 clergymen in Pasadena, California, on New Year's Day, the 60-at, two-hour Tournament of Roses Parade displayed awesome beauty of flowers arranged by loving nds in 50,000 man hours of volunteer work.

he ministers, led by the Rev. Albert G. Cohen, a ited Church of Christ campus minister at CalState, s Angeles, lamented the expenditure of so much time d money when "the funds might be better spent feed- and housing the poor and needy."

Max Colwell, manager of the Tournament of Roses sociation, issued a statement sympathizing with the clergymen's concern but objecting to their approaching the cure through the Tournament.

The parade, he said, "for 80 years has delivered a floral good will message to the world, bringing joy, happiness and beauty to 98 million people."

The clergymen demanded that participants in the parade match their expenditures with funds distributed to the poor and less fortunate. . .that those who volunteered labor contribute an equal number of man hours to finding solutions to the urban crisis. . .that the 1971 theme be "Good Neighbors Come In All Colors. . ." that membership of the Tournament be reconstituted to

represent the ethnic distribution of Pasadena. . .that the Wrigley mansion and surrounding gardens should be dedicated as a public park. . .and that the Southern Christian Leadership Conference mule team be included in the parade to represent the poor.

Christian enterprise was represented in the 81st annual parade of the flowers, as it has from the beginning. Included this year under the theme "Holidays Around the World" were:

The Salvation Army's float, "Christmas Is Forever."

The Lutheran Laymen's League entry titled, "He Lives."

Mrs. R. G. LeTourneau, widow of the late industri and Christian leader, who rode on Alhambra, C fornia's float saluting "Mother's Day." The great gra mother, active in founding camping programs for yo was the 1969 Mother of the Year chosen by the Am can National Mother of the Year agency.

Dr. Dean S. Collins of the Los Angeles office of American Bible Society presented the Rose Qu Pamela Dee Tedesco and her Royal Court of six g each a copy of the New Testament "Good News Modern Man" in special services at the Tournamen Roses headquarters building.

World Religious News in Review

OBSTACLES COME AND GO, BLESSITT WALKS ON

Hollywood, California (EP) — The Rev. Arthur Blessitt has crossed into Arizona on his march from the Sunset Strip here to Washington, D. C. carrying a cross. His aim is to call the nation to prayer and fasting for spiritual renewal.

The founder of "His Place" on the Sunset Strip here is accompanied on his walk by four members of his gospel rock group called "The Eternal Rush," and will make his first stop in Albuquerque to speak at the Evangelism Conference January 20, at the Hoffmantown Baptist Church.

When Blessitt began to walk along the freeway near Palm Springs he was stopped by the California Highway Patrol and told it was illegal for pedestrians to appear on the thoroughfare.

"I began praying that God's will would be done," Blessitt said, "because this was the only route open to us. In less than an hour we were given permission to continue."

In Arizona he and his party took a shortcut over an open field and soon found the air filled with sirens. A jeep with red lights flashing sped to the hikers and told them they were trespassing on a demolition field and that the charge was set to go off momentarily.

Bessitt hopes to reach the capital July 18 for a youth rally at the Washington momument there.

CHURCH AIDE SAYS CHAPLAINS MUST UPHOLD MEN REFUSING 'IMMORAL' ORDERS

New York (EP)—Military chaplains should be instructed to uphold officers and enlisted men who refuse to carry out orders which are "immoral," according to the Secretary for Chaplains of the United Church of Christ.

The Rev. Leon A. Dickinson "demanded" that such instruction be given in letters to the chaplaincies of the Army, Navy and Air Force.

He referred to the alleged massacre at Song My as dramatizing "the gravity of the war and the extreme stress and intense demand for high responsibility by youthful officers in the field."

A soldier is a "reasoning agent," said Mr. Dickinson, and is not required "to do everything a superior officer orders him to do." He recalled that in 1953 the Military Board of Review convicted an enlisted man for shooting a Korean prisoner even though the soldier had been ordered to shoot by his commanding officer.

"There are grave and difficult problems for the enlisted man who takes an independent action or stands in terms of moral ju ments," the UCC executive wr "The United Church anticipates its chaplains will be highly sensi and give support to the officers men who will refuse, or may alre have done so, an order that t deem in error, immoral or in vi tion of the laws and customs war and a crime against humani

SEARCH ON FOR NOAH'S AR

Los Angeles (EP) — A $1 mil expedition has been organized h to try melting a frozen lake on Ararat in Turkey in hopes of f ing the remains of Noah's Ark.

Ralph E. Crawford, president Search Foundation, Inc., of W ington, D. C. told a news confere here that several pieces of ha tooled wood more than 4,000 ye old had been found in an ice p near the 14,000-foot level on 17,000-foot mountain in northe Turkey near the Soviet border.

Search Foundation will set u base camp this spring and be studying ways to melt a 100-by- foot glacier covering the find in summer of 1971.

The prow of a ship was allege viewed jutting from the Mt. Ar ice pack in 1840 by avalan workers. Commercial pilots s have reported sighting a ship- shadow in the ice near the to the barren, treeless mountain.

A RECORD YEAR FOR MOVI INDUSTRY: FEWEST FAMIL FILMS, MOST 'CONDEMNED'

New York (EP)—Last year an historic one in the film indus according to the National Cath Office for Motion Pictures—but the wrong reasons.

n 1969, NCOMP reported, there s a record low in "family" films d a record high in "condemned" vies in its 36-year history.

"The financial woes of distributing mpanies and the product concerns responsible exhibitors," the Cath- film office claimed, "cannot be orced from this evident lack of ality, moral and artistic, in 1969 oductions."

"The family and over-30 audience staying home, not only because evision is still free, but also be- use they consider it idiotic to pay be bored or offended. Their num- rs will only increase as the young gles . . . swell the ranks of parents ring the Seventies."

ORMON MEMBERSHIP ROSE PER CENT IN XTIES DECADE

Salt Lake City (EP)—During the cade of the 1960's world member- ip figures of the Church of Jesus rist of Latter-day Saints (Mor- n) leaped by 74 per cent for a in of nearly a million new mem- rs.

The current world membership ure is estimated at close to 3 llion. This statistical trend was ported here at church headquar- rs by President David O. McKay.

He noted that there were only six embers when the Church was ganized in 1830, and it took until 47—117 years—to acquire its first llion members.

However, the second million mem- rs were gained in 16 years, Presi- nt McKay said, with nearly a llion more in the last decade.

uring the last 10 years, member- ip rose from 1,816,000 to an esti- ated 2,815,000.

OMMUNICATE 'FEELING F LOVE' TO YOUTH, ESLEYAN LEADER URGES

Marion, Indiana (EP)—If church- are going to stop the outflow of uth from their own families and ach the youth of the community ey must "learn to communicate a eling of love to young people."

So said the Rev. Robert S. Zuhl, w General Secretary of Youth for e Wesleyan Church headquartered re.

The youth leader made the re- arks to more than 600 delegates at e Wesleyan Church's Conference Evangelism in Cincinnati.

"We must not forget that love is a universal language to all generations," Zuhl said. "This love doesn't lose patience with failures. It looks for new ways of being constructive to meet changing situations. It is not hung up on its own traditions and stock answers."

Ministers and laymen of the Wesleyan Church from all over North America gathered for a three-day Conference on Evangelism at year's end to study the role of evangelism in the denomination and to mobilize its resources for total evangelism in the 1970's.

PRAYER BAN SEEN SPURRING BIBLE STUDY

Washington, D. C. (EP) — A greater study of the Bible may result from the governments ban on required prayers in public schools, according to the new president of the National Council of Churches.

Dr. Cynthia Wedel said she agrees with the Supreme Court's official ruling that prayers have no place in U.S. Public schools.

"We've got to recognize we are a pluralistic society," she said, "and there are people who don't pray or want to pray in their own way."

Mrs. Wedel said she rejoiced that there was no law against teaching the Bible as literature. "If this becomes general practice, it will develop a national knowledge of religious background and then churches can move in," she told reporters.

SOVIET WRITER PREDICTS END OF U.S.S.R.

Moscow (EP)—Just as the adoption of Christianity determined the date of the fall of the Roman Empire but did not save it from the inevitable end, so Marxist doctrine has delayed the break-up of the Russian empire—the third Rome—but has been powerless to avert it.

This is the view of a young journalist from the "Samizdat" group of underground writers here who publish unafraid of the Soviet bureaucracy.

Andrei Amalrik, 31, was quoted by C. L. Sulzberger in London as saying that "I have no doubt that this great eastern Slav empire, created by Germans, Byzantines and Mongols, has entered the last decades of its existence."

The young writer sees war with China growing, Germany and Eastern Europe "desovietized." Amid this fury, Amalrik sees Moscow's "bureaucratic regime unable by its habitual half-measures simultaneously to wage a war, solve the economic difficulties and suppress or satisfy public discontent."

This, he said, will cause the Soviets to "lose control over the country and even contact with reality. . . power will pass into the hands of extremist groups and elements and the country will begin to disintegrate in an atmosphere of anarchy, violence and intense national hatred."

PEALE SUGGESTS ST. VITUS AS U.S. 'PATRON SAINT'

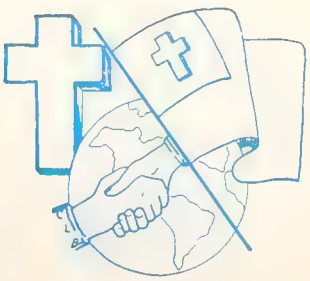
Washington, D. C. (EP)—Dr. Norman Vincent Peale, in the first White House religious service of the new year, told President Nixon and the gathered group that St. Vitus is the patron saint of the United States.

"You can shake yourself to pieces with tension," he pointed out.

"We are now so nervous," Dr. Peale declared, "you can hardly put anyone to sleep with a sermon. It's been years since I've put anyone to sleep, and that's a bad situation."

Some of the 250 people in the service chuckled at his remarks, including President and Mrs. Nixon.

The service featured two numbers by 22 members of the famed Vienna Boys Choir.



KENYATTA SPILLS COMMUNION ELEMENTS ON FLOOR AFTER ADDRESSING CHURCH

Swarthmore, Pennsylvania (EP)—A presentation by blacks seeking "reparations" ended at the Swarthmore Presbyterian Church here when Muhammed Kenyatta spilled Communion bread and wine on the

floor.

Mr. Kenyatta, head of the Philadelphia Black Economic Development Conference, and three colleagues interrupted the Sunday worship service, following the offering on January 4.

Displeasure with the response from the Presbytery of Philadelphia to Black Manifesto demands was voiced by Mr. Kenyatta and the Rev. Dwight E. Campbell, a deputy special missioner of the Church of God in Christ.

Earlier, the presbytery had been asked for $250,000 for black development programs. The demands are still under consideration and are to be discussed at the presbytery's regular meeting on January 13.

About a dozen persons in the congregation of 300 walked out as the BEDC representatives talked. The others listened to Mr. Kenyatta and Mr. Campbell for about 20 minutes.

When he finished, Mr. Kenyatta took pieces of Communion bread and some wine and dropped them on the floor.

"This is the blood and the body of my people," he said.

Later, the BEDC spokesman said that to have done less than he did would have understated "the extent of black anger."

MINISTER ACCEPTS JAIL RATHER THAN PAY FINE

Chicago (EP) — A black Methodist minister, fined $100 for violating a city ordinance that was later declared unconstitutional and repealed, will take a jail sentence rather than pay the fine.

The Rev. Richard Lawrence, interim pastor at the Woodlawn United Methodist church, was arrested with the Rev. James Orange of the Southern Christian Leadership Conference in 1966 after they held a "pray-in" at the home of a white policeman who shot and killed a black man while giving him a traffic ticket. A coroner's jury ruled the killing justifiable homicide. Police accounts said the slain man was struggling with two policemen, while some witnesses said he was shot after being subdued.

While the two clergymen were convicted under a law later repealed, the Illinois Supreme Court decided in November not to hear their appeal and the fine was thus upheld.

Mr. Lawrence will surrender himself rather than pay the fine. He will be accompanied by members of the Black Caucus of the Methodists' Northern Illinois Conference, who announced they will support him.

The minister said he would rather go to jail than cooperate with a judicial system that "punishes me" and allows the police officer involved in the shooting to go free.

16 BAPTIST CHURCHES FORM PRIVATE SCHOOL

Natchez, Miss. (EP) — Baptist churches in Adams County have decided to open a private school. Their decision came in the wake of the recent court orders to desegregate public schools.

Sixteen of the 17 Baptist churches in the county have entered into an agreement to operate the Adams County Christian Private School and will use existing church facilities through May 1971. The 17th church is expected to join the project later.

The Baptist congregation voted overwhelmingly to go into the school business after receiving over 2,400 "good faith" applications from students who previously attended public schools. Each application was accompanied by a $20 deposit.

The churches also elected a board of trustees headed by James H. Thompson as president; other members are Dr. C. C. Miller, A. H. McDonald, Robert Hensley, Lester Ray, Harvey Beach, and Bobby O'Quinn.

Administrators and faculty are being assembled, and the school will open as soon as other details can be worked out.

William F. Riley was named attorney for the new school.



DON'T KNOW OF KHRUSHCHEV'S CONVERSIO

Ruschlikon, Switzerland (EP If former Premier Nikita S. Khr chev has been converted to C tianity, Russian Baptist lea know nothing of it, according European Baptist Press Service

Reports have been revived cently throughout the free w stating that the former Commu boss had indeed experienced C tian conversion and was now a lower of Jesus Christ.

C. Ronald Goulding, secretar the European Baptist Federatio London, reportedly attended the congress of Russian Baptists sh before Christmas. He inquire believers in Moscow about Khrushchev conversion.

The first wave of specula about Khrushchev's conversion n the rounds two years ago. At time, a Russian Baptist leader n a brief visit in the West to atte Baptist meeting. Theo Som kamp, director of European Ba Press Service, asked him about reports. "I wish it could be t he replied.

Dave Benson, president of Ru for Christ, said all that can be termined is that a white-haired man at a resort on the Black gave his testimony of conver among a Russian gathering of C tians shortly thereafter Khrush was deposed.

TAX REFORM TO HAVE IMPACT ON CHURCHES

Washington, D. C. (EP)—The tax reform act, signed into law cember 30 by President Nixon cludes a number of provisions w bear directly on religion in Ame according to **Christianity Toda** its Jannary 16 issue.

Now that some religious gr —congregations, denominations organizations—are reporting sig cant declines in income, the impact is expected to be r significant.

With regard to charitable gi **Christianity Today** said, the bill allows individuals, inclu contributors to churches, more home pay, and persons willin give substantial sums to chari causes get more incentive be the ceiling for regular chari deductions was raised from 30 per cent.

Religious groups that get financial aid from foundations "may be ffected somewhat adversely beause foundations now must pay a per cent tax on investment inome," the magazine said. "This ay be offset to a degree by a new rovision requiring foundations to ay out to charity at least 6 per ent of their net worth each year." Closed is a much discussed "loople" which imposed 48 per cent orporation tax upon most busiesses operated by churches. "A umber of churches have been borowing money to buy businesses, hen leasing them back to their riginal owners who no longer pay ncome tax because they now benged to 'non-profit' corporations." owever, **Christianity Today** added, he new provision will not take effect until 1976 if businesses were perated prior to May 27, 1969.

A major exception concerns radio and TV stations. Trades or businesses are expected which provide services under a license issued by a federal regulatory agency, which is carried on by a religious order or educational institution.

The bill includes rules on the acquisition of income-producing property. In general, the property must be "in the neighborhood of other property owned by the organization" and the organization must intend to use the property for tax-exempt purposes within 10 years.

With regard to this, there exists a special rule for "a church or convention or association of churches," who receive 15 tax-free years and are not subject to the "neighborhood test."

The bill also stipulates that books of church groups may only be examined when there is reason to suspect unrelated business income, **Christianity Today** noted.

CONGO CLIMATE CHANGES, MISSIONARIES HOPEFUL

Kinshasa, Congo (EP) — Following the 1960 year of independence in the Congo it was dangerous to be white. But in the past six months the role of the white technical assistant has risen considerably, according to Mennonite Brethren missionaries Vernon Wiebe and J. H. Epp.

They quoted President Mobutu as saying in a recent visit to Belgium that "we are condemned to live together." He meant technical assistance is needed, but whites would never domineer again.

The missionaries termed it a hopeful climate in which to strengthen their services.

County questions residential gathering

ASKS HOME BIBLE CLASS CLOSED

CAN'T A LAW ABIDING citizen invite friends to his home for Bible study?

Not in La Canada, California, according to the Los ngeles County Office of the District Attorney—or at east if the class becomes large and meets regularly.

For some months now, the Rev. Donald Sills of United ommunity Church in nearby Glendale, has been inviting young people to his home in La Canada for Bible tudy. No advertising was made, but notice of the meetngs passed informally between young people of the oothill communities and some 50 to 100 people regularly showed up.

They had no music, few refreshments, and were cauous to park their cars so neighbors would not be inonvenienced.

But the Rev. Mr. Sills has been told by Deputy Disrict Attorney Joseph V. Siler that he is in violation of he Los Angeles County Zoning Ordinance 1494, Section 02, in that he is conducting regularly scheduled pubc Bible studies in a residence in zone R-1. " These heduled meetings constitute public assembly and as use of property it is not specifically permitted in a esidential zone," the notice reads.

The DA acted on a complaint, but the Sills family doesn't know where it might have come from.

The informal Bible classes are called "Anything Goes," a reference to the freedom of discussion topics. They're held about twice a month on a quiet secluded street high on the hill near the Angeles Crest Highway which crosses the Sierra Madre mountain range.

As is expected of a minister of the Gospel, Mr. Sills is not a troublemaker but he is questioning the law that is closing his Bible class. The most recent gathering (Jan. 22) brought 55 young people in late teens or early twenties for a discussion that centered around the second coming of the Lord. Two teenagers, Mr. Sills said, gave their hearts to the Lord at the evening gathering.

An avalanche of support has been phoned and mailed to the minister who serves as Christian Education Director for Dr. Stuart McBirnie, a Glendale pastor heard nationwide on radio through his program "The Voice of Americanism."

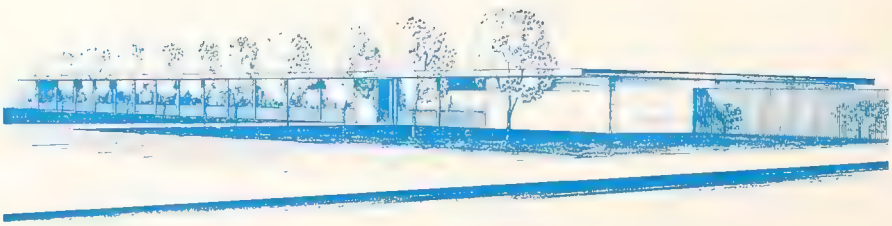
Apparently the title "Anything Goes" appears a bit too ambitious in the eyes of the Regional Planning Commission and the District Attorney.

Why is there a Brethren's Home?

1. The Biblical commands are sufficient reasons for the home for the aged. Such phrases as "Honor thy father and thy mother", "Visit the fatherless and widows in their affliction", "Because their widows were neglected in the daily ministration", "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

2. The desire to retire in a Christian atmosphere urged the Brethren in 1901 to plan and build a Home. The high ideals of the early Brethren have been maintained throughout the nearly fifty years of existence at The Home. The Christian atmosphere—the patience and the love one for another, the forbearance with forgiveness—and the employees who desire to minister unto one of these my brethren are surely convincing reasons.

3. Brethren live longer than they used to live, same as others do, thanks to medical research, medication, better balanced diets, more conveniences, and labor-saving devices. Providing a home for these senior citizens is our opportunity to show our love is practical and not merely sentimental.



The Brethren

EVANGELIST

a new Mission in India



see page 4 - - -

Vol. XCII February 28, 1970 No. 5

The Brethren EVANGELIST

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NOTES and COMMENTS

INDIANA SUNDAY SCHOOLS—PLEASE NOTE

PLEASE do not send your Sunday Scho materials orders to the Brethren Boo store in Plymouth, Indiana. Some India Sunday Schools have been doing this. Su orders are forwarded to the office in Ashla to be filled. It is not the plans of the boa to ever fill the bulk Sunday school orde from the store in Indiana. As the days by, the store will possibly have some suppl in stock in order that the Sunday school m purchase the extras which they need, b please do not send your orders there.

The store is coming along very well— encourage more of you to patronize the sto in your purchases. We appreciate yo patronage.

EASTER OFFERING MATERIALS

THIS ISSUE of the magazine conta promotional materials for the Eas Offering. Some of the articles deal with t new mission in India; you will be m pleased to read about this new venture.

There are also articles on the Argent and the Nigerian work which will be of terest to you. Our Missionary Board ne our support in finances as they promote missionary work of the church.

CONGRATULATIONS!

DR. AND MRS. JOHN B. COPPES Riverside, California, are pleased announce the arrival on February 5, 19 of a son, John Christopher, who was b January 7, 1970. Rev. and Mrs. Vi Ingraham are the maternal grandparents



A *Gentle* REMINDER...

Old Fashion?

THIS IS Monday. With all this talk today of changing worship services to meet the needs of today; of the church being irrelevant for today; of preaching without "feed-back" being too "square"; of the people in the pews being unfed when they attend worship services; of the changing role of the pastor from one who spends part of his time calling to that of study altogether; yes, and even the preaching of the Word of God as instructed in His Word as not meeting the needs of the individual, I would like to relate my experiences of yesterday (Sunday).

I went to the Park Street Brethren Church to worship. The night had brought to us three or four inches of snow which always cuts down the attendance of a service. I was surprised to see that the church was quite full of worshipers—people who felt the need of united fellowship in worship that only a church service can give. The service began with the usual prelude which set the mood for the rest of the morning. And I have learned something—if you enter a worship service with the right attitude, expecting to know the Spirit of God in your life, you will soon discover the presence of the Holy Spirit working in your soul and all around you! Of course, if you enter to criticize you will gain nothing! Too many of us do this.

Before the sermon the Pastor received five college students into student membership of the church. The message was most timely. It was preached from the Word of God and certainly spoke to each one of us—if we were listening.

Following the message the usual invitation was given. I suppose there are some who would say this was foolish because it has been done for many years and it's time for change. But the invitation was given. Eight people came forward. Three for reaffirmation of faith and rededication; three for reaffirmation of faith and seeking membership into the church; two first-time confessions. The entire worship service was structured for this moment—when decisions would be made for Christ.

As I reflected upon this event, I asked myself why and how did all this come about, it just didn't happen. The answer is found in the following:

1. The Word of God was preached! The pastor did not present something that dealt with the current events of the day, but he preached from the Bible and instructed us in the stewardship way of life. God spoke to us through the messenger. He did not have to use any gimmicks to keep our attention.

2. The Holy Spirit honored the pastor's work—He convicted hearts and caused people to respond. Of course, some had discussed this decision before coming to worship and they knew what they were going to do, but this was not true with all of them for I sat behind three who made the decision to step out during the singing of the hymn.

3. The pastor had called on some of these people during the week before. Decisions are made many Sundays during the year because our pastor deems it necessary to call. You show me a church that is growing and I will show you a pastor who is calling! Our pastor is concerned with bringing souls to Christ therefore he spends time with those who are in need.

But this is not all.

I also went to the Sunday evening service. Guess what? I found it to be relevant to my life, also. The message was timely and showed up my failures (and successes) as a parent and as head of the home. Then, to really climax the entire day for me, a father, two mothers, a teenage girl and two children were baptized! And by triune immersion, of all things! And some of those being baptized were members of other congregations who practiced other forms of baptism! The form of baptism which we practice, and which the early church practiced, and which is taught in the Scriptures, is still relevant to us today even though we would like to do away with it. Again, as I witnessed the baptismal service, the form of

continued on page 22 . . .

Introduction to India

by M. VIRGIL INGRAHAM

A VISIT to India is an entry into another world. Ancient in history and culture, it is a land of vast resources contrasted with almost overwhelming need. And, like Athens of old, the prevalence of idols and altars everywhere emphasize the truth that this is a land of multi-fold heathen gods.

Though this great land has been the scene of Christian missionary activity for more than a century, it is still considered largely unevangelized. With less than four percent of the populace being Christians, even in the most nominal sense, and in view of its multitudes representing one-seventh of the world's population, the great evangelistic need for India can neither be ignored nor overlooked.

The past several years have marked a growing nationalistic spirit, with resulting restraints on foreign missionary activity. This inclination has grown into restrictions for entrance of non-Indian missionaries into the country.

It is for this reason that our Brethren Church has teamed with Rev. K. Prasantha Kumar in the establishment of a Brethren mission in India, with his appointment as its first National Director. And arising out of this development came the direction by the Missionary Board for its General Secretary to visit India to participate in the mission's formation.

PRELIMINARIES

Rev. K. Prasantha Kumar, with his wife, Nirmala, and young daughter, Shanthi, arrived in Rajamundry, Andhra State, South India, on December 16, 1969; following Prasantha's graduation from Ashland Theological Seminary in June, 1969, and extensive deputation in Brethren Churches until his departure for India. Rajahmundry, his home city, has a population of 125,000 people. It has been, by previous comity



Kumar in traditional Indian attire.

greement, predominately worked
y the American Lutheran Church
s a mission, though there are
ther smaller mission agencies
perating in and near the city.
t is a Hindu "holy city" where
ilgrims come from far and near to
orship.

Beginning our work shortly after
anuary 1, 1970, first there was
search for facilities; both a home
or the Kumars and a suitable
roperty to lease for use as an
rphanage. A newly constructed
ouse soon became available for the
Kumars' home, but, though two
ppropriate areas are under
onsideration for the orphanage
ite, to date no reasonably-priced
roperty has been located.

According to Indian custom, the
irst step toward legal status
s an official inauguration of the
ission. This event took place
n January 22, 1970, in the City
Iall of Rajahmundry, with a
tate cabinet minister performing
he official act. The mayor of the
ity gave a short speech following
he inaugural address by Secretary
ngraham, and Director Kumar gave
n appropriate welcome and
ronounced the benediction. More
han 150 people, including
epresentatives of the churches,
athered at the early nine o'clock
our to share in the occasion.

The next step following
nauguration required a constitution
eing drawn up and seven members
o form the original mission
rganization. This is required before
pplication can be made for
egistry as a charitable, non-profit
ody under the Indian Societies
egistration Act.

On legal counsel, a preliminary
onstitution was prepared,
tructured similar to that of the
lissionary Board but without
oreign affiliation. In order to
asten application for registry, the
wo younger brothers of Kumar and
irmala's mother and two brothers
were requested to assist in forming the original body, with Prasantha Kumar designated President and National Director, and Nirmala as Secretary-Treasurer. Legal process continues, with registry anticipated soon.

The formation of an Advisory Council composed of two Indian nationals and an expatriate missionary has been more difficult. Secretary Ingraham met with Dr. I. Ben Wati, Executive Secretary of the Evangelical Fellowship of India (India's equivalent of our National Association of Evangelicals) in Calcutta for a conference to consider the mission's ministries and to obtain guidance in selection of candidates who might competently serve as members of the Advisory Council.

This conference with Dr. Wati was very helpful, for he counseled to establish and maintain the mission as much as possible India-oriented, staffed and financed. He suggested that in time all funds from the U.S.A. should be directed to the Indian Board, including employment and supervision of all personnel, but cited this as the goal though presently not possible in the earlier stages of the mission. His nominees



Reverend Kumar in study and meditation in his home in Rajahmundry.

included prominent Indian evangelical leaders and two missionaries located in Andhra State. Director Kumar and Secretary Ingraham had conferences with two of these men, and a missionary from the U.S.A. located in Secunderabad who is in charge of the Good News Literature Center has agreed to serve in this capacity. The other candidates have been contacted but to date no affirmative response has been received, so the work continues for forming this Council.

The Advisory Council, according to our Board's operational relationship with the Indian Mission, will serve as advisors for the Director and will, after annual evaluation of our program, report to the Missionary Board. It is intended that these men will be available to Kumar for counsel in matters of program and practice, and who shall also add a broader insight into the priority spiritual needs of India.

PROGRAM

Evangelism is to be the central thrust of our ministry in India. Various means are to be employed; including person-to-person evangelism; literature, tract and Scripture distribution; campaign evangelism; plus any other ways which shall be opened to us. Growing out of an evangelistic ministry, local churches and the national church shall come into being. As the church becomes national in body and structure, it is expected that it shall gradually replace the "mission" as the predominant organization.

The orphange is to begin very soon, contingent upon location of adaptable facilities. Some leaders have suggested erecting a temporary shed in order to make a beginning but it is hoped that we can secure a building which will be both more suitable and permanent. The needs of the very poor are almost beyond description, so it is appropriate that we should undertake this needed secondary ministry.

Director Kumar has inserted Christmas greetings in the local newspaper, and Christian New Year's greetings in the prominent national newspaper. From the latter he has received from various parts of India a number of inquiries about the mission and requests for Christian literature. It is interesting that this different approach should bring a ready response from interested people.

Kumar has visited villages of the "hill people," located in remote, well-nigh inaccessible areas. On his first visit he walked for miles past the stop-off point for vehicles, in order to follow up the possibility of ministering to these largely neglected people. Secretary Ingraham accompanied him on his second visit; this time using an ancient four-wheel drive Jeep in order to reduce the climb up the mountain to somewhat more than a mile, or an hour's journey. The village head man indicated his willingness to have Kumar return for a regular ministry to the people. This was also an opportunity for Prasantha to deliver several New Testaments and Bibles in the Telugu



K. Prasantha Kumar's family, his parents an brothers.

anguage, which he had promised
n his first visit.

Another invitation came to visit
village head man, resulting in the
Kumars and Secretary Ingraham
eing treated to a genuine Indian
inner—village style, with plenty of
urry, chili and other spices. At the
onclusion of the meal, the host, a
Hindu, requested the American
isitor to speak about Christianity
nd to offer prayer. As more and
ore people crowded around
ne doorways to listen to the message
nd translation, it became evident
nat the people wanted to hear more.
his was the opportunity for
ev. Kumar to give a short
vangelistic message, which was
llowed with prayer. It is not
ertain, but this may well be
ne gateway into a community of
ore than a thousand people
mprising the village under the
ead man's authority.

If village work opens up soon, it
ill likely require both Bible
udy groups and the training of
otential local leaders. Each village
as a need all its own, so our
rayers must ever be for God's
uidance as Rev. Kumar proceeds
nder His direction.

The contacts with Dr. Wati and
her evangelicals gave indication
the possibility for Kumar to have
ider participation in evangelical
rcles, sharing in evangelism and
y leadership training on a
operative basis, and with joint
rticipation in Christian literature
reparation and distribution.

Dr. Wati has suggested that
rasantha Kumar should visit him
the Union Biblical Seminary at
eotmal, to discuss our work and
give occasion for becoming
quainted. This will be in March,
uring the time Dr. Wati will be
ere for the seminary's board
eeting and graduation. Kumar will
so likely attend an all-Indian
fresher course at the seminary
e following week, which will
ovide for seminary graduates
special training in evangelism and
indoctrination geared specifically for
Christian workers in India.

PROBLEMS

A single visit to a country does not qualify a person to be an expert but it does not take an expert to recognize that India has a culture vastly different from that found in the Western Hemisphere. Both customs and conditions are at such variance that we experience real difficulty in our understanding.

For instance, the predominance of people who are very poor makes for a way of life which is a constant struggle to obtain the barest necessities. This struggle calls for the use of every means, honest or otherwise, so that every advantage is exploited. This, coupled with the rule of the rich over the poor, with riches being equated with power, leads to exploitation wherever there is opportunity.

This aspect of the culture, unimpaired by the prevalent Hindu religion, sets up the conditions for misuse of foreign mission and charitable funds. The attorney working on our legal status application warned of this practice by unscrupulous Indians who have access to foreign mission funds. Especially singled out is the solicitation of support for orphanges, orphans and lepers, either



Hindu pagan god and altar.

by fradulant misrepresentation or by multiple support for the same orphans; resulting in high personal income for the administrator and little or nothing going to the aid of the needy orphans or lepers.

It was pointed out that when foreigners, usually Americans, came for a visit, the most scrawny or crippled children would be rounded up and an "orphanage" staged for the benefit of the visitor and his constituency back home, in order to guarantee the continuing flow of funds to this person. The great poverty and sickness in India sets the stage for this practice by unethical people astute enough to make a living in this fashion, capitalizing on the sympathy and/or naivety of affluent American Christians—well meaning in their giving but careless stewards of the Lord's money.

With the many charitable activities financed by foreign funds, and with many who are not reluctant to take funds for unethical purposes, any legitimate Christian charitable work will feel a certain pressure for reciprocation. Our prayers must be with the Kumars as they seek to set up the orphanage on a sound Christian basis, in spite of these cultural pressures, in order that the orphans might be not only cared for in physical needs, but also that they might be led to experience the joys of new life in Christ.

Another problem the Kumars and other Christian workers face in the Rajahmundry area is the all-inclusiveness of the Hindu religion. Rajahmundry is a "sacred spot" for Hindus, so pilgrims come from points far and near for worship, and idols and temples are to be found everywhere.

A Hindu is willing to accept Jesus Christ as a god, but He is just another "god" added to the host of them he has already. Being very religious, the Hindu is unwilling to exclude or reject any "god" which might possibly bring good to him. This all-inclusiveness makes evangelism very difficult for the Christian, for both by religion and culture the Hindu is conditioned to reject having to make a choice of one God, which requires rejection and abandonment of all the gods and idols he has been taught to worship. Our representatives must have the direct leading of the Holy Spirit as they work in this difficult environment.

PROJECTIONS

Dr. Wati and other Indian leaders have indicated a trend in the national government which may result in the restriction of foreign money into India except for entirely humanitarian purposes. Our legal counsel also pointed out the importance of emphasizing the charitable aspect of our mission in our constitution, in order to establish our right to continue our work in India under national leadership. As a result, we are unable to predict what the future holds for us and our mission, but we must ever rely on our Lord to find His way for continuing to bring the message of Life to the people of India.

It is possible that these restrictions on foreign workers and funds will tend to foster a more rapid growth of the national evangelical churches of the land. It might also make necessary the wider inter-church participations and fellowship among true evangelicals, as they band together to work collectively in literature, correspondence Bible courses, leadership training and cooperative evangelism. We believe our representative can make a valuable contribution if and when this kind of cooperation becomes a necessity.

Our conclusion, coming after our first brief contact with India, is that our work through the Kumars is a God-given opportunity for the

rethren to share in living out the reat Commission in populous dia. The problems are many but e combined efforts of the Kumars, e Brethren Bible Mission, the dvisory Council and the Brethren Church in the U.S.A., under the leadership of our Lord, shall result in many additional souls being saved for time and eternity. This is, and must ever be, our earnest prayer.

REACHING OUT IN BRETHREN MISSIONS

by M. VIRGIL INGRAHAM

THE BEGINNING of this new decade in history marks exciting new prospects for Brethren Missions. The launching of a new mission in India is a forward step of faith, as Brethren here reach out half-way around the world to extend the Gospel message to the teeming millions of India. Granted, the work has just begun, but with the blessings of our Lord upon the Kumars and others whom He shall raise up, we can look for a great harvest of precious souls.

The mission efforts in our Nigerian field also offers tremendous new possibilities. With the coming of age for the rapidly-growing Nigerian Brethren Church our missionary functions must of necessity shift from routine church leadership to the more specialized ministries now needed by the emerging church. Foremost is the work of literacy and literature, beginning with the people of Higiland, where God has given such an abundant harvest over these past thirteen years. Larry and Rose Bolinger have devoted much of their furlough time in preparation for this new and exciting ministry, in anticipation of beginning shortly after their return to Nigeria on or before June 4, 1970. Rev. Jerry and Cheryl Grieve have also been in training to work in this area and ministry but as yet we have no clearance for their entrance into Nigeria as missionaries. Dick and Kitty Winfield continue to give solid support to the expanding Church with their work at Kulp Bible School.

The Argentine Church has made considerable progress during the past several years, notably in the contributions of Eden Bible Institute and in evangelistic penetrations into new areas near our existing churches. The radio ministries continue to enjoy the blessings of God for widespread response. This, too, is changing through enlargement of evangelism made possible through addition of the new self-contained sound truck unit. Rev. Bill Curtis will be active in this outreach, in addition to his other functions in radio and the Argentine Church. With the return of the Solomons to join with the Aspinalls in Eden Bible Institute, we can expect another surge of training activity which will contribute to real growth.

These developments and new opportunities are timely for us as Brethren. This is the time for our annual ingathering for our World Missions support. Easter holds special significance for each Christian, and for us we are also afforded opportunity to express our love and devotion through generous, sacrificial giving for spreading the Gospel around the world.

The needs for overseas mission support are greater than ever before. In this time when both income and standard of living for Americans have reached an all-time high, we are challenged to take of these things of which we have been so abundantly blessed, and give in abundance for the work which is closest to the heart of our Lord.

Help us make this 1970 Easter **World Missions Offering** the highest ever. Give an over-and-above love-gift for our Gospel outreach through Brethren Missions, then give regularly and consistently for the maintenance on the field of our missionaries who go as our representatives to Nigeria, Argentina and India. In this way we share of our abundance, and also share in the blessings of the harvest there.

LAUNCHING BRETHREN MISSIONS IN INDIA

by M. VIRGIL INGRAHAM

We request the honour of your presence at the

Inauguration of the

BRETHREN BIBLE MISSION

on Thursday, January 22, 1970 at 9-00 a.m.

in the Municipal Council Hall, Rajahmundry

Honourable Sri V. KRISHNAMURTHY NAIDU
Minister for Power, Government of Andhra Pradesh

has kindly consented to inaugurate the Mission

Sri. P. VEERABHADRA RAO
Municipal Chairman, Rajahmundry

will preside over the function

Rev. M. VIRGIL INGRAHAM
General Secretary, Missionary Board of the Brethren Church, U. S. A.

will deliver the Inaugural address

Rev. K. PRASANTHA KUMAR
National Director
Brethren Missions in India

With best compliments: Dr. K. S. Hirams, Bishop K. Vijayaratnam

JANUARY 22, 1970, is a red-letter day in Brethren Missions. It was on this early Tuesday morning in the City Hall of Rajahmundry that the **Brethren Bible Mission** was officially inaugurated. On hand to do the honors was a state cabinet minister, supported by the city's mayor, who presided over the meeting and delivered a short speech on behalf of the new mission.

The city hall was well-filled for the event, and attendance was swelled with a crowd which stood at the door to witness the cabinet minister as he unveiled the special silver plaque which announced the inauguration. The president of the Lutheran Theological College opened the meeting with prayer, and then followed the introductions and garlanding of participants in the program. Secretary Ingraham first delivered the inaugural address, tracing the background of **The Brethre Church** and outlining the purpose and aspiration of the new venture. Then followed the ceremoni inauguration, the mayor's speech and words o thanks and welcome by Rev. K. Prasantha Kuma the National Director of Brethren Bible Mission.

It is interesting to note that the above invita tion was delivered personally by the two younge brothers of Rev. Kumar to church, missionar and civil leaders of the city. Their painstakin effort illustrates the thorough-going preparatio which went into the planning for this even carried out with all the special significance whic is distinctive to this ancient land of India.

The name, **Brethren Bible Mission,** was carefull chosen for the new outreach. Consideration wa

iven to the thoughts conveyed by the words as ound in the Telugu and Hindi languages, and ranslated into English. It is intended that when ne national Indian church has emerged as the utgrowth of a vigorous evangelistic program, the new church will be known as the **Brethren Bible Church.** Our Brethren in the U. S. A. can rejoice with the Kumars and their Indian co-workers for the beginning of a vision for India which has long been a heart-burden.

OPEN LETTER TO THE BRETHREN

ear Brethren in Christ:

As I write these lines to you, I think of the short time which emains before our departure from Argentina (February 14) and I ealize that you will probably read this after our landing in the nited States once again. With these thoughts in mind, my memory rns back to the almost twelve years since we first arrived Argentina. Many things have happened during these years. We as family have grown from three to five, many new friends have en made, changes have been seen in the Argentine Church, nd a real concern for the work here has developed; so that the joys nd problems of both the radio work and the Argentine Church ave become personal.

In the radio work, new stations have been added, some former ations lost to us, new personnel added, as also some old friends ave moved on to other fields, but in general, growth has been perienced. New equipment has been added, as also the new home for e radio ministry here in our Brethren Headquarters building. Many ings still wait to be done but I'm sure that as Bill and Fran urtis replace us here as your representatives in Buenos Aires, Bill ill continue to contribute to the expansion of this effective vangelistic witness for our Lord and Savior. Remember this work in our prayers and especially Bill and Fran in their many duties ere in Buenos Aires.

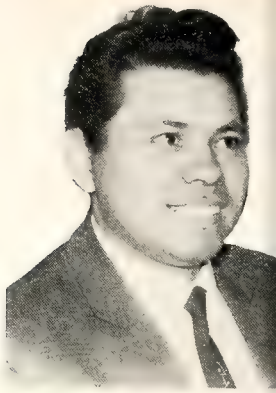
The Brethren Church in Argentina has also grown during this eriod that we have been eye witnesses. Churches have been eveloped, new annexes have been opened, new programs of evangelization ave been started, and possibly the biggest single project—the Eden ible Institute—was started. The Aspinalls and the Solomons are timately involved in this last project and we add our prayers yours that the Lord might use them and the Bible Institute for an even reater blessing in the years to come for His church in Argentina.

e thank God for the privilege He has given us to work with e Church here during these years, principally in the National dministration of the Argentine Church.

Looking back always makes one sad, and we are sad when we think parting from our friends and co-workers during these twelve ears but we also look forward in anticipation to our new responsibilities Associate Secretary of the Missionary Board of the Brethren hurch, where we will still be in contact with the Argentine ministries. e also look forward to the opportunity to prepare ourselves for ntinued service wherever He might lead in the future. This we cannot nticipate but only trust in Him, that He has a plan for our lives and e need but follow Him. And last, but surely not least, we look rward to meeting you, our friends in the United States once again. ay the Lord bless each one of you.

Yours in Christ,
John D. Rowsey

Are We Limiting the Imperative of Mark 16:15?



by PASTOR JUAN ARREGIN

THE COMMANDMENT of Christ to go and preach the gospel to all creatures is still real and actual in these times. We accept it as children of God and in our own form or manner we comply, either with personal methods or collectively such as by denominations. But, if we look at the work of the Church (the pastor and believers) we circumscribe our immediate area, the geographic territory designated as the responsibility of the local church, and here is deposited all of the evangelistic capacity of the church. The days, months, and years pass with our only purpose that of converting our neighbors and families, forgetting to extend "the tent stakes" further than is our custom. Thus arises a question which we need to answer: "what right do our neighbors have to hear the gospel hundreds of times when there are thousands and millions that have not heard the message **one** time?"

Consciously or unconsciously, we are limiting the command of the Lord. When He expressed these sublime words, He was thinking of the field of action as **The World;** and all creatures—all inhabitants of the world.

Thus, it is necessary to put into practice the command of the Lord now with the means that God has put into our hands. Missionary outreach makes possible the carrying of the gospel to those who do not know the plan of salvation, for the Lord demands the faithful fulfillment of His command.

Personally, I believe that God has prepared a place in the world for the Brethren Church in Argentina to begin its missionary activity of carrying the Good News of salvation.

All of the activities carried forth in local churches are good and necessary, but this isn't enough because we become conformists and selfish; we want all for ourselves and the needs of other lands do not disturb us. But, now that the Brethren Church in Argentina has grown, it is time that we band together, determined meaning and magnificance the text: "Go ye into all the world and preach the gospel to every creature," making it a reality with our missionary outreach.

Translated from the January 1970 issue of **Testig Fiel.**

Translator's note: This translation of an article i the Argentine counterpart of **The Brethren Evangelis** written by one of our leading pastors in the Argentin Brethren Church, shows the desire of our Argentin Brethren to reach out from their local surroundings an begin a wider outreach. Pray for our Church in Arge tina as it enters into maturity, sensing its greater r sponsibilities as it grows and becomes stronger.

John D. Rowsey

TESTIMONY FROM CAMP DIQUECITO

by VIRGINIA POWELL

To open your eyes to a new reality, the common life—does it cost?

To be patient with a companion that doesn't behave like a friend . . .

To obey a schedule, give up a part of your personal liberty to submit to orders . . .

To feel humble when another receives a responsibility that you would wish . . .

To find others doing the things that you thought only you could do . . .

To be silent when not in agreement with something or someone . . .

To cry when you feel to blame for something that affects everybody . . .

To bear patiently when you suffer for the error of others . . .

Yes, it costs, but at the same time it is good;

It is to live, to become acquainted, and to love.

'O FEEL God reveal Himself when we thought Him far away, to feel suddenly that all is unreal, that ere aren't words for Him, that He is intimate to one t to others He's not important; these are conflicting rrings, yet we are led to realize that God exists, that really lives. To share in a Camp, a community life Camp Diquecito, to be in communion with others om other parts of Argentina, is to learn to live. I k for pardon from the Lord, for I have made many mistakes, but I know that I have come to look for a need and I have found it; I have come to give a little of myself, and I have received much in return.

Virginia Powell

Editor's note: Virginia is the fifteen-year-old great-granddaughter of Dr. Charles F. Yoder, pioneer missionary to Argentina.

COMMUNICATION

by Regina Rowsey

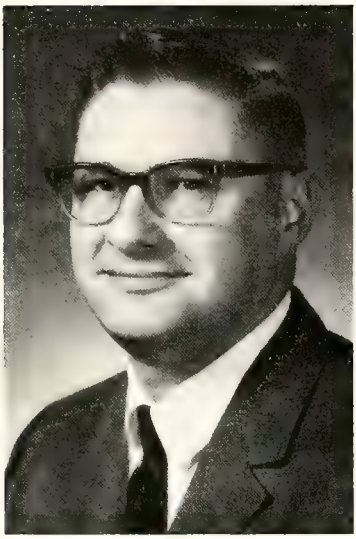
ECENTLY, a second satellite was placed in orbit above the northwest coast of Brazil. e here in Argentina have benefitted from telsat I. We were so impressed also with the oon landings. In this new era of communications ere still remains a vital message to be given to people, God's message of salvation.

God does not need a satellite today such as telsat. He prefers to communicate through His ildren this Gospel message. How are you communicating to the lost, God's wonderful plan of salvation? Have you heard the message so often that you have forgotten why you have been saved? We are saved to tell others. The hymn by Fannie Crosby, written so many years ago, gives us a clue as to what we need to do:

"Rescue the pershing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save."

TRIP TO REALITY

by REV. WILLIAM CURTIS



AS I FLOATED through space, nothing seemed real, not the bright, vivid colors nor the sounds around me. But I was not alone, for there were others there with me, caught up in that space of time when you are neither here nor there. Floating in that transition period when you have already departed but have not yet arrived.

But suddenly my trip is over and reality comes pushing and shoving in at me from all sides. I'm back in Argentina, and reality is there in the form of warm greetings and the smiling faces of the Rowseys and Aspinalls. And reality continues as the days pass, coming in many forms; familiar habit of marketing every day, speaking and hearing Spanish once more.

Many changes have taken place in your year's absence; new roads, new products, new styles. Yes, there have been many changes—but there is one thing that remains the same; that can be seen in the eyes of the busy mother as she does her shopping, the business man rushing home after a long day of work, the child playing in the street, the need for **Christ** that is **real.**

Yes, we've come again to the home to which the Lord has called us for this term of misssionary service—and the need is **real.**



Thirty-four Argentine Brethren turn out to w come the Curtis family upon their return to t field.

New Leaders for the Higi Church

by REV. LARRY BOLINGER

N AN AREA where the church grows rapidily and t is found that the majority of the people has been the church only a few years, Christian nurture is prime importance. Careful instruction is needed in der to develop these new members into mature Chris-ns. These "babes in Christ" are very impressionable d some will become discouraged easily so that they ft back into their pagan ways. If the church is to nserve these new believers, it must undertake a con-ntrated program of Christian nurture and member-p training. This means workers and leaders are eded, but, unfortunately, they are not being trained st enough to meet the needs of the church.

Into a situation like that mentioned above came two en, both native to the Higi area. These men are John li and Zira Dyia. These men attended primary school d then were sent to Kulp Bible School for training evangelists. They proved to be so capable and highly otivated that they were accepted by the Theological llege of Northern Nigeria at Bukuru. This is an inter-nominational school supported by many different ssions to provide higher training for men showing tential as leaders and ministers. All instruction is in glish. This made real demands on John and Zira who d little English. They worked very hard and stood up der the strong competition. John finished at the top his class. In spite of the fact that many of his fellow idents had much more training than John, he was termined to overcome any handicap. Out of this ve, John developed a real thirst for reading English.

When John and Zira returned to the Higi area in February of 1969, they traveled widely with me in order to get an overview of what was happening in the churches. They would need this knowledge as they worked closely with the newly formed advisory committee for the Higi churches.

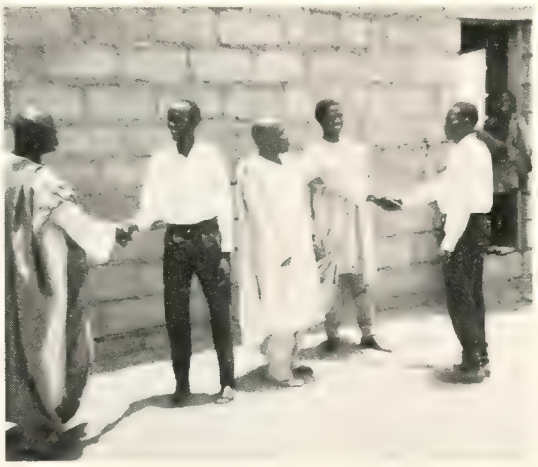
At Majalisa (the general conference of the churches in Lardin Gabas) the ministers voted to ordain John Guli and Zira Dyia before I left the area. This was done because it was understood that these men would be taking over most of the work of the missionary.

In May, 1969, John and Zira were ordained into the ministry. The moderator of Lardin Gabas, Elder Mai Sule Biu, traveled over 100 miles on his motorcycle that morning to conduct the service. The Moda Church was packed with almost 800 people who had gathered to take part in this important service of the church.

In the picture we see Mai Sule Biu, on the far left, shaking the hand of Zira Dyia. In the center, Pastor Daniel proudly looks on as Pastor Bulus Zira, in the white shirt on the left, shakes the hand of John Guli. I had to agree with Pastor Mai Sule when he said this is an important day. Now there were 4 ordained pastors to serve the 7 Higi churches. With a membership of well over 5,000, the Higi churches need more men with the quality of character and strength of faith which both John Guli and Zira Dyia have exhibited. These men have come to the area at a time when they are needed to train others for the work of the ministry.



dam Iliya Kwaji and his wife, Maria, in front the Mbororo Church.



Congratulations were in order at the ordination service for John Guli and Zira Dyia which was held at the Moda Church.

THE DEVELOPING LEADERSHIP IN THE HIGI CHURCHES

by REV. LARRY BOLINGER

ONE OF THE developments in the growth of the Higi churches is to see men of training and purpose accepting leadership roles in the church. When we arrived at Mbororo, we thought the church would be gaining needed help and leadership from teachers who had received their training from mission schools. Instead we found that few teachers entered into church activities, in fact, some were so critical and devisive that they weakened the church. It was difficult for these men of training to sit under the preaching of men of less training than themselves.

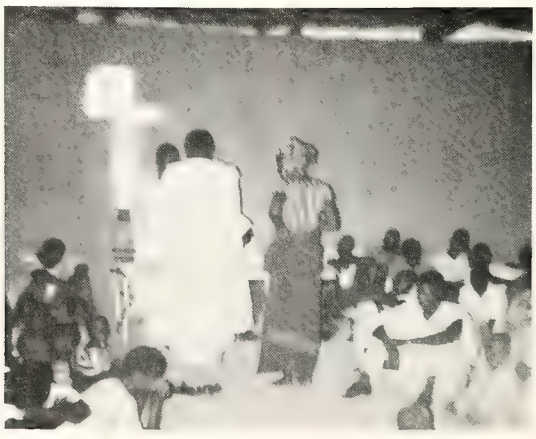
Malam Iliya Kwaji was a delightful change to this pattern. He is the head-master of the Mbororo Primary School and holds a teacher's certificate of the highest level offered by the Nigerian government for teachers with less than a university degree. This level is called, Grade One Certificate.

Since the time he returned from advanced training, Malam Iliya has taken a very active part in church activities. His stabilizing influence did much to strengthen the work of the Mbororo Church. He was selected as chairman of the building committee for constructing the new building at Mbororo. He worked hard to overcome resistence due to misunderstandings and saw the project completed successfully.

As the result of his outstanding Christian witness and leadership qualities, Malam Iliya was chosen by the ministers of Lardin Gabas to be placed in the probationary ministry. This is equivalent to licensing in t Brethren Church. On March 16, 1969, a large group people gathered in the new Mbororo Church buildi to take part in the service of setting Malam Iliya a his wife, Maria, aside for the work of the probationa minister. Pastor Daniel conducted the service. Ma people from the outvillages came to show their resp for Malam Iliya. The Mbororo Church building is rou in shape in keeping with the traditional architecture the area. Behind the worship area is a cross-shap window. It is seen over the shoulder of Pastor Dan in this picture. The walls of the building were built hand.

Malam Iliya has served on several committees Lardin Gabas. Last Fall, as we were preparing furlough, an advisory committee for the Higi church was formed to assume much of the work of the missi ary. Malam Iliya was selected by church leaders the area to be one of the nine men on this committ In the organizational meeting, he was unanimou called to be the chairman of this committee. He h devoted long hours and much thought to this job a helped to give this committee the strength and dr that it needed to be an effective force in the H churches.

We feel that God is working mightly through lead like Malam Iliya Kwaji to build a strong and vi church among the Higi people.



Licensing service of Malam Iliya Kwaji in the Mbororo Church.

Reaching Out -- Into the 70's through the Printed Page

by REV. LARRY BOLINGER

EACHING out into Nigeria through the printed page is a w venture the Brethren Church about to undertake. Where the periences of this experiment l carry us we do not now know. e writer is sure that the sons learned will set us in good ad to assist other national urches that are faced with the mplex problems of an illiterate mbership.

It is hoped that as a literacy d literature program takes shape the Higi area, there will be basic ncepts and hopefully methods at can be used to build such a rnacular program for the other bal areas in our Nigerian Brethren urch, called Lardin Gabas.

We of America find it very ficult to understand how any ganization can function without itten materials that all can read, t it is an established fact that the jority of the churches in the world e attempting to do just that. The es of communication are greatly paired, not only between the ld and home churches, but more hin the established churches in e field, whether in Africa, Asia Central and South America. oss misunderstanding feeds the awing fears and builds a growing strust which must be overcome fore effective partnership can e place.

Faulty communication hinders ngelism in that the message omes unrecognizable or comprehensible. The national is sure of what he hears and has no erence on which to fall back, nadvertantly he spreads a



false concept. It grows. It may become a new sect.

The trained leaders of the church become wary of the untrained preachers because they seem to twist their words. They soon become critical of, or overly defensive against, those of less training. Thus, the opportunity for a wholesome sharing becomes strained and slows to a trickle. No one seems to understand why.

The members of the local village congregation cannot understand why the trained leaders of the central or district church do not visit more often. It appears to the members that he comes only to help them solve a problem or ask for more money. He speaks of things of which they have never heard and they wonder: "can such things be so?" Doubt and mistrust enters and restricts the relationship so that it is difficult for the leaders to get to know the local church people and visa versa.

Stewardship seems at a low ebb because it is so difficult to interest people in ideas or programs of which they are not a part or of which they do not understand. The village congregation looks to the central church for help; the central church looks to the district church for help; and the district church looks to the mission or foreign churches for answers to its problems.

How easy it is to say that better leadership training would effectively aid evangelism, and reduce the misunderstanding between the local congregations and the central or district churches. Or we might say that an intensive program of stewardship training would help to arouse interest in and support of the programs of the church. Certainly these must be a part of the answer, but the writer is concerned that basic to these problems is the need to effectively open the channels of communication between the uneducated masses in the membership and the trained decision makers.

There can be no easy answer, but it has been proven in nation after nation that when the masses gain access to the written sources of the decision makers, the communication barriers are greatly reduced. This provides not only a common ground for discussion, but becomes a means for projecting ideas, activities, and conveying information.

A literacy program coupled with literature production should not only be instructive but offer stimulation for self-expression. While such a program may have to be started by highly trained missionaries, it should be geared to the needs of the local situation and have built into it a program of training the nationals in all aspects of the program so that within a projected time the national could function independently of any outside influences. This would become a means of expressing the identity of the local church.

The printed pages offer a handy reference at any time and can greatly overcome misconceptions and fears. It can confirm truths which may have been only partially learned. Once that confidence is built in the individual, it opens that person to a whole new realm of freedom and open expression of ideas.

Perhaps the basic reason Brethren, through its Missionary Board, is attempting to venture into the field of literacy and literature at this time is to find ways of building a truly indigenous national church in Nigeria and to find ways to keep the communication open and free with it.

We will be reaching out into the 70's through the printed page in literacy education and literature productions like Bible translation. We are reaching out in faith! Will you reach with us?

Let Go and Let God

I'd Rather Have Jesus

by STEPHEN D. SWIHART

) RATHER HAVE JESUS THAN ANYTHING! That is a mmittment not very many people ke. Sadly enough far too many ple would rather have Jesus n **almost** anything. I do not w a person that doesn't want live the most abundant life sible, nor anyone that would not ept all the promises offered by d, but I only know a few that l follow the footprints made by us Christ to attain such a venly wealth.

Why is the acceptance of Jesus often on **conditional terms?** ditional terms like: "I'll accept us if it isn't inconvenient! I'll whatever Jesus wants me to do if loes not conflict with my own of thinking and better interest! be a faithful Christian, too; t is, if I don't have to witness l tell people about Jesus!" Do you w anyone in your church like t? If so, **why? Answer:** Read first three sentences again.

Yes, we will trust Jesus Christ for **rnal salvation** but too often only d our abilities satisfactory as lution to **today's living!** That is ocracy! For abundant living the **keys** to your life must be ned over to Jesus. Giving Christ r life without all of the keys ike my giving you a 1970 Jaguar IX without a **battery,** because ardless of the expense or ractiveness of the car; it won't lge without the **battery.** That tery is your **heart** and until you e it completely surrendered God, your spiritual life won't lge either!

What God claims, you must ld; what you yield, He accepts; at He accepts, He fills; what He s, He uses; what He uses, He sses, and you cannot be blessed il you first yield yourself!

Have you ever noticed how the lity and importance of God ins to take on a new picture the hospital bed or in an accident? concern and desire to do everything God would want you to do **then** becomes real. The person that gets the most out of life, however, is the one who recognizes this reality and importance of God before a crisis arises. **They recognize it because they would rather have Jesus than anything!**

When I get to Heaven I would like to see a sign that reads: **"Help Wanted! Due to a sudden population explosion in Heaven, more rooms are being added to God's mansion."** Before there can be a population explosion in Heaven, there first has to be an evangelistic, soul-winning explosion on **earth!** People will not be converted if we do not have the conviction to convert them! We will never see that day until we say with all of our heart, mind, soul and strength, "I'd rather have Jesus than anything."

Where will the Gospel go? It's in **your** hands. That is where it either **ends** or **begins.** What are you doing? The time is now. The place is everywhere. The need is in your heart to **let go and let God!**

A NEW FUTURE in PITTSBURGH, PENNSYLVANIA

430 South Evaline Street



PARSONAGE
Occupied February 7, 1970



CHURCH BUILDING
Occupied November 30, 1969

DEDICATION DAY PLANNED FOR MARCH 15, 1970

by Rev. M. Virgil Ingraham
General Secretary
The Missionary Board of The Brethren Church

God has opened up a whole new future for the proclamation of the riches of Jesus Ch through the Brethren Church in Pittsburgh, Pennsylvania with—

1. Modern Buildings attractive to people—
2. In a desirable residential neighborhood—
3. Close enough to former location to maintain foundation of previous ministry



KICK-OFF and LOYALTY BANQUET

Pictured at left are some of the 52 people attended the "Kick-Off celebration" which sp sored the Building Fund and New Ministry of First Brethren Church of Pittsburgh.

Pittsburgh Brethren are going "Forward Christ" as they follow the theme that adopted January 1, 1968. The theme is "All Thi Are Possible, Only Believe."



REV. R. J. (Dick) GODWIN Announces

A NEW WORK OF FAITH IN THE PENNSYLVANIA DISTRICT!

entered into by—

- The Pennsylvania District Missionary Board
- The National Missionary Board of The Brethren Church
- The Congregation of the First Brethren Church of Pittsburgh, Pennsylvania

There is an immense need in the "inner city" today for a **Bible Believing—Bible Preaching—Soul Saving** ministry which brings people to "personal envolvement" with Jesus Christ!

THE PENNSYLVANIA DISTRICT and THE BRETHREN CHURCH ARE ATTEMPTING TO MEET THAT NEED

BELIEVABLE!

- An extremely well-built church building just seventeen years old.
- An equally well-built parsonage with six-room living quarters (all on one floor) along with garage, pastor's study, and nursery; plus laundry room in basement—only eight years old.
- **TOTAL PURCHASE PRICE—$75,000!**
- A balance due of $65,000 **INTEREST FREE** for a period of fourteen months (expires February 1, 1971).

WE TRULY PRAISE GOD FOR HIS WONDERFUL WORK!

ITH!

- That the Lord will stir hearts to give financially to this work of His before February 1, 1971.
- That financing will be available for Mortgage Contract on unpaid balance.

OUR LIVING GOD STILL PRODUCES THE IMPOSSIBLE! ! !

World Religious News in Review

WAS ISAIAH 'HIGH' ON DRUGS? POSSIBILITY, SAYS JEWISH BOY

Detroit (EP)—A 13-year-old Jewish boy in his Bar Mitzvah address here suggested the possibility that the prophet Isaiah was "high on drugs" when he saw God and the seraphim.

"I agree that Isaiah went into the chapel, but I don't think he saw God without help such as drugs," said James Harry Kabcenell of The New Temple, a Reform congregation here.

According to the Detroit Free Press, Rabbi Ernst Conrad approved the "sermonette" topic for the Bar Mitzvah service—the traditional initiation into manhood of a Jewish male as a "son of duty or command."

While admitting that the topic of the message was "unusual," Rabbi Conrad noted that James "had a point" and that his theory was "possible."

TENNESSEE WILLIAMS: 'I DO NEED GOD, I DO PRAY, BUT FORMAL RELIGION. . .'

New York (EP)—Tennessee Williams said here that he loves the ritual of the Roman Catholic Church and "the concept of Our Lady, but I don't go to church any more. . . ."

The famed playwright, previously an Episcopalian, became a convert to Catholicism in January 1969. Announcements of the event by a Key West, Florida, priest made headlines around the world.

Mr. Williams was interviewed by **The New York Times** shortly after his release from a prolonged hospital confinement. He attributed his illness partly to self abuse through "pills and liquor." He said he was off both and wanted to "stay off."

Concerning his view of the Church and religion, the Pulitzer Prize winner said, "If some priest were to ask me now, 'Do you believe in immortality or the infallability of the Church?' I would have to say no. I do need God and I do pray, but formal religion. . . ."

The interviewer, Lewis Funke, said the playwright left the sentence unfinished.

CLADE-USA TO ASSEMBLE LATIN AMERICANS FOR U.S. CONGRESS ON EVANGELISM

San Antonio, Texas (EP)—A congress on evangelism is planned for Latin Americans living in the United States—an event which its general coordinator says will be the first time this group of U.S. citizens has ever cooperated in a national ef

The Rev. H. O. Espinoza, a pa in Cucamonga, California, told News Service the October 27 - vember 1, 1970 **Congreso La Americano De Evangelismo** in Antonio is an extension of Bogota congress held last fall.

"When Latin Americans inqu about representation at the Congress on Evangelism in Min polis," Espinoza said, "the direc pointed at Bogota as the one accommodate us. When we w to the directors of **Congreso La Americano Evangelismo** in Colon they pointed back to the U.S. gress as the place we should go we had to arrange our own."

Five delegations of Latin Am cans from the U.S. did attend Bogota conclave and represented largest delegation from a si country—100 men. From these, executive council for the U.S. elected to launch CLADE - USA.

The San Antonio gathering feature the theology of evangeli the practice of evangelism, and technology of evangelism, Espi said.

"It will be a **working** conventi he stressed, "not a talking con tion." Delegates will be assigne TV and radio appearances, to st work and to other "experimen evangelistic missions that too o Latin Americans think are work only for North Americans.

The congress will serve Pu Ricans of New York, Mexicans Texas, Cubans of Miami, Spa Americans of Southern Califo and even Portuguese of New land, the general coordinator s

. . . *continued from page 4*

baptism spoke to me of the Trinity and of the sacrificial death of my Master. Why should we compromise?

So, I found the following in my experience of yesterday:

1. The worship services of the day met the spiritual needs of my life, and evidently the same was true in other lives for many came to the services.

2. The Church and the message of the Church is relevant to my life.

3. The preaching of the Word can "st home" and convict.

4. That a Christian can be fed spiritually attending and participating in the act of wors It happened to me.

5. That calling on the part of the pasto necessary for the spiritual and numerical gro of the congregation.

6. That the Triune form of baptism wa "visual-aid" to my spiritual life.

If this is being old-fashion, then I like it I'm certain that many of you do, too!

The Brethren Layman

The aymen's leeting

nes E. Norris

Program for March

Topic:

LAW AND GRACE

pture for devotions: Ephesians 3:1-10

s a Layman I will try to direct our attention to the erence between **law** and **grace.** It is my feeling that re are many people today who want to work their to Heaven by the observance of the law and by g a good moral life. We want to show in this study ght the true meaning of law and grace. In the Old tament grace is often referred to as **favor.** Finding r with God is often noted as **loving-kindness.** Our mentary says, "The scarlet thread running through the Bible is the story of God's unmerited love and mptive action on behalf of His children. The New tament makes it clear that salvation is from first st by grace. Yet it also clearly states that man may se or refuse the grace which is offered."

ne Hebrew word for law is **torah.** The law as used ne Bible usually refers to the Word of God received Moses on Mt. Sinai, also known as the Ten Commdments. As time passed it became necessary to e certain duties of man to his neighbor, etc., which e not defined in the original. This became an adnal code and much of it was known as "oral law." know that when the stipulations of God's law were sgressed, His wrath was often felt. (Have one of group read Genesis 20:1-17 here.) You shall note , "Thou shalt not" do these things. Discuss this.

ussion topics:

he law demands righteousness.

ie law demands righteousness of man, but no where ie law do you learn of man being saved by it. There was sin before there was a law. The law did not remove sin; it only makes us conscious of sin.

2. Entire obedience demanded.

Read Deuteronomy 27:26; Galatians 3:10; James 2:10.

3. All men guilty under the law.

Read Romans 3:19. Here we see that no man is justified by the law, therefore he cannot be saved by the law.

4. The law is fulfilled in Christ.

Read Matthew 5:17-19. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

5. The grace of God.

Read Luke 2:40; Ephesians 2:4; Titus 2:11. Grace and truth came by Jesus Christ (John 1:16). You are not under the law, but under grace (Rom. 6:14).

Law came by **Moses;** grace came by **Christ.**

Law reveals **sin of man;** grace reveals the **love of God.**

Law sentences a living man to **death;** grace brings a dead man to **life.**

Law brings **knowledge** of sin; grace brings **knowledge of the Son.**

Law tells us to **love God;** grace tells us **God loves us.**

The law was not done away with, but fulfilled in Christ.

SISTERHOOD

Devotional Program for Mar

Call to Worship

Song Service

Circle of Prayer

Bible Studies:

Senior: What does the Bible say about . . . "Freedom"

Junior: "The Bible—Our Guidebook"

Discussion Questions:

Seniors: Discussion over chosen book

Special Music

Song:

"Spirit of Sisterhood"

S.M.M. Benediction

JUNIOR BIBLE STUDY

THE BIBLE — OUR GUIDEBOOK

by BONNIE MUNSON

IN EPHESIANS 5:1 Paul says, "Since you are God's dear children, you must try to be like him. Your life must be controlled by love. . . ." What does it mean to have your life controlled by love? Control means every part of you is involved and every aspect of your life deals with love. How about your life? Do the people who know you think you are a "love"ly person? Especially your family, do they think you are a "love"-able person? Sometimes this question is asked another way, Are you fun to live with?

Sometimes the hardest place to show Christ-like love is at home. If your life is mostly concerned with love it will show in the little things that you do. How about in the morning when Mom calls you for school—are you a grouch? How about when it is time to do the dishes—are you a loving helper or a moaner? Remember the verse we talked about last month Ephesians 4:2-3. "Be humble, gentle, and patient always. Show your love by being helpful to one another."

This is also talking about getting along with brothers and sisters. The way of Jesus is to be patient. How patient are you with younger brothers and sisters who get in your hair and in your things? How gentle are you with the little ones in your family? Or maybe you only have older brothers and sisters—are you helpful or in the way most of the time? The people we love most are our family members, but how did you show t you loved them recently? Think of a task you are a to do that really bothers you. Is it something that m you whine and groan and have to be ordered to i fore the task is completed? Next time show your by flashing a smile and willingly offering your vices to be helpful. (Be careful though, your Mom m faint.)

Paul goes on to say "Do your best to preserve unity which the Spirit gives, by the peace that b you together" (4:3). He is talking about the churc Ephesus but the same is true in families. You have something that binds you together apart every other family. That bond is a very important and especially great if it is peace. That means not ing a lot of fighting and bickering in your family not a lot of moaners and groaners who won't do part of sharing the load in the family. It means ha each one try to live peacefully with the others. If isn't happening now in your family let it start you!

In verse 7 of this same chapter 4 Paul says God a special gift to each one of us. What is the specia He gave you? Have you decided yet what it is? In family you may have a gift to be especially love keeping peace; avoiding fights with other family

s. Or maybe you have a special gift to be helpful. e you especially good at keeping your room cleaned or doing your assigned chores on Saturday without ving to be told more than once. Maybe your special t is simply to be the very best in school you can be. is important that you do your best, not necessarily the all A student but the very best you can be.

Last time we talked about Paul's nephew who acted ponsibly and did what he knew he must do. Again have a story of a young girl who also acted when thought she should. Read II Kings 5:1-15.

n the first verse we can see that Naaman was a y important man in the Syrian army. It says he was eat, honourable and a mighty man in valour. In his usehold was a maid or young slave girl who served wife. It would have been a special position to have rked for such an important man. I would imagine t this young girl, who was probably about the same as most of you, was very pretty. You see this man uld have had his pick of the slaves that were brought k from Israel, and he would likely have chosen an ractive slave to have around his house. She was o probably a very good help and did well at the tasks y assigned her, or they would have sent her away l replaced her at the first sign of poor work.

This young girl had been taken captive in her home d of Israel and been brought to a strange country. would guess that she was very lonely for her family l more than a little bit frightened at what they might to her. She would work very hard each day to please mistress so as not to be mistreated or replaced. It ms from the story we have here that she must have wn to love and be concerned for these people as her n family, because she did something that was to be major occurance in the life of this man, Naaman.

We are told that this great and mighty man was licted with leprosy. This dread disease had no cure that day and was the kind of disease that got worse the years went on, never any better. It was also hly contagious so that all leper individuals, as the ease grew worse, had to be isolated from their fami- and taken to colonies away from the cities where y could only associate with other lepers. The disease ected your life so dramatically and so completely t it was feared above all other afflictions of that .

Out of concern for her master this young maid told mistress that there was a prophet in Samaria who ld heal the leprosy. Her simple plea that she wished s prophet were near with God's power to heal her ster started a chain of events that eventually led to ne wonderful things. We can never know what con- uences our actions will have, but if we listen to the rd and do what we know pleases Him they will be ppy things.

Naaman sent word to the King of Israel that he nted to be healed and the king was terribly upset. It says he was in such a rage that he tore the clothes he was wearing. He said he had no power to heal, and he was afraid that Naaman was just trying to start a fight with him. At this point, however, the prophet Elisha heard of the incident and said, "Send Naaman to me and I will show him that there is a man in Israel who has the power of God. The verses 9 through 14 tell us the details of how he was healed by God through Elisha. Read them again. Verse 15 then tells us that out of this experience Naaman believed in God and turned away from any idols he might have been worshipping to say that there is no other God in all the earth.

God had used this young maid as an instrument in the chain of events to reveal to Naaman His mighty power in all the world. God sometimes wants to use us too to show someone else about Him and what He can do for them. We have to pray often that God will use us and then be willing to do whatever He asks us to do. If you know someone who does not know much about God or who doesn't really understand who Jesus is, ask them to Sunday School with you or share your Sunday School papers with them. Pray that God will use you to show that person about himself.

In Ephesians 5:15 Paul makes one other comment that I think we should think about. He says "Pay close attention to how you live." You have been fortunate enough to know about God and understand that Jesus was His Son so you are different! You have been given a very special message, and you cannot live as if you don't know it. You must live so other people will notice that you are different and want to know what your special message is all about. Be ready and willing to tell them if you have an opportunity.



"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

SENIOR BIBLE STUDY

by RUTH LINDSTROM

What does the Bible say about . . .

FREEDOM

"Freedom isn't free" are words found in a popular song, and they are true. With freedom comes responsibility.

The heritage of the Brethren Church is based on the search for religious freedom, and here and now in 1970, a search for religious freedom and personal freedom is still much in the news, especially by the youth of today.

First, do you have personal freedom today? Are you permitted to make major decisions "on your own"? For example, if you are given an allowance which includes buying your own necessities along with the extras, have you been able to make the right decisions so that you come out even at the end of each month—or do you waste your allowance on "frills" and then have to ask for more help in getting those necessities? Do you think you are ready to accept personal freedom?

READ IN YOUR BIBLE
Luke 15:11-24

Here we read the familiar story of the Prodigal Son—who could have just as easily been a Prodigal Daughter. This was a young man who wanted personal freedom but certainly had no sense of responsibility that should go with that freedom. However, notice what happened in verse 17; he realized his lost opportunity and changed his way.

Also consider the fact that the father in this parable did not say his son could have all his inheritance but he, the father, would still direct and tell him how to best use it. The father gave it to his son freely—no strings attached. Was the father wrong in giving his son what he had asked? Or was it the son's mistake that this gift of freedom was not used properly?

READ IN YOUR BIBLE
John 13:21-27

Jesus was the prime example in granting freedom, too, as we see here. He didn't try to stop Judas from doing what he already had decided to do.

It doesn't take long to find out that personal freedom and religious freedom are often tied together in more ways than one. As we grow into mature adults, we find having God as the all-controlling factor in our lives gives us even more freedom than we had before. We can discuss any problems we might have with Him—even those we wouldn't dare to talk over with our parents or best friend. God won't turn you into a robot. He won't dictate or control your decisions. You even have the right to reject Him, to reject everything you know to be right. Will God then desert you? Never. His love continues always.

READ IN YOUR BIBLE
Jeremiah 31:3

od's love is not dependent on the
in which we respond. It will
ays be with us and always
llable to us. By freeing us, God
es us in a position where we can
elop our inner resources to a
ximum degree.
With freedom comes the probability
making mistakes. Experience
es out of this encounter. As
teur once said, no experiment is
ilure—some teach us what to
and some teach us what not
lo.

READ IN YOUR BIBLE
Philippians 4:11-13

re you afraid to make mistakes?
fection often can place a
nglehold on life. Not that we shouldn't strive to do our best, but that we should count the cost more often and notice the paths taken more closely.

Again I find some closing words this month that are very appropriate:

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.
There is no place where
earth's sorrows
Are more felt than up in
heaven;
There is no place where earth's
failings
Have such kindly judgment
given.
For the love of God is broader
Than the measures of man's
mind,
And the heart of the Eternal
Is most wonderfully kind.

And so on goes this wonderful old hymn. God's freedom is truly wonderful to think about!

Signal Lights Program for March

Prepared by Mrs. Alberta Holsinger

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

ing Time:
'raise Him, Praise Him"
Love Jesus"
ing Today"
rom Beginners Sing)

e Time:
Honoring Jesus
efore your meeting write on
of paper the parts spoken by the various people. Hand these to some of the children as they come. On a chalkboard or chart write the words the children said.)

Today I want you to help me tell the Bible story. Some of you have slips of paper. When I point to you, read what it says on your paper. I want all of you to read from the chalkboard when I point to it.

The friends of Jesus wanted to show Him their love. They wanted to honor Him. They remembered the kindness of Jesus. They remembered His loving ways.

One **man** said, "I was blind. Jesus came and touched my eyes and now I can see."

A **woman** said, "I was lonely and unhappy. Jesus came and talked to

me. He told me how to find happiness."

Even the **children** remembered the loving-kindness of Jesus. They said, "He is our friend. He never is too busy to play with us."

Jesus loved these people and had helped them in many ways. How could they show their love for Him? How could they honor Him?

It was Passover time in Palestine. All the people were going to Jerusalem to celebrate this great feast. It was a happy, merry time for them.

The city of Jerusalem was crowded. People were trying to find a place to stay. Children were running and playing among the great crowds. Suddenly the people inside the gates of the city heard shouting and singing outside the city. Down the road was a great crowd of people with a man riding on a donkey.

An **old man** asked, "Who is it?"

A **boy** looking far down the road answered, "It is Jesus."

The **children** shouted, "It is Jesus, our friend."

One man took off his coat and threw it in the road in the path of Jesus. Other men took off their coats and threw them in the path of Jesus, too. The **children** took palm branches from the trees. They ran towards Jesus waving the branches and singing, "Hosanna! Hosanna in the highest!" They, too, were honoring Jesus.

Long years ago the friends of Jesus showed Him their love. They honored Him on the first Palm Sunday. They told of His loving-kindness.

Hosanna! Hosanna in the highest!

Quiet Time: (Have soft music played through the Amen.)

As we listen to the quiet music, we can think about Jesus and His loving ways. We can remember that He helps us today in many ways. We cannot run before Him waving palm branches. We cannot spread our coats in His pathway, but we can honor Him in other ways. In this quiet time, let us bow our heads and think of ways that we can honor Jesus today.

We can remember the things that Jesus taught about God and His love. (Pause)

We can love God as Jesus did. (Pause)

We can remember the good ways of living that Jesus taught. (Pause)

We can try to live in these good ways as Jesus did. (Pause)

We can tell others about Jesus, our friend and our Savior. (Pause)

Dear God, help us to show our love for Jesus and to honor Him in these ways. In His name we pray. Amen

Memory Time:

Luke 19:38

Today's memory verse is part of what the people shouted to honor Jesus. (Read the verse. Pass out the memory verse papers. Practice reading and saying the verse together. Review previous verses.)

Handwork Time:

A Scroll

When Jesus lived on earth, He read from a scroll instead of a book. Today we will make a scroll with our memory verse.

(Give each child a piece of paper about twelve inches by four and a half inches, two six-inch lengths of dowling, a pencil and glue.)

First we will write our memory verse on the paper in two columns like this. (Demonstrate on the chalk board. Or you may wish to have the verse already printed on the papers.)

Glue each end of the paper to a piece of the doweling. Be sure the paper is centered on the sticks. Roll the scroll on the left stick. As you read it roll it onto the other stick.

Mission Time:

School in India

Most of you go to school. What days do you go to school? Do you know what time your school starts? Do you know what time you go home from school? What do you study in school? What do you do at recess? What do you do at lunch time? (Take time for the children to discuss each question.)

Boys and girls in India go to school, too. They enter first grade when they are five years old. They learn to read and write and do math just as you do.

But some things are different. The children have breakfast at 6:00 because school starts at 7:00 in the morning. (Much earlier than you go to school!) First graders go home at 11:00 and do not need to go back any more that day.

Beginning in second grade the children return to school at 2:00 in the afternoon and have classes 4:00.

The Indian children go to sc the same days you do and als Saturday morning.

They do not use writing pape notebooks in the first three gra Each child has a small slate which he does his math and c written work.

There are stores close to school. Some people push carts homemade candies, pastries, or roasted peanuts near to the sc The children go to buy thing these stores or carts during rec

Some children go home during long noon period. Some buy lunch at a nearby restaurant. S bring their lunch from home an it at school. Other children sta school but do not eat lunch. ' have no food at home and no m to buy a lunch.

After school the children play do their homework. They have evening meal about 7:00 and g bed at 9:00.

What would you like about g to school in India?

What would you not like abou

How can we help some of children of India? (Discuss our ject.)

Prayer Time:

Let us thank God for our sch and teachers. Let us also thank that the children of India schools.

Let us thank Him for Rev. Mrs. K. Prasantha Kumar. Le ask Him to show them ways to the children of India learn of J

Business Time:

1. Signal Lights' Motto.
2. Roll Call.
3. Offering.
4. Plan a party for next m Invite friends who do not church.
5. Write a letter to: Rev. and Richard Winfield, c/o Chur the Brethren Mission, Box Jos, Benue-Plateau State geria, West Africa. Thank for serving as our mission in Nigeria. Tell them your Signal Lights group what you are doing.

Signal Lights Benediction:

Dear Savior, help us to be s lights shining for Thee in the places of the world.



BOOK REVIEW:

Leader's Resource Book Volume I—High School Scripture Press

by Fred Finks

low does one shake teens out of the rut they're By unwillingness and willingness—unwilling to e for the routine; willingness to brainstorm tively."

ost youth leaders ask "Where can I find a program will work?" The answer is not easy. First of all must determine his purpose in his youth work. n success is based on whether you fulfill your s.

ne **Leader's Resource Book** has many helpful hints adults involved in youth work. However, to be a ess you must be creative. Included in this book are gestions for service activities: working as a group young people can set up successful programs for -ins, home Bible Study groups, youth choir and r beneficial services.

The testimonies of young people and their work in Foreign and Home missions (such as on Indian Reservations and inner-city work) are examples of how young people are reaching out to help others.

Of particular interest to youth leaders will be the selection on the sponsor's responsibilities. There are helpful hints to make a program go!

Advisors of district youth organizations will find helpful information in the outlined schedules and procedures for setting up and operating retreats and rallies.

"Being chosen a youth leader is a high calling." One must dedicate his time, energies and prayer to the successfulness of this program. Remember that no one can pick up a book and have an instant success program. However, through the knowledge of others, one can gain a greater perspective of youth work.

MASQUERADE, CIDER AND SUCH . . . AT GRETNA

NCE the '70s have now arrived, here is what the Gretna BYC has been doing since National Conferlast August. These officers were elected:

President Paul Deardurff
Vice President Marcia McPherson
Secretary Barb Tanger
Corr. Secretary Martha Deardurff
Treasurer David Tanger

October, the Senior group had a study of the BYC enant at their mid-week prayer meeting led by Rev. ald Waters. They each realized that it is a promise h should be taken more seriously.

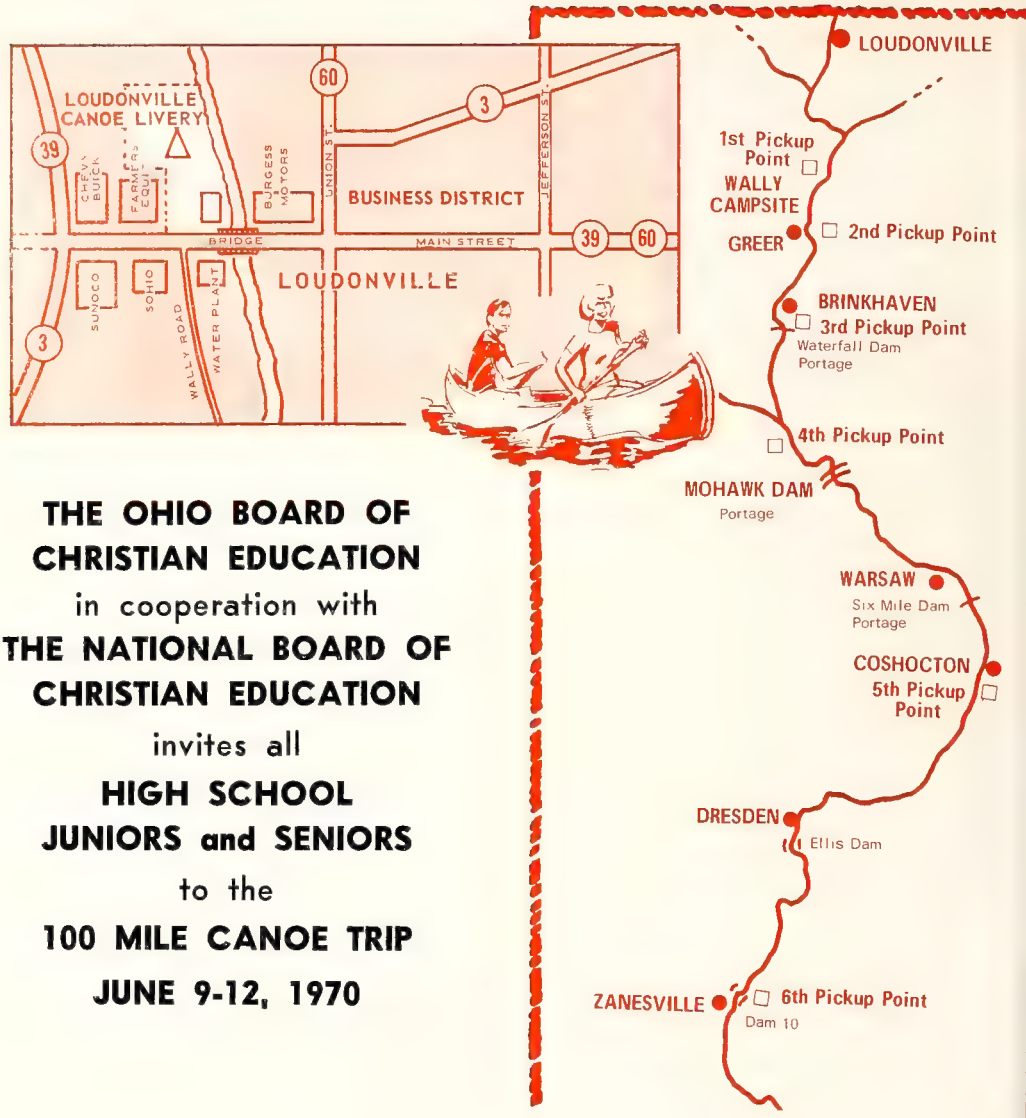
so in October, the whole group had a masquerade y in McPhersons' barn. There were many ingenious imes from monsters, to old ladies, men, clowns and e dressed to represent different groups of people. s were awarded for the best costumes and then group of about 40 were led through a winding el in the bales of hay. Some games were played like pumpkin, broom relay, and "Halloween." At the house, President Paul Deardurff started the devotions with singing and reading Ezekiel 36:1-14 about the "Valley of Dry Bones." After prayer, everyone enjoyed refreshments.

Friends in the church donated apples and after they were made into cider, there were 174 gallons to be sold. Some of the apples were so good that people bought them before the cider was made.

In December, many Christmas cards were delivered in the neighborhood by BYC members and the $11.65 "postage" was added to the National Project fund.

On New Year's Eve, there was a special prayer meeting with the whole program pertaining to New Year's Resolutions. Each person chose a "Spiritual Resolution" that he hoped to see fulfilled in the new year.

— Martha Deardurff,
Corresponding Secretary



THE OHIO BOARD OF CHRISTIAN EDUCATION

in cooperation with

THE NATIONAL BOARD OF CHRISTIAN EDUCATION

invites all

HIGH SCHOOL JUNIORS and SENIORS

to the

100 MILE CANOE TRIP

JUNE 9-12, 1970

OHIO DISTRICT CANOE CAMP REGISTRATION

Return to: Rev. Don Rinehart, 17 Highland Ave., Ashland, Ohio 44805, by May 1st.

Name _____

Address _____

Home Church _____

Please include check for $5.00 payable to: Ohio Board of Christian Education

BECAUSE this is such a fabulous experience, the Ohio District is opening up our Canoe Camp to the young men of our denomination, who will have completed their junior or senior year of high school by June, 1970. If you like to rough it, you will love this exciting four-day camp.

We will meet at Camp Bethany, Monday evening, June 8th, for an evening of orientation, swim tests, etc., and then leave early Tuesday morning. We will be back at camp early Friday evening.

The cost is $25.00 which includes canoe rental, food, insurance, campsite and portage fees, storm covering for the nights, cooking utensils, mess kits and large plastic bags to put everything in, just in case you dump. (If your church school pays part of the summer camp fees, they should consider helping with the canoe camp.)

Because of the many details to be worked out, registration must be completed by May 1st. **Camper Limit Is 20.** Registration will be handled on a first-come first-serve basis. A $5.00 deposit is required along with your registration form.

We promise you four exciting days on the river, and some meaningful experiences around the campfire, if you are tough enough to try it.



ctured (above) are left to right: Dale Stoffer, Rev. Jim haub, Rich Drushal, Rev. Don Rinehart, Rev. Jim Fields, aul Carey, and Don Dravenstott, who two years ago made e 100 mile trip, from Loudonville to Zanesville.

"The Original River Rats"

JUNIORS AT HUNTINGTON MAKING A MOVIE

The Jr. BYC of the Huntington Brethren Church held eir first meeting October 5th and elected the follow- g officers:

President Barbara Bishcof
Vice President Cindy James
Secretary Jane Lusch
Ass't. Secretary Michelle Bruce
Treasurer Joni James
Ass't. Treasurer Bobby Lusch

d sponsors are Mr. and Mrs. Harry James.

One of our projects for the year was to make a movie Noah's Ark. Jr. BYC members were to make up the st, to do all the costumes and scenery. We are still rking on this project.

Two members were promoted to the Senior BYC oup in October. Four new members have joined our oup making a total of 13 members.

We had a Halloween party held in a garage at one our member's home. Prizes were given to the most original costume, ugliest, most pretty. Games were played and refreshments served.

We attended the Youth Rally in November with all our members present; along with the Sr. BYC group. We placed second for the banner.

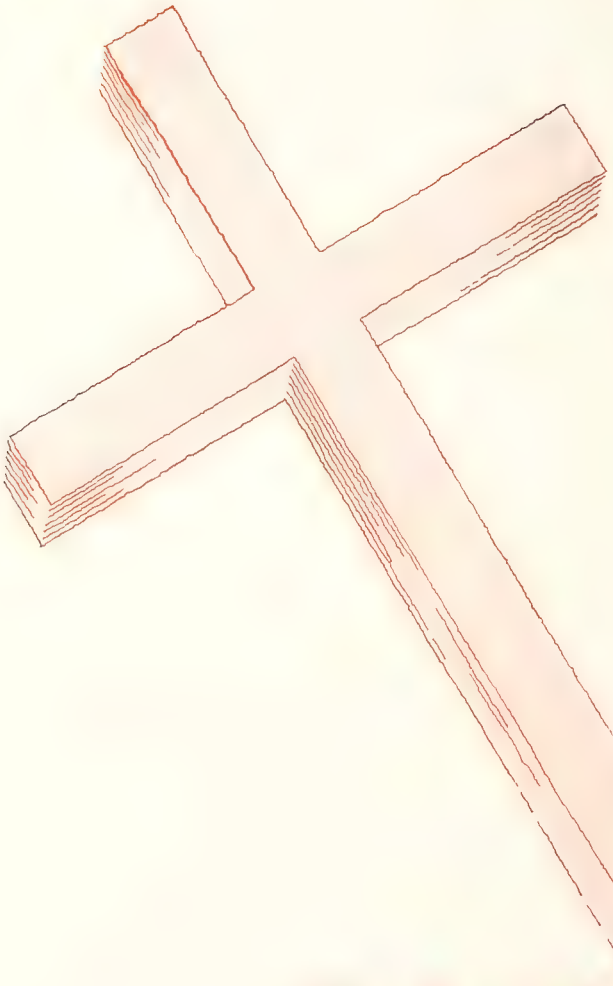
In November the Sunday School Department of our Church decided to give a box of canned fruit and vegetables to the Flora Home. Our Jr. BYC purchased $2.50 worth of canned fruit towards this project.

In December we sent Christmas cards to shut-ins and boys in service. The girls baked cookies and the group went caroling to the homes of six elder members and presented each with a package of cookies. We returned to the church and had a gift exchange and refreshments.

The group voted to pledge $50.00 toward the National BYC project this year. So far we have had one money-making project. We sold calendar towels during the months of November and December.

— Jane Lusch, secretary

Christ Cares...



EASTER

OFFERING

GOAL:

$110,000

DO YOU

MISSIONARY BOARD OF THE BRETHREN CHURCH

530 College Avenue

Ashland, Ohio 44805

The Brethren
EVANGELIST



. . . for us!

Vol. XCII March 14, 1970 No. 6

The Brethren EVANGELIST

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NOTES and COMMENTS

D.V.B.S. MATERIALS POLICY

SEVERAL have asked us about the re policy on our Daily Vacation School materials for the current se Many bookstores are not giving discoun such materials, or are they allowing ret

Our policy for this year will be as follov

1. We will give ten per cent discou all D.V.B.S. materials orders.
2. **No returns** will be allowed this y

We will be carrying in stock this Standard Publishing Company mate Gospel Light Publications materials; Scripture Press materials. You may your order with us at any time. Som these materials are now in stock—the orders have not been received as yet.

A SEQUEL

AS A sequel to the Editorial entitled Fashion" which appeared in the issue of the magazine, your Editor would to report that seventeen members brought into membership of the First B ren Church on Park Street in Ashland, (

Again, it is because of the reasons st in the Editorial that these persons bec members of the church. An interesting t to note, also, is that four of the young la who united with the church were wive Brethren young men. Four young men were not lost to other denominations, bu stead encouraged their wives to unite the Brethren. This speaks well for the t ing which these men had in the Bret Church. Again, no baptismal problems!



Gentle REMINDER...

Missions

HE EASTER OFFERING means missions. By action of General Conference in the early 0's, it was decided that the month in which ster fell (March or April) would be considered the month that special emphasis would be ced on Foreign Missions and an offering would lifted throughout the denomination during the nth. This has continued until the present day. erefore, this year, the month of March is set de for Mission.

The exciting thing in the area of missions is new work in India which was begun in Decem- of last year. No doubt you have read about it the last issue of **The Brethren Evangelist.** We d to give this our greatest support. When ssionaries are not allowed into India, the Lord s blessed by allowing us to begin a mission under leadership of Kumar. How fortunate we are!

The work in Argentina is progressing very well. have greater opportunities today in South nerica than ever before. We have a dedicated oup of missionaries working there, people who interested in the salvation of souls. We need to continue our support in prayers and finances to this field.

We need to especially remember the needs in Nigeria. The Bolingers are now on furlough and are planning to return to the field on approximately June 1. We need to remember these people in our prayers, that they will be allowed to re-enter Nigeria. The Winfields are doing an excellent piece of work for us in this area. Let's remember them in our prayers.

As we view our missions in the beginning of this new decade, we have much for which to be thankful. The work in every way had progressed during the past ten years. If it is to advance during this decade, we must get behind it and give it our support—especially financially!

It takes money to establish new fields; it takes money to keep the missionaries on the field; it takes money to administer the work; it takes money to train new missionaries; it takes money to meet the rising costs of mission work. Let's do our best this Easter!

The Mockery of Jealous Men

by REV. JOHN T. YOUN

"When Pilate heard this, he asked if the man was a Galilean, and on learning that he belonged to Herod's jurisdiction he remitted the case to him, for Herod was also in Jerusalem at that time. When Herod saw Jesus he was greatly pleased; having heard about him, he had long been wanting to see him, and had been hoping to see some miracle performed by him. He questioned him at some length without getting any reply; but the chief priests and lawyers appeared and pressed the case against him vigorously. Then Herod and his troops treated him with contempt and ridicule, and sent him back to Pilate dressed in a gorgeous robe. That same day Herod and Pilate became friends: till then there had been a standing feud between them" (Luke 23:6-12 NEB).

The judgment scene where King Herod Antipas comes face to face with Jesus Christ for the first and last time on this earth is one of the dramatic situations in the New Testament. Scriptures do little more than hint at the sinful intrigue that was part and parcel of Herod's public and private life. He was a home wrecker. He had destroyed the marriage of his own brother Philip. During a visit to Rome, Herod became party to the notorious laison between himself and his brother's wife Herodias which saw her becoming queen of Herod Antipas in Palestine. For this immorality, that fearless preacher of divine judgment, John the Baptist had openly rebuked the royal couple.

We can't help but admire that preacher who, for the sake of God and the common decencies of life, fearlessly called a king to account. Herod promptly cast John into prison, and there he lay—the walls of

A Good Friday Message on Luke 23:6-12

prison in Macherus washed by waves of the Dead Sea. All the e the Jewish monarch continued evel in his sin, at least for a on. The words of the Baptist kept ing back to convict the royal le. There is a tremendous force ruth. It cannot be denied.

he rest is history! Just as the 's father, Herod the Great, red the murder of the innocent s of Bethlehem at the time of ist's birth so as brazenly did od Antipas order the execution he preacher of righteousness had condemned him for living in tery with his brother Philip's . John the Baptist had the age to call sin in high places ts rightful name, and it cost him head.

his, then, is the man to whom tius Pilate gave over our d. Of the four Gospel writers, Luke records this travesty ustice. Here was the Jewish er that Jesus called "the fox," of the most contemptuous names ist ever used for any man.

he Gospel tells us that Herod ame very curious about the man us and His ministry, indeed, not curious but probably fearful as l. Luke writes: "Now Prince od heard of all that was pening, (the healing, the miracles) (he) did not know what to ke of it; for some were saying t John had been raised from the d, others that Elijah had eared, others again that one of old prophets came back to life. od said, 'As for John, I beheaded myself; but, who is this I r such talk about?' And he was ious to see him" (Luke 9:7-9 B).

Then later as the magnetism of the ss drew our Lord nearer to usalem He was warned by a group Pharisees, "You should leave this e and go your own way; Herod ut to kill you."

Jesus replied, "Go and tell that fox, 'Listen: today and tomorrow I shall be casting out devils and working cures, on the third day I reach my goal. However, I must be on my way today and tomorrow and the next day, because it is unthinkable for a prophet to meet death anywhere but in Jerusalem.' " Then Christ adds, "O Jerusalem, Jerusalem, the city that murders the prophets and stones the messengers sent to her! How often I have longed to gather your children, as a hen gathers her brood under her wings, but you would not let me" (Luke 13:31-34 NEB).

Some scholars claim that the Savior had no views and very little awareness of the political issues and intrigues of his day. I most heartily disagree. Jesus knew what was going on, and His scathing discription of Herod as "that fox" underlines this awareness!

There is another truth that comes out of Lukan account of Herod's curiosity and apprehension. The Scriptures bear abundant witness that even the poorest beggar who asked of misery and necessity was never denied by Christ Jesus. But this proud prince, this Jewish ruler who asked only that his own personal whims might be satisfied is refused and more than that, when they are face to face, Christ is silent. The Judean monarch will witness no miraces of any kind. He will receive no answers to the many questions he directs to Jesus. Only silence! The questioning becomes louder—the silence more profound. Herod becomes angry and he shows this anger by subjecting the Son of God to ridicule and mockery. By this time one side of Herod's nature had died. He could rub old wounds and feel little pain. That still, small voice of conscience had been hushed too often; he was past feeling. Part of his being was already dead.

One day, in the life of Father Damien (that saintly missionary to the lepers—the living dead of the South Sea islands) a pot of boiling water was accidentally spilled on his feet. The good father felt no pain. How tragic because, you see by that token, the missionary realized that he too was now a leper—that the dread disease had already gone so far that in the extremities of his feet he had already died.

Jehovah God had promised in the Old Testament Scriptures that "His Spirit would not always strive with man" and it is evident that such was true. Herod stood before this Nazarene teacher without shame, without guilt, but Jesus refused to grace his questions with even one answer. Jesus who willingly reasoned with Caiphas; Jesus who will plead with Pilate and almost turn him from his sin; Jesus who will grieve over Judas; Jesus who comforts Mary and Martha; Jesus who enlightens Nicodemus—that same Jesus stands silent before Herod. Why? Herod's day of grace had ended. It had lasted long. Now it was over. The Jewish ruler had many opportunities to repent. At one time we're told that he was "almost persuaded," but all this is past. This man had smothered and silenced the convicting voice of God so many times that now he is to be left alone, eternally alone.

The silence of Jesus towards Herod is a dramatic warning we cannot neglect. We must not trifle, suppress, or distort the urgings of the Holy Spirit. If we persist in so doing the day will arrive when He will be silent towards us as well. If Herod had been a better student of Scripture perhaps he might have recognized in this silence the fulfillment of Isaiah's prophecy, "As a sheep before her shearers is dumb, so he (the Messiah) openeth not his mouth" (Isa. 53:7). The day of speech was past. The day of action had arrived. Calvary beckoned the Man of Destiny—the Son of God. He is sent back to Pilate. Although previous enemies, their treatment of Jesus Christ brought the Tetrarch of Galilee and the Procurator of Judea together in uneasy friendship

Theophylact, a 12th century writer, has said, "It is a matter of shame to Christians that, while Satan can persuade wicked men to lay aside their enmities in order to do harm, Christians very often cannot keep up their friendships in order to do good." This observation of the 12th century could as well have been written in commentary of the 20th century. Sometimes the only thing Christians can agree on is to disagree. This ought not be. There is so much to do and so few to do it. There is a world that needs to be confronted with the claims of Christ.

Two young Russian Jews had recently arrived in New York City. They were among a group of young people invited to attend an evangelistic service. One of the young men, Abraham Silberstein, accepted the offer, the other refused. That evening through the Word of God the Holy Spirit convicted Silberstein of his need of a Savior. He accepted Jesus Christ into his life and later was used mightily of God as a missionary to Jewish Americans.

The other young Jew was Leon Trotsky. He refused to even go near the church, but he too dedicated his life, not to God's Son Christ but to godless Communism. In 1940—just before the outbreak of World War II —Trotsky was murdered in Mexico. The lesson is clear. One decision can and does often determine the whole future of an individual.

Herod had a decision to make and he made it. In mockery and jealous rage he hands Jesus back to Pilate and so-called Roman justice.

A chaplain serving in Europe during World War II was asked to bring a message to a company of soldiers returning from front lines

at. They were tired and weary,
dy and cold; soaked by a steady
as they stood under the open
to hear his sermon. The
lain spoke, "My text is 'What
ye of Christ' " He paused,
he continued, "My sermon is
t will you do with Christ?" "
that he dismissed the troops.
ertain that in that company
ttle-weary soldiers there were
who at a later date would
k of the incident and say
t wasn't much of a sermon."
but I like to believe there
more who, that day because
at unorthodox presentation,
d up to that great question
h determines all our destinies.
at verse of Scripture from
's Gospel, chapter 3, verse 16—
verse that I have carried in my
t since committing to memory
youngster in Sunday School—
es it so very plain. There can be
istake. "God so loved the
d, that He gave His only begotten
that whosoever believeth in
should not perish, but have
lasting life."
st as Herod and Pilate were
ed with a decision concerning
st and His claims so are we.
must be kept before us today,
d Friday in the year of our Lord
). Ah yes, "that God so loved."
what of us. What have we done,
how have we responded to God's
great redeeming love?

"I took my pen one sunny day
When quietude was prone
And sought the glade where
whispers play
That I might be alone.

" 'Now write,' a voice so
softly spoke
With words divinely penned.
'Tell men the story of the world
From Adam till its end.

'Describe all nature, heaven
and earth
The sun, the stars, the sky.
Describe the cradle, cross, and
crown,
I'll help you if you try.'

"Ten thousand years I thought
and thought
As forests fell and rose.
The heavens changed; the Artic
thawed
And all the deserts froze.

"Then suddenly, one quiet day
When skies were blue above,
I took my pen and wrote my book
In one sweet word called **love!**"
— C. L. Fleming

It was **love** that enabled Jesus Christ to face in silence the mockery of jealous men!

IRBOY PLEADS
DEATH

n Mateo, California (EP)—Eric
on, conviced by a jury of second-
ee murder, stunned the court
hreatening to kill himself.

cannot accept the verdict of
ty to any degree," said the 19-
-old choir boy. "I cannot live
myself under those conditions.
going to my Maker because I
that's where he wants me to

he young man who had wanted to be a minister was accused of shooting to death Warren O'Brien last July where he had gone to visit. He claims he did it in self defense.

When the jury's verdict was read Eleson declared, "God has said to me that my mission on earth has ended. I am no longer alive and living."

While his mother cried through her tears for him to stop, the young man rambled on relentlessly about his decision to die. But Judge W. Howard Hartley interrupted him with stern admonition: "I think your remarks were entirely inappropriate," the judge told the convicted man. "If you are a Christian person, as you say you are, you should remember the Sixth Commandment. God does not sanction taking your own life. That would be most ungodlike. If you meant what you said, you should ask your God to forgive you. You have a lot to live for. You have people who love you. Is this true love, to do this to them?"

Eleson was released on $12,500 bail pending trial.





AND YOUTH WEEK

ICHTHUS WEEK will be held during May—Youth Month—in all Brethren Churches. Dates for Ichthus Week are May 11-17.

What does Ichthus mean?

In New Testament days when it was dangerous to be a Christian, the followers of Jesus used secret signs and symbols to keep from exposing themselves unnecessarily to the enemies of Christianity. A man sometimes drew the picture of a fish in the sand when talking with another. If the figure was recognized, the two would identify each other in the Christian faith.

The Greek word for fish (pronounced **ichthus**) is formed by using the first letter of each of the words in Greek (pronounced, but not spelled, **Yasous Christos Theou Hyos Soter**), which stands for "Jesus Christ, Son of God, Savior." Since the symbol was difficult to understand, it was a protection from non-Christians.

What Happens During Ichthus Week?

We suggest that you study the origin of Ichthus with special emphasis on (1) its meaning, (2) its purpose, and (3) how it was used. Also explore ways of effectively using it today. You will want to refer to Deuteronomy 6:4-9 which gives the basis for using the symbol on your house.

A distinctive signal, The Fish Door Sign, is available from the Collingwood Co. This sign marks the entrance of the house to remind the family, on a daily basis, to devote all new undertakings to Christ, the gateway to the Father. These signs are purchased at 50¢ each and may be sold for $1.00 to church members and friends. This could be a significant way to raise funds and also lend meaning to our Christian witness in the community. The catalog number of this item is: No. 2050 and can be ordered in any quantity for 50¢ each or you may order the catalog first from: Collingwood Company, 44 Warren Street, Providence, R.I. 02901.

Silver pins with red outline of the fish symbol (Ichthus) are also available from Warner Press. Contact The Brethren Bookstore, 524 College Avenue, Ashland, Ohio 44805 for ordering these.

Ideas for Youth Month Activities

Following are some ideas and resources for making Youth Month—May—a meaningful one in your church. Select any or all of the suggestions you feel are adaptable to your youth group, church and community and be **"Exploring New Dimensions in Youth Mini** which is the theme for Youth Month 1970.

Life Work Recruit Night

Sponsor a night for LWR's in the local church o several churches in close proximity. Have a meal; of LWR sharing of joys, burdens and conc person/s to challenge their thinking on various cal that might be answered in Christian service; films available from Christian Education library. Sugg filmstrips are: J-16 **Me In A Pulpit?,** J-30 **Youth the Meaning of Vocation,** J-31 **Youth and the Wor Work,** J-32 **Youth and Church Vocations,** J-33 **Y and the Family in Vocational Decision,** N-25 **The V of the Minister,** Q-13 **The Pastor,** Q-14 **The Minist Education.** Consult your filmstrip catalog for det descriptions of each filmstrip.*

Playlet Presentation

Have youth present a playlet. Suggestions are Fixum's Youth Clinic available from the Boar Christian Education office at 10¢ per copy; Youth grams (Drama Section), Volumes 12, 14, 15, 16 avai from the Office of Youth Ministries, 875 N. Dear Street, Chicago, Illinois 60610 at $1.50 per single or $1.25 for three or more. The latter has sh dramas on varying themes for the youth ministry. cussion-starter plays available from: Contempo Drama Service, Arthur Meriwether Inc., Box 68, D ers Grove, Illinois 60515, at $8.75 to $10.50 plus postage and handling. Play titles and descriptio "I Can Do It Alone" which is a modern-day mor play. "Swinger" seeks his own salvation in a wor temptations. Symbolic stagecraft with two tables, c and a step ladder; 4 players needed. "The Gap" pre an angry, young man addressing his church wh deavors to speak for his generation. An exce vehicle for stimulating dialogue between generat Easy to stage. Cast: 8 players. "It's Happening Baby" presents a young college couple who vi campus Religious Cult. Drama hinges on whether should take an "LSD" trip to find themselves. pelling. Cast: 4 players. "The Unmixables" shows irreconcilable views of contemporary society expr through a confrontation of a narrator, a faithful Pa a modern citizen-woman and a practical man. Thought provoking. Cast: 4 players.

The Box Collector" is a dramatic portrait of a fam- inking into the quicksands of the "affluent society." chase after status robs each family member of the piness they seek. Staged with boxes for all material gs. Cast: 6 players.

ee House

ould be conducted each night for a week or various ts during the month. The Coffee House should ude dialogue between youth and youth-leaders, ic (live or recorder), refreshments, films and film- s. This should be open to teens of church, their nds and other teens of the community . . . make this rm of evangelism. Two excellent resource items

COFFEE HOUSE KIT No. 1
Contemporary Drama Service (see address above)
$15.00 plus 80¢ postage and handling.

helpful handbook covers everything; first steps, ncing, equipment, psychology, programming and histories of several successful Christian Coffee ses. In addition, the kit includes an album of folk- "soul music," source lists for albums and music, ts for a stand-up playlet, a collection of "Nitty- ty" discussion starters, College, Poster and Film rmation, ideas for programming and assorted other lies.

THE COFFEE HOUSE ITCH
The Halfway House
Box 2
Newtown, Pa. 18940
$2.50 each for 1-9 copies (less for more)

is is a book to help train for and conduct a Chris- Coffee House. Suggested names for a Coffee House ht be: "The Lost Coin," "The Potter's House," "The rl," "The Net," "The Fish," "The King's Vineyard," use of Rock," "The Treasure Chest," "The Strait e."

by Night

lan a night for older members of the church to be youth—there is often greater rapport between e two age groups than middle age and youth. The ective of this meeting is to have old teach young r skills resulting in dialogue, learning and fellow- . Such skills might be knitting, woodwork, carving, ting, rug making, etc. Cap off the evening with re- hments and a time of sharing what Christ has meant ach oldster present and what He means to the youth sent.

oject P-Y"

urpose: to acquaint parents and youth of all in the th group, to foster understanding of youth-parent blems, share good family experiences. Methods of doing this: "Gripes and Answers" session when each voice their gripes and then attempt to find some an- swers; explain youth program and needs and seek prayer, financial and personal involvement commit- ments from parents. Filmstrips available from the Christian Education office on parent-youth relation- ships are: K-8 **Good Intentions (Too Much Help-Mother)**, K-10 **Iron Hand (Stern Father)**, K-12 **Extra Special (Brother-Sister Relationship)**, K-7 **Declaration of Inde- pendence (Adolescent Revolt)**, N-20 **You and the Other Generation**, K-40 **Getting Along With Your Family**, I-2 **Families Come in Handy**, I-1 **You and the Car**, H-45 **"I'm Not A Child Any Longer,"** H-44 **Allowances**, H-43 **Sharing Responsibilities at Home**, H-42 **Getting Along with Brothers and Sisters**, H-41 **Learning to Live With Parents**, H-33 **Family Worship**, H-34 **Family Recreation**, H-35 **Family-Give-and-Take**, H-36 **Family Togetherness**, H-39 **Parents of Young Teens**, H-40 **Parents of Older Teens**, H-38 **Parents of School-Agers.***

CCC Night (Commitment-Commission-Covenant Night)

Purpose: challenge youth (toward end of month) to a public commitment of life to Christ and for Christian service (call for LWR decisions). Show need for pastors (empty pulpits), DCE's, denominational executives, college and seminary professors, people to help estab- lish new churches (while working on another job for salary), etc., new areas of ministry, and the mission field.

Prayer and Bible Marathon

Read the Bible aloud (or New Testament only) until completed and have prayer at same time by others (silent if in same room or audible if in another room) —people can come to meditate (worship center and soft music). Purpose: to emphasize the importance of the Word.

Youth March for Christ

Encourage other Christian youth to join you from the community and end with a Rally. Use banners, signs, march on a designated route (remember that in many areas you will have to receive permission to do so from the city), sing, be prepared to witness with or hand out the **Four Spiritual Laws** (from Campus Crusade,), **God is Love** or **Before the World** (from American Bible Society) or some similar piece of literature). Rally should not be at church but rather a stadium, gym, YM or WCA, etc.

* All filmstrips can be ordered from:
BOARD OF CHRISTIAN EDUCATION
524 College Avenue
Ashland, Ohio 44805
Rental fee is $1.00 per filmstrip, order at least two weeks in advance, give showing date, at least two choices, your name and address.

"ANOINTED TO PROCLAIM"
Isaiah 61:1-2; Luke 4:16-18

PICTORIAL REVIEW OF CRESTWOOD...

NEWEST BRETHREN CHURCH

THE CRESTWOOD CHURCH is using literature distribution as one means of evangelistic outreach. 900 pieces of literature were distributed in three communities of the Crestwood area on Saturday, January 4. Fifteen people from Elkhart and six from Fort Wayne assisted with the distribution. Saturday, February 7, was a second date for leaflet evangelism. One thousand invitations and tracts were placed in four communities, including a trailer park. Persons who helped from Elkhart were: Bobbie Lowmaster, Sue Houghton, Arlene Doering, John and Louise Roush, Richard and Linda Doering, Marsha and Kathy Houghton, Linda McCloughan, Karen and Sharon Michael, Becki and April Lowmaster. Those helping from Fort Wayne were: Steve Troup; Richard, Shirley and Jean Troup; Andrew and Cora Eicher.



You can sleep in on Sunday mornings at Cr wood because Sunday School does not begin 1:30 p.m. Here is a picture of the Junior Class Crestwood. Jean Troup pins the lesson theme the bulletin board while the Junior teacher, Car Gould, looks on.



Two minutes till Worship time! This is a typical congregation at 2:30 p.m. Sunday afternoons. Seated left to right are: front row—Jean Troup, Steve Troup; second row—Mr. and Mrs. Andrew Eicher, Mr. and Mrs. Richard Troup, Doug Troup; third row—Mr. and Mrs. John Marcotte, Carson and Daniel Gould; fourth row—Mrs. Charles McDaniel (Peru), Linda Hunt, Mr. Charles McDaniel (Peru) and Miss Lorina Zent (Roanoke—pianist)



Charles Lowmaster, pastor of the Elkhart a Crestwood Churches leads in the reading of Scr ture during the Worship service.

Unique Ministries at ELKHART I



CHRISTMAS PARTY
MRS. JENKS AND STUDENTS

Ve have several unique areas of ministry in our hart Church—music and Home Department.
he organist of the Elkhart Church, Mrs. Maynard race) Jenks, approached her pastor one day and said, is difficult to find pianists in our church. We can't much about it right now but I'd like to help provide our future need. If the Church Trustees will give permission to use the church pianos, I will give sons to any children who wish to learn to play **free harge."** (Mrs. Jenks is a piano and organ instructor.) his is the result of such dedicated concern. Each urday morning Mrs. Jenks gives her time from 9:00 .—11:00 a.m. teaching 6-8 children. In the picture ve you see Mrs. Jenks with her beginners class plus ouple of more advanced students. Left to right are: nmie Plank, Jennie Taska, Danny Weaver, Lisa ering, Linda McCloughan, Becki Lowmaster and s. Jenks.
lkhart Brethren Church also has a unique Home partment ministry. Approximately 22 homebound mbers are visited monthly by a staff of six home department visitors under the supervision of Mrs. Richard Houghton. The Scripture Press "Fellowship" Sunday School quarterly, "The Christian Reader," "Daily Bread" and other materials are taken in a friendly visit. It is hoped that this ministry can be expended to the College youth in the future.

A part of this ministry is the sharing of the morning worship service with the homebound. Using two Wollensak 1500 A.V. tape recorders we reach into the homes of from two to eight families each week. Mr. and Mrs. Harry Lichtenberger are pictured leaving the Sunday service with recorder in hand, ready for the first of their many calls during the week in this time consuming ministry.



ICHTENBERGERS AND TAPE RECORDER

VINCO SR. BYC ...
Pennsylvania, That Is

Our Senior BYC has an average of 18 members. We meet weekly for an hour before the evening church services.

This year's officers are:

President	Donna Aurandt
Vice President	James Bobenage
Secretary	Bernice Parks
Ass't. Secretary	Paul Aurandt
Treasurer	Bryan Lynch
Ass't. Treasurer	Danny Cobaugh
Chorister	Dan Lecky
Ass't. Chorister	Gloria Cobaugh

At our meetings we have done such things as play Bible Baseball, have a Bible Study or sometimes have a panel.

— Bernice Parks

PARK STREET
Jr. High Program



L. to R.: Ben Solomon, Fred Smith, Jody Ford, Nancy Ronk, Cathy Harding, Tonya Hillegas

At our first meeting of the year we elected officers: they are as follows—

President Peggy Pyrch
Vice President Jim Calhoon
Secretary Cathy Harding
Treasurer Caryl Miller

We have an average of eight youth present at each meeting.

We have had many interesting meetings with such topics as "The Ghettos," "Effects of Smoking," "Popularity," and we discussed some of the beliefs of other religions such as the Mormons and the Jehovah Witnesses. Lieutenant Lance from the Ashland Police Department came to a meeting and talked to us ab drugs.

Our youth group has had several parties, too. November we went bowling and afterwards we w to Mr. and Mrs. Jon Miller's home, our advisors, refreshments. In December we went again to our visors' home for a Christmas party. We sang m carols and played several games. In January we w to see the movie "The Restless Ones."

We have decided on a new money-making project t will start in March. We are sure that it will bring gr results. More about it in our next report.

— Cathy Harding, secretary

EASTER AND CHRISTMAS LESSONS IN GOSPEL LIGHT CURRICULUM

The Bible stories which are associated with the seasonal observances of Easter and Christmas are included in Gospel Light's Sunday School curriculum but not in the same way traditional of many other curricula.

Since the Bible truths related to these two important seasons are so significant to the Christian world, it is not uncommon for Sunday Schools to plan special observances for the worship period—or opening assembly —for the Christmas and Easter Sundays, particularly in the preschool and elementary departments. Accordingly, Gospel Light has provided materials for use during the worship time—or the opening assembly. In the preschool departments materials are included in the Teacher/Leader Guidebooks. In the Primary department special worship services are in **Primaries Worship** (a special series of worship services for Primary Department Superintendents). In the Junior and Junior High departments the special services are found in the devotional outlines for Sunday morning worship in **Discovery** (for Juniors) and **Transition** (for Junior Highs.) Worship outlines for youth are in **Teach** magazine, and, upon publication of **Encounter**—at a future date—will be found in that publication.

The teachers' and students' manuals of Gospel Light's Living Word curriculum include the stories and Bible truths associated with Easter and Christmas but not necessarily according to seasons.

Gospel Light's Sunday School curriculum is a planned curriculum—built year upon year in a systematic plan to take the pupil through the Bible, in a general way, four times from the time he is in the preschool departments until he graduates from the High School department (ages 2-18). The lessons are selected with this in mind, together with the pupil's interests, abilities comprehension of each particular period of growth.

Lessons about the birth and death of Jesus fall i the curriculum in the sequence of its developmer not according to seasons. Since the curriculum is dated, it is possible that some schools use the books a time when these stories do fall in the Christmas Easter seasons. The great truths of Jesus' birth, de and resurrection are so significant in teaching child and youth God's plan of salvation and its relevance their lives, that they should not be reserved for teach only at the Easter and Christmas seasons. They presented in Gospel Light's curriculum whenever t are inherent in the Bible lessons or truths.

Special Christmas and Easter lesson materials students and teachers for grades 1 through 6 are p vided by Gospel Light as supplements for those v wish to re-emphasize these stories during the cor ponding seasons. Sometimes they are used as "se home" materials and sometimes teachers have arran their lesson periods to include the stories.

Gospel Light materials provide for flexibility in phasis and teaching of the Bible stories for Christmas and Easter seasons without disrupting curriculum sequence and more importantly, the chi learning-application of Bible truths within various ur

Sources of Easter/Christmas materials suggested:

Primary Christmas leaflets
Primary Easter leaflets
Junior Christmas leaflets
Junior Easter leaflets
Junior **Discovery Action Kit** (Quarterly)
Junior High **Transition Action Kit** (Quarterly)

Let Go and Let God

Good News for Modern Man

by STEPHEN D. SWIHART

'ODAY'S MODERN, sophisticated man is living in a time like other. Man's world has become so chanized, commercialized, l simonized, he can't brush his th properly without electricity. e scientific strides of the last ade carried man far beyond the ghts of the **Tower of Babel.** nericans can rejoice in living ring a time of the highest standard living known to man, **and man** th his eyes on the future, predicts ions beyond our wildest dreams. n has always had great expectancy the future but little hope for e present. The good news for man always somewhere off into the ture; a longed-for tomorrow. **n has never** been able to tisfy himself with the present. rhaps we should ask ourselves why. Men and nations have always nvinced themselves they can have ore and more power. The Bible ys "the meek shall inherit the rth." Man is determined he can rn more money, thus solving his ery problem. The Bible says, . . the love of money is the root all evil" (II Tim. 6:10a). Prideful an has always striven for pularity or status. The Bible says, Better it is to be of an humble irit with the lowly, than to divide e spoil with the proud" (Prov. 5:19). Members of organized ciety have always searched for a eedom, a liberty free from sponsibility. The Bible says, render to Caesar the things that are aesar's and unto God the things at are God's (Mark 12:17). Use not berty as a cover for evil.

Man, since the beginning of time, as always reached for future ideals . for future happiness . . . for ture contentment . . . for future eace . . . for future joy. To date man as still missed the mark; man is till shooting to the future for the olution to life's problems. The ible says we've missed the mark ecause of today! Not the ture, **today**. Man has missed the mark the Bible says, because of sin. **You cannot** solve sin in the future if you don't start solving it today. Man through all these years has thought that good news for his life was available only in the future. Only in tomorrow could one find fulfillment. That's not true!

Woodrow Wilson has been quoted as saying: "A man who has deprived himself of the best there is in the world, has deprived himself of the knowledge of the Bible." I agree! Albert Schweitzer said, "I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who have **sought** and **found** how to **serve God, today!**" Dr. Schweitzer didn't say he found his good news in the future or in the darkness of the African jungle. He found his answer in the Bible; the book of a living God, written for your life today. The Bible holds the keys to such items as purpose, truth, assurance, peace, love and life itself. The hang-up comes when man thinks he can have

these items without knowing the **Author** of the Bible, but God says it can't be done. It's impossible. History proves this!

Your life cannot have **direction** until your life first has **purpose.** You cannot have **purpose** until your life has **truth.** You can't spread **truth** without **assurance,** nor can you have **assurance** without **peace.** You can't experience **peace** without **love,** you can't have everlasting **love** without **Christ, and you can't know the author of the Bible without Jesus. Jesus holds all the keys!** Jesus knows all the answers. Jesus has all the solutions. Jesus has everything, and He wants to share them with you! It all comes under the heading: "Good News for Modern Man." You can read it in your Bible!

There probably isn't a word in the English language so little understood as the word **"Gospel."** We hear it every week. We have heard it from our earliest childhood, yet there are many people, including Christians, that do not know what it really means. Webster dictionary defines "Gospel" as, "the good news concerning Christ, the kingdom of God, and salvation." **No better news ever came from Heaven than the Gospel of Christ. No better news has man ever heard.**

When you watch someone read a letter, you can tell by the facial expressions what type of **message** the letter contains. If the letter tells of a son, a soldier fighting in Vietnam, and that he is coming home to be with his parents and loved ones, certainly the reader's face would light up with this good news. But the **Gospel** of Good News from God is more glorious than that! Beloved, **you and I** are dead in the **trespasses** of sin, but the Gospel of Christ Jesus offers eternal life. We are enemies of God. The Bible says, "everyman shall be put to death for his own sins" (Deut. 24:16). We deserve death, but the Gospel offers forgiveness! The world is in darkness and the Gospel offers light!

The Bible tells us that the Word is a lamp unto our feet and a light unto our paths (Ps. 119:105). The only reason the world is in darkness today is because men will not believe the Gospel that Christ is the light of the world. Jeremiah cried out, "O earth, earth, earth, hear the word of the Lord" (22:29). He **knew the darkness** of his world and the light of God's Word. Jeremiah knew the Scripture could not be broken, and that if a man, woman, boy or girl would continue in God's Word, they would know the truth and the truth would set them free!

I see a world today that is not free. I see a world enslaved by Satan and sin! It's been said that a minister has never been so eloquent as the day in an African Methodist Episcopal Church in Richmond, Virginia, when a chaplain of a northern regiment spoke **to the Negroes** who were just coming into liberty, and they were awakening to the fact that they were **free.**

"Mothers," he cried, "you rejoice today. That little child has been torn from your embrace and sold off to some distant state for the last time; you are forever free."

"Young men," he cried, "you rejoice today. You have heard the crack of the slave driver's whip for the last time, you are forever free."

"Young maidens," he shouted, "you rejoice today. You have been put on the auction block and sold for the last time, you are forever free."

Men and women, boys and girls, young and old, everyone clapped their hands and shouted, "Glory to God, we are free, we are free!"

But **no slave** ever had such a mean, wicked, cruel master as those who are serving Satan and sin. The Bible describes Satan as the one who perverts the Scripture; opposes God's work; hinders the Gospel; works lying wonders; appears as an

el of light and is the father of
In essence, Satan deceives people
believing the answers to life are
ne future, not the present, and
has deceived a world of people!
ll tell you why I like the Gospel.
e it because it is the best
s I've ever heard and I know it's
. It has taken out of my life,
the lives of millions of others,
two worst enemies man can have.
first enemy is called **death.** Paul
es mention of this in
orinthians, chapter 15, by calling
ne last enemy.
t one time death scared me. It
something I didn't talk about.
as something I didn't understand.
's face it, people are afraid
rowing old and facing death with
question marks! **But that** can
change. The grave can lose its
or, thanks to the **Gospel.** The
pel says Jesus is the **Resurrection**
the Life. After three days He
se! Jesus conquered the grave!
. Because I live," Jesus shouts,
shall live also!" (John 14:19b).
, you can live also. **That's good**
s! As I go toward Heaven I
shout, "O death, where is thy
g?" (I Cor. 15:55a), and I hear
answer coming from Calvary,
ied in the bosom of the Son
God. **Jesus took the sting out**
leath, for you and for me. What a
ious thought, that when you
you simply sink into the arms
Jesus to be carried to the land
everlasting rest! To **die,** Paul
s, is **gain**! That's good news.
The first enemy was called death.
e second enemy was called **life.**
at's life with a capitol "L."
w could I find the **active,**
iting, dynamic life everyone wants.
idn't want it for a day, a week, or
eral months. You don't want your
exciting for only a day, a
ek, or several months. We want it
ever! ! ! I've got good news for
u. The Gospel tells how you and
an have it for more than a
etime, for an eternity.

Matthew 6:33 states, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Here are just a few of the things Jesus said would be added unto you: Your life will have direction. Your sinful, clay body will house the Spirit of God. The Lord will become your strength. You will fear no evil for God is with you always. Your life will be filled with, the Bible says, **showers of His blessings.** You can pray knowing He hears all your prayers. **And if** your faith is as small as a grain of mustard seed, **you can move mountains!** With God all things are possible. We can't limit His power, nor can we limit His ability to work through **us.** Through **you**! Beloved, that's good news.

The Scripture of God needs to be a powerful and moving force in every Christian's life. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "The word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12a). John said, "... these things write we unto you, that your joy may be full" (I John 1:4).

Voltaire, a philosopher and novelist of the 18th century said, "Animals have these advantages over man: (1) They have no theologians to instruct them, (2) their funerals cost them nothing, (3) and no one starts lawsuits over their wills. **A clergyman, Voltaire says,** is one who feels himself called upon to live without working at the expense of the rascals who work to live."

Voltaire believed that he had dealt a death blow to Christianity. He had a young disciple named La Harpe, whose genius and gifted pen he expected would complete whatever needed to be done in the way of destroying Christianity. He regarded

the young aristocrat as his successor in his cause against Christ. The time came when France reaped the harvest which Voltaire had sown. The French revolution broke out, and La Harpe was cast, with a host of others, into prison. He, and the rest awaiting death, did what they could to drive the evil thoughts away. No literature found its way into prison; but one old gentleman had a book which was his constant companion, and of which he never seemed to tire. It was a Bible. La Harpe begged to but borrow it. Its contents startled him. "Here," he said, "is everything to excite curiosity; **and here is also** everything to satisfy it." His life was saved! The revolution ended, and he came out of prison to build the faith which his master hoped he would utterly destroy. **The burning truth of the Gospel opened his heart!** If you're a Christian it opened yours, too!

In 1871 was published Charles Darwin's famous book which created chaos in the religious world. It presented his speculations on the probable ancestry of man. He traced the descent of the human race back to an ape-like creature, and still further back until he reached the speck of protoplasm containing in itself, as he supposed, all those evolutionary potentialities, which after centuries of slow advancement resulted in man. However, with strict honesty he pointed out that with all his research there was a missing link. In 1882 Darwin, the apostle of evolution, died and was buried in Westminster Abbey. I'd like to quote from the account given by the "Gleaner" U.S.A. It gives us the account of a great and wonderful tragedy.

"Darwin was propped up in bed. Out of his window stretched a beautiful view. The sun was setting, lighting up with its soft radiance the face of nature. The dying man was reading—the Bible. He seemed greatly distressed. his finger twitched nervously and a look of agony came over his face as he said: 'I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything; and to my astonishment the ideas took like wildfire. People made a religion of them.' "

Was there ever a more tragic scene? Darwin with Bible in hand, speaking with glowing enthusiasm about the grandeur of the Book. Darwin then called Lady Hope, a well-known Christian worker and servant of his, and told her to gather her servants, tenants and neighbors and preach to them Christ Jesus. Darwin begged Lady Hope to preach Christ to those around her. He finished life by reading the Bible and exalting it and Christ. He could have done no better!

Rev. J. D. Hamel tells of an incident several years ago in an evangelistic meeting where a little girl raised her hand indicating that she desired to be a Christian. At the close of the service he went down to the pew where she was and tried to tell her how she might **know that God had forgiven her sins.** But she couldn't understand how it was possible for her to be sure of it. At length he said to her, **"If the Lord Jesus were to send you a letter and tell you that He had heard your prayer, and had forgiven your sin, would you then know that you were saved?"**

"Oh, yes!" she said. "I would love to have a letter from Jesus, and I would always keep it. That way I would always be sure."

"Well, the Lord Jesus has sent you a letter," he said, "to tell you that very thing."

"May I have my letter," she asked?

He asked her to open her Bible to the first letter of John, the 5th chapter, and the 13th verse, and he read these words: "These things have I written unto you that believe on

name of the Son of God;
t ye may know that ye have
nal life, and that ye may believe
the name of the Son of God."
en they had read it, he said to
. "Now, do you sometimes go
he postoffice or the mail box for
tter?" She replied that she
. Then he asked her what she did
en the post master handed out
tter.
'I read the name to see if it is for
or my dad," she said.
'If it's addressed to you what do
u do?" he asked.
'Then I open it and read it, of
rse," she replied.
'Alright then," continued Rev.
mel, "I want you to see to whom
s letter is addressed." They
d again, "These things have
ritten **unto you** that believe
the name of the Son of God."

"Are you included in that," he asked? "Do you believe on the name of the Son of God?" She declared that she did with all of her heart. "Very well then," he said, "that is the name on the envelope, and it is written to **you.** Let's open the envelope and see what's inside. We read on, **'That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.'"** She now understood what the Lord Jesus was saying. She knew she was saved and that she would carry the Lord's letter to her, with her, the rest of her life.

Jesus wrote **you** the same letter! Heaven and earth shall pass away but the words of God will remain. They shall continue to convict, burden, and set free the souls of men. Indeed, good news for modern man **today.**

esh dew on the mountain top

CHAIN REVIVAL SWEEPS CHRISTIAN COLLEGE

'HE FEBRUARY 3rd chapel period had just begun as many others before it, with several of Asbury lege's 1,000 students selected to offer a word of testiny in Hughes Auditorium.

Vhen the 50-minute service ended many students still re on their feet waiting to speak. A faculty member ked to the microphone and suggested the singing of ymn of dedication. Approximately half the student y moved to the altar during the hymn, and the rathon 185-hour spiritual revival was on.

tudents from the Wilmore, Kentucky school traveled oss the country to share the blessings and the fire an to spread. In Azusa Pacific College, Azusa, Calinia, an Asbury student simply shared with the school at was happening in Kentucky and suddenly the 850 dergraduate students felt the strange conviction that y Spirit power had gripped their campus.

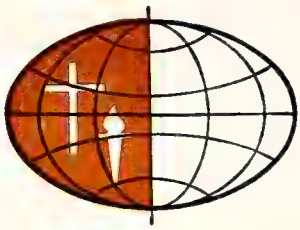
'ebruary 9 was the start of spiritual emphasis week Wheaton College, Illinois. Pastor Raymond C. Ortd of Lake Avenue Congregational Church of Pasaa, California, was the guest speaker and again ven touched earth as students poured out their rts from 7 p.m. to 7 a.m. in an all night of prayer witness in Edman Chapel.

Like fire on the prairie, the revival burst on other campuses including Taylor University, Upland, Indiana; Pasadena College, California; Bethel College, Mishawaka, Indiana; Bethel College, St. Paul, Minnesota; Olivet Nazarene College, Kankakee, Illinois; Bernard College, University Park, Iowa; Malone College, Canton, Ohio; Roberts Wesleyan, North Chili, N.Y.; Spring Arbor College, Michigan; Ft. Wayne Bible College, Indiana; Oral Roberts University, Tulsa; Georgetown College, Kentucky; Eastern Mennonite College, Harrisonburg, Virginia; Marion College, Indiana; Canadian Bible College, Regina, Saskatchewan; and Canadian Nazarene, Winnipeg, Manitoba.

During the first six days of the revival at Asbury, 59 colleges and churches in 16 states invited students to tell the "Asbury story." For Wheaton it was 1938, 1943 and 1950 all over again. One fellow testified, "It's a second orientation week; everything is fresh and new and just beginning. But it's better . . . it's reorientation."

Dean Custer Reynolds at Asbury explained the administration's decision to resume classes by saying that the revival was "a mountain top experience, but we cannot live at the mountain top."

MISSIONARY NEWS



Local Missions Giving

CHURCH	LOCATION	1966-67	1967-68	1968
Southeastern District				
Bethlehem	Harrisonburg, Virginia	$1,372	$ 333	$
Chandon	Herndon, Virginia	15	96	
Cumberland	Cumberland, Maryland	200	12	
Gatewood	Fayetteville, West Virginia	22	50	
Haddix	Haddix, Kentucky	27	50	
Hagerstown	Hagerstown, Maryland	2,491	2,346	2,3
Kimsey Run	Kimsey Run, West Virginia	25	25	
Liberty	Quicksburg, Virginia	3	12	
Linwood	Linwood, Maryland	222	203	
Lost Creek	Lost Creek, Kentucky	86	65	
Mathias	Mathias, West Virginia	36	94	
Maurertown	Maurertown, Virginia	796	863	
Mt. Olive	Pineville, Virginia	300	359	
Oak Hill	Oak Hill, West Virginia	102	124	
Rowdy	Rowdy, Kentucky	14	10	
St. James	St. James, Maryland	1,849	966	
St. Luke	Woodstock, Virginia	17	18	
Washington	Washington, D. C.	1,476	1,785	
Pennsylvania District				
Berlin	Berlin, Pennsylvania	2,517	2,716	*4,0
Brush Valley	Adrian, Pennsylvania	124	168	
Calvary	Pittstown, New Jersey	108	124	
Cameron	Cameron, West Virginia	8	112	
Conemaugh	Conemaugh, Pennsylvania	172	190	
Fairless Hills-Levittown	Levittown, Pennsylvania	519	381	
Highland	Marianna, Pennsylvania	175	150	
Johnstown (First)	Johnstown, Pennsylvania	1,061	132	
Johnstown (Second)	Johnstown, Pennsylvania	589	1,123	

nstown (Third)	Johnstown, Pennsylvania	1,008	1,625	69
sontown	Masontown, Pennsylvania	83	2,742	73
yersdale	Meyersdale, Pennsylvania	259	148	86
. Olivet	Georgetown, Delaware	152	152	176
. Pleasant	Mt. Pleasant, Pennsylvania	4	-0-	-0-
tsburgh	Pittsburgh, Pennsylvania	230	199	39
iet Dell	Cameron, West Virginia	13	6	21
ystown	Saxton, Pennsylvania	39	45	120
rgeantsville	Sergeantsville, New Jersey	498	449	502
lley Church	Jones Mills, Pennsylvania	124	65	33
ndergrift	Vandergrift, Pennsylvania	27	179	926
nco	Mineral Point, Pennsylvania	*6,712	*3,216	*5,321
aynesboro	Waynesboro, Pennsylvania	358	131	232
nite Dale	Terra Alta, West Virginia	60	26	76
io District				
kron	Akron, Ohio	1,474	17	372
shland, Park St.	Ashland, Ohio	*3,674	*2,935	*5,075
nton	Canton, Ohio	*2,812	1,287	1,608
lumbus (Co-Operative)	Columbus, Ohio	34	37	64
yton	Dayton, Ohio	1,069	1,745	1,750
emont	Fremont, Ohio	12	6	9
rber	Ashland, Ohio	311	336	214
enford	Glenford, Ohio	38	-0-	55
atis	Gratis, Ohio	252	506	422
etna	Bellefontaine, Ohio	1,035	920	1,320
alcrest	Mansfield, Ohio	321	273	164
uisville	Louisville, Ohio	2,761	*3,255	2,918
ssillon	Massillon, Ohio	366	452	224
wark	Newark, Ohio	189	137	249
w Lebanon	New Lebanon, Ohio	*5,359	*6,293	*3,955
rth Georgetown	North Georgetown, Ohio	119	116	223
easant Hill	Pleasant Hill, Ohio	1,087	401	450
ithville	Smithville, Ohio	*3,937	*3,062	*4,104
st Alexandria	West Alexandria, Ohio	17	166	917
lliamstown	Williamstown, Ohio	317	145	230
diana District				
dmore	South Bend, Indiana	353	347	387
ighton	Howe, Indiana	153	127	129
yan	Bryan, Ohio	*2,899	1,486	2,091
rlington	Burlington, Indiana	431	491	585
nter Chapel	Peru, Indiana	366	64	187
llege Corner	Wabash, Indiana	161	69	153
rinth	Twelve Mile, Indiana	188	175	218
unty Line	LePaz, Indiana	989	160	583
nver	Denver, Indiana	148	272	95
tchtown	Warsaw, Indiana	106	155	27
khart	Elkhart, Indiana	*8,201	*4,340	*6,280
khart-Winding Waters	Elkhart, Indiana	308	210	403
ora	Flora, Indiana	1,622	1,342	851
shen	Goshen, Indiana	*6,653	*5,638	*5,213
ntington	Huntington, Indiana	137	77	369
fferson	Goshen, Indiana			250

Kokomo	Kokomo, Indiana	321	303	
Loree	Bunker Hill, Indiana	831	514	*3,
Matteson	Bronson, Michigan	102	13	
Mexico	Peru, Indiana	360	302	
Milford	Milford, Indiana	520	499	
Mishawaka	Mishawaka, Indiana	367	206	
Muncie	Muncie, Indiana	154	297	
Nappanee	Nappanee, Indiana	*4,545	*3,317	*4,
New Paris	New Paris, Indiana	1,200	*4,487	*4,
North Liberty	North Liberty, Indiana	363	620	
North Manchester	North Manchester, Indiana	*4,981	*5,161	2,
Oakville	Oakville, Indiana	521	436	1,
Peru	Peru, Indiana	52	117	
Roann	Roann, Indiana	2,750	1,539	1,
Roanoke	Roanoke, Indiana	131	151	
South Bend	South Bend, Indiana	513	585	1,
Teegarden	Teegarden, Indiana	195	19	
Tiosa	Rochester, Indiana	110	229	1,
Wabash	Wabash, Indiana	240	404	
Warsaw	Warsaw, Indiana	628	626	
Central District				
Cedar Falls	Cedar Falls, Iowa		62	
Cerro Gordo	Cerro Gordo, Illinois	179	740	
Lanark	Lanark, Illinois	966	1,077	1,
Milledgeville	Milledgeville, Illinois	2,479	889	1,
Udell	Udell, Iowa	319	368	
Waterloo	Waterloo, Iowa	1,421	1,174	1,
Midwest District				
Carleton	Carleton, Nebraska	34	17	
Cheyenne	Cheyenne, Wyoming	12	-0-	
Derby	Derby, Kansas	312	155	
Falls City	Falls City, Nebraska	380	13	
Fort Scott	Fort Scott, Kansas	159	264	
McLouth	McLouth, Kansas	78	104	
Morrill	Morrill, Kansas	96	17	
Mulvane	Mulvane, Kansas	14	530	
Northern California				
Lathrop	Lathrop, California	315	105	
Manteca	Manteca, California	318	309	
Stockton	Stockton, California	90	38	
Southwestern District				
Papago Park	Tempe, Arizona	15	22	
Tucson	Tucson, Arizona	157	25	
Others				
St. Petersburg	St. Petersburg, Florida	28	86	
Sarasota	Sarasota, Florida	492	2,106	2,

* Designates top ten churches for each year

WORLD MISSIONS OFFERING COMPARISON SHEET

	1966-67	1967-68	1968-69
cal Church Offerings	$ 99,581.00	$ 86,458.00	$ 96,826.00
lividual's Contributions	2,106.00	2,644.00	2,305.00
quests	730.00	2,787.00	1,502.00
ridend and Interest Income	1,726.00	1,471.00	1,341.00
morial Gifts	217.00	223.00	220.00
scellaneous Income	251.00		
neral Conference Offering			3,474.00
strict & National Organizations	20,982.00	5,977.00	29,720.00
	$125,593.00	$ 99,560.00	$135,388.00

TOP TEN CHURCHES IN WORLD MISSION CONTRIBUTIONS

1.	**Elkhart, Indiana Church**	**$6,280**
2.	**Vinco, Pennsylvania Church**	**5,321**
3.	**Goshen, Indiana Church**	**5,213**
4.	**Ashland, Park St., Ohio Church**	**5,075**
5.	**Nappanee, Indiana Church**	**4,770**
6.	**New Paris, Indiana Church**	**4,451**
7.	**Smithville, Ohio Church**	**4,104**
8.	**Berlin, Pennsylvania Church**	**4,036**
9.	**New Lebanon, Ohio Church**	**3,955**
10.	**Loree, Indiana Church**	**3,054**

LERGY, LAYMEN, GEAR FOR ANADIAN CONGRESS ON VANGELISM

Ottawa (EP)—One of the most presentative religious gatherings Canadian history will bring to-ether ministers and laymen from ainline and newer denominational roups for the 1970 Canadian Con-ress on Evangelism here the last ll week of August.

The Rev. Leslie Tarr, adminis-rator of Central Baptist Seminary, ld the **Toronto Daily Star** that me advocates of traditional evan-elism are uneasy over the social mphasis which they fear will nother the evangelical thrust.

Dr. Paul B. Smith, pastor of The eoples' Church, is among those ho will not support the congress.

Tarr said other evangelicals—no-bly from the newer denominations —are playing leading roles in the Ottawa gathering.

More than 800 representatives from 37 Protestant denominations will converge on the National Arts Centre for the August 24-28 congress.

Chairman of the Invitational Committee is the Rev. Kenn Opperman, pastor of a Christian and Missionary Alliance church. In addition, many Pentecostal, Baptist, Mennonite Brethren, Salvation Army, Nazarene, Free Methodist and Brethren leaders are cooperating.

Congress executive secretary Marney Patterson, an Anglican minister-evangelist, is optimistic over the prospects for the summer meeting. He says most of the problems are the result of misunderstanding and poor communication. He sees the congress as a step toward breaking down some of those misunderstandings.

"The Congress on Evangelism should draw together most evangelicals who want to make an impact for Jesus Christ," he said. "Canada needs something better than a fragmented Christian testimony. The congress and its program are committed to the biblical Christian faith and its relevance to our age."

This event is an outgrowth of the 1966 Berlin World Congress on Evangelism from which some Canadian representatives returned determined to a similar gathering in the Dominion.

Topics will range from the Theology of Evangelism, Cultural Pluralism and Urbanization, to Morality, Personal Witnessing and the Generation Gap.

The Brethren Layman

laymen president communications

"SPIRITUAL SMORGASBORD"

by VIRGIL L. BARNHART

THERE ARE many items of information that I have been reading that I would like to share with you. The knowledge of many writers is involved and that is why the title of this communication **(Spiritual Smorgasboard)** is used. I'm praying that the Holy Spirit will guide and direct the thoughts that are written herein to be ones that honor and glorify God, and lead men to a "closer walk with Him." This can be a reality by putting "self" into the "will of our Heavenly Father."

Robert E. Crawford in his column entitled "Morning Meditations" made the following comments: "One noted minister remarked that he came from seminary prepared for a great ministry, but his parishioners complicated matters." It is far more difficult to work with persons than with theory.

He furthers states that correlations should be developed between the social and psychological sciences and the teachings of theology and religion. Each minister as he labors either deals with the correlation or ignores basic relationships. Man can neither deny his humanity nor resist his divinity. He who was fully both is our Ideal and Savior.

Every man is involved in this concern, whether he consciously pursues it or not. Some natural, unthinking Saints may exist, but most of us have to review our experience and ponder it for its message before we are motivated to "grow in grace."

For this reason, Bible reading helps us to spiritually mature because we are going directly to the source for our learning. In II Peter 1:2-4 is this revelation to man. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Bible reading is important but becomes even more relevant to man if he also studies. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15).

People today are seeking for paths to walk searching for answers to life's questions. Men, if are going to be prepared for witnessing and testify we must be alert and ready for opportunities. Prov 3:5-6 and Ephesians 6:10-20 are just two of the m passages of Scripture that aids our spiritual pre ation.

A gentleman offered a lady a Gospel tract wit word of testimony and was severly reprimanded her. With a withering glance she said sharply, "V don't you mind your own business?" "That's exa what I'm doing Madam," he replied; "as a servan the Lord, my business is to get out the Gospel to ev creature!"

Have you ever considered the value of purcha and distributing of tract literature? The tract mini has proven to be very valuable in reaching souls salvation. This is an area for laymen to be a great a in your daily contacts. Send for samples and—thro prayer and meditation—select the tracts that you led to pass along in letters as well as in personal tacts for specific needs of relatives, friends neighbors.

This is one of the many ways in which laymen help sow the seed that leads to harvest of souls. P says in I Corinthians 3:6 "I have planted, Apo watered; but God gave the **increase.** In John 4:37 read, "And herein is that saying true, One soweth, another reapeth." It is not important that we de credit for winning souls, but it is important that desire to do all we possibly can to help win souls salvation for eternity.

Salvation means "safe return." Again I would lik quote from Robert E. Crawford. "The road to sa tion is love. Once we embark on the path of love, safe return to the Kingdom of Heaven within, and the added things—peace, harmony, joy—are within grasp. Love's power is amazing. It gives beauty to plain. It infuses hopelessness with hope. It makes weak strong and calls forth deeds for which no po tial was suspected.

"How can we grow in our power to love in order t love's miracles will surround us? We grow in the po to love by recognizing our need for forgiveness,

g thankful for the forgiveness we have received, by sire to serve God, who has blessed us so far beyond deserving.

Humility nourishes love in us. Love beautifies, enes, and sustains our lives and the lives of others n whom we share it."

"OUTWITTED"

He drew a circle that shut me out
Heretic, rebel, a thing to flout
But love and I had the wit to win
We drew a circle that took him in.
Edwin Markham

e plays a great role in our lives for being conned about others, and where they're going to spend rnity. Read I Corinthians, chapter 13 for knowledge ove as a personal message, one for us to study and y.

For God hath not appointed us to wrath, but to ob- salvation by our Lord Jesus Christ (I Thessalonians . The universal opportunity for salvation is evident Acts 13:26, "Men and brethren, children of the stock Abraham, and whosoever among you feareth God, you is the word of this salvation sent."

et's do all that is possible to bring to "The Laity" realization that they not only have a personal deon to consider but also an individual choice to make. ron S. Augsburger wrote "The Christian Church is a static institution. It is **men** and **women** who flesh out in daily life the meaning of faith, the reality of the risen Christ."

Rise up, O men of God!
Have done with lesser things,
Give heart and soul and mind and strength
To serve the King of Kings.

This song is an example for us to put into practice as opportunities become realities.

The articles that I have written for the laymen's pages have been for the specific purpose of arousing us to the primary purpose of putting the Lord Jesus Christ first in our lives. It is the hope that from these articles we (the Laity) will begin to think, pray, read God's Word, study, obey, meditate, witness, worship, love, testify, be faithful, and serve.

This preparation should enable us to teach and reach souls for salvation.

"THE BUILDER"

To each is given a bag of tools,
An hourglass, and a book of rules,
And each man must build ere his work is done,
A stumbling block or a stepping-stone.
Author Unknown

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way (Romans 14:13). A stepping-stone image would be appropriate for us to display.

God bless you in all your endeavors for Him, Amen.

RUGS... DESPAIR... DEATH...

ARENTS SPREAD THE WORD

Tacoma, Washington (EP)—Since the body of a well-dressed boy was found in a box car here his parents have been doing all they can to alert others against the dangers of drugs which killed their son.

Richard Allen Hon, 20, wrote before he swallowed the fatal dose: "Dear Father: I think you know the reason I've done this. Dope runied my life and took away my happiness forever. I could never live in the state of mind I was in. Please don't hate me too much for what I have done. I thought I found truth in what I was doing, experiencing life. But I found out it was death I was tripping on.

"Dad, I hope to find happiness now even thought I know I destroyed my life and others with it. I hope to God people taking dope find what I found in it sooner than I did. Goodbye, father... your son, love, Richy."

The parents, Mr. and Mrs. James Hon, said their son had been experiencing recurring bad trips on LSD and marijuana during the last few weeks of his life.

The Louis Harris survey reported that a total of nearly 15 million Americans say that someone "close to them" uses marijuna. Among teenagers the proportion triples to 28 per cent. And 31 per cent among college students say either they or some close friend uses "pot."

One in 10 says he knows someone who has used LSD, while an indicated 4.4 million persons have intimate connections with someone who has tried the hallucinogenic drug. Concentration of use among teenagers rises to 13 per cent and to 17 per cent among college students.

SISTERHOOD

SISTERHOOD GIRLS — COMMISSIONED CHRISTIANS

COMMISSIONED — sometimes a big title scares people. Sometimes an organization is something which people want to remain away from because it involves too much. We hope that our title "Sisterhood of Mary and Martha of the Brethren Church" hasn't scared anyone. It simply means a society or group of Christian girls who are interested in the chief business of every Christian—doing the business of the Lord.

Many years ago the Lord was commissioned by His Heavenly Father to come down from Heaven into the world and save the lost by giving up His life on the Cross of Calvary. Jesus acknowledged this commission when He said, "My Father hath sent Me." He fulfilled this commission completely and could say to His Father, "I have finished the work which Thou gavest Me to do."

This Jesus, our Savior and our God, then said, "As My Father hath sent Me, even so send I you." He spoke these words to His disciples. We too, have been commissioned to carry on His work so that others might come to see the light of God's love. We have been commissioned to speak of the things that make for our peace as we attend school, as we travel with our friends, as we visit in their homes, as we carry on our work, as we pray to God and pay to God our tribute.

A lady shopper, interested in a certain dress, couldn't seem to make up her mind. Finally she asked the clerk, "Is this a drip-dry?" The clerk said, "I'm not quite sure; let's look at the tag." They did, and there it was: For best results dry-clean." The clerk smiled, "Of cour she said, "you probably could drip-dry it, but the ma should know best."

This can say what the Creator has done for us. has given us life and being, but he didn't stop th Like the dressmaker, God has given instructions living—a tag so that we might get the best results fi our lives. We may ignore these instructions if choose, but in doing so we cannot expect the fulfillm and satisfaction from life that God intended for us

Because God created each of us, He knows wha best for us and how our lives can become most frui in His service. Only in obeying God's instructions we hope to get the "best results."

We have been commissioned to serve the Lord w gladness and goodness that others may see our joy our light and glorify our Father in Heaven. We d have a big title to scare us. Our title is simply "C missioned Christians." People whom God permits live so that they can tell others of Christ. Our org zation is simply an arm, a part of the "Commissio Church" into which we want to draw all men for Chr

It is my prayer that our monthly meetings will h us to carry out this great commission. That as we m together we will feel God's power in our endeavors overcome the things that seem impossible to us, that we will be inspired as a group of Christian G to "Do God's Will" and be of greater service to Him.

Reports from churches - -

PERU, INDIANA

AFTER NEARLY THREE YEARS as Pastor here we decided that others may want to hear about the work the Lord is doing among His people. Fifteen people have been baptized and three others have come into the church by letter. We have morning services throughout the year and evening services about three-fourths of the year. Bible study classes and prayer meetings are held most of the year. Youth meetings average about three-fourths of the time. Two W.M.S societies conduct their meetings once each month with work days occasionally. Junior Church and Signal Lights meet about every Sunday. We conduct evangelistic meeting at least once a year with a visiting evangelist preaching seven or eight sermons. But with all this, revival has not come and the church has not awakened to its obligations to Jesus Christ, its Sav and Lord. We see in this church, as we see in ma today, that there is little love for one another m less love for those outside the church. We, like m people today, are afraid to become involved. We not want to be despised or persecuted even though Lord has told us that because it happened to Him would also happen to his followers. Besides those peo on the other side of the tracks just wouldn't fit into group anyway, so why bother with them. The H Spirit has been quenched so thoroughly that it rea surprises some of us when we see Him getting a li work done.

By and large I believe we are on about par with m of the Brethren and Protestant churches. We need y prayers that revival might come before the Lord bri judgment upon a lukewarn church.

— Wilbur L. Thomas, Pastor

LOREE, INDIANA



S PASTOR OR THE LOREE CHURCH I wish to say we have a wonderful group of people to work . They want to see the church be a spiritual church re people can come and hear the true Gospel and aved from sin. They want to work together for the y of God whether in the local church or on denom-ional levels. To this end we have labored this year, the blessings of God has been upon us in so many s.

welve people have been received into the church, a great number have expressed their desire for a er walk with God. Our finances have been good year with all obligations paid and a missionary ring in December of $4,000. This was a special offer-and was above our regular budget giving. For this thank God.

e were glad to have the Curtis family with us this , and our Intermediate Youth arranged four tables esenting our various mission fields to welcome the is family and to remind the congregation of the sion Sunday. We have a wonderful group of young ple in this church, an average attendance of 30 youth y Sunday at 6:30 p.m., and most stay for the eve-service. Twice each month our youth are respon-e for our special music and devotions at the evening ice. It is a real joy to work with youth of this kind. are to have new glass doors on all three front doors Easter time, and we are looking forward to this as start off the year of 1970.

Rev. W. E. Thomas, Pastor









A Stirring in FREMONT, OHIO

FIVE AND ONE-HALF YEARS AGO a small group of faithful Brethren continued to meet together at the First Brethren Church of Fremont, Ohio, without the services of a full-time pastor. They prayed that the Lord would send the right man to them to fill the pastoral need. The Lord answered by sending His man for the task in the person of Pastor Carl Thomas. The congregation was unable to support him on a full-time basis, so he accepted a job at a local industrial firm

in addition to performing his ministerial work. At first, it was difficult, to say the least, but the Brethren continued to pray. The work of the Holy Spirit began to manifest itself—slowly at first, then with gaining momentum—as we witnessed a growing number of souls won to the Lord. Others, already Christians, came in attracted by the Biblical practices of the Brethren.

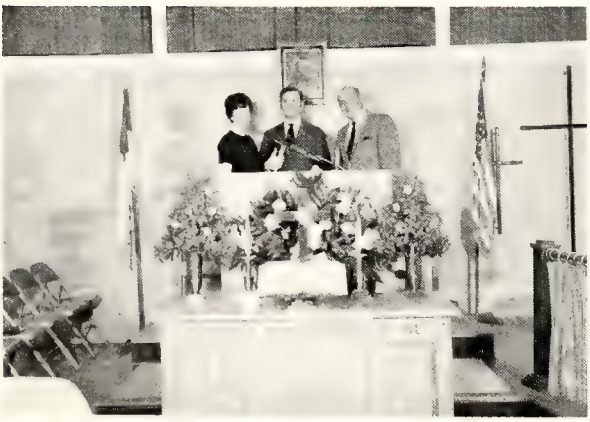
The Fremont Church is now a flourishing and sizable congregation of born-again believers. We have grown in number to the point where Pastor Thomas can be supported in the full-time ministry. Also, we anticipated getting into a larger church building to facilitate the Lord's work, if He so wills.

What has been accomplished was done, not through gimmicks or secular promotion programs, but through prayer, personal contact work, and a faithful preaching of God's Word from our pulpit, which are God's approved methods and which have always been Brethren traits. And, of course, the credit goes to God, who gives the increase.

We have been encouraged from reading on the pages of this magazine of how the Lord is blessing other Brethren Churches. So, we in turn have taken this opportunity to share with the Brethren this brief testimony of what our wonderful Lord has been doing among us at Fremont in these latter days.

Dan Tremaine, Statistician

Revival in SARASOTA



DURING THE WEEK OF JANUARY 18-25 the dedicated and Bible-centered scholar and preacher, Rev. Richard Kuns, pastor from Herndon, Virginia, held an evangelistic meeting in the beautiful Sarasota First Brethren Church which reposes in a quiet grove of majestic pines. The total average attendance for the campaign was 475 for the morning worship services and 154 average for the evening services with an all-time high of 517 at the January 18th morning service.

Our morning worship services begin at 8:30 and 10:30 with Sunday school at 9:30 during the winter months. We also began our fourth year on the radio with the Brethren Hour, a program every Sunday morning 8 a.m.

The spiritual results of the revival were six fi time confessions and 26 rededications with many cisions being made to be more faithful to the servi of the Lord Jesus in 1970.

The ladies of the Morning W.M.S. sponsored project of turning the cottage into a lovely home the evangelist, his wife Sue and 2-year-old son Phi Transportation to Sarasota by airplane was also p vided for the family, as well as an automobile for th use. In addition to the love offering, monetary g were given for the provision of eating in restaura as well as being guests in the homes of members friends.

Rev. Richard Kuns is one of the finest speaker church could present in the field of Bible studies evangelism. He was also featured as a soloist on trumpet with his wife Sue accompanying him on piano. He is a graduate of Ashland College and Th logical Seminary and the University of Brandeis wh he received an M.A. in Hebrew and Egyptology. has traveled extensively in the Middle East under sponsorship of the Hebrew Union College in Israel. is the Secretary of the National Board of Christ Education.

Rev. Kuns has the rare ability of making the W of God live as he relates it from history and arch ology. His messages were Christ-exalting and Bi centered. He fascinated the congregation with his tim and spiritually directed archaeological pictures fr the Holy Land.

The Sarasota First Brethren Church is certainly debted to the Kuns family for the work which they doing for Christ in these challenging last days. **Th God for revival!**

J. D. Hamel, pastor

SARASOTA, FLORIDA Honors Twin Birthdays

ON FEBRUARY 15th two retired ministers celebra a happy occasion as the church and their m friends, old and young, helped them to observe th 85th birthdays. These two men, Rev. Clarence Stew and Rev. Fred Vanator, are perhaps the oldest minist in the denomination, and between them they have ser the church for well over 100 years.

Rev. J. D. Hamel, pastor of the Sarasota Church, g tribute to the two "elder statesmen" during the morn worship service. Further celebration was offered th by Mr. and Mrs. Ed Questionati, Mr. and Mrs. Maxson and Mrs. Bessie James. They planned a prise for the two men after the evening church serv The entire audience was invited to the Educatio Building at the close of the service and there were o 150 friends who were served from a lovely tea table in a valentine motif. They all partook of birthday ca mints, nuts, punch and coffee and enjoyed a beaut time of fellowship.

EFFERSON BRETHREN CHURCH
Goshen, Indiana



Robert Fowler



Randall Smith

HE JEFFERSON BRETHREN CHURCH of Goshen, Indiana is presenting two young men of their gregation who have felt the call to the ministry. The gregation in their July 2 meeting voted unanimously extend the call to the Gospel ministry of these two ng men:

obert Eugene Fowler, son of Mr. and Mrs. Eugene Fowler, Goshen, is a 1968 graduate of Goshen High ool and attended Indiana University. He entered land College September 1, as a pre-seminary student. Bob has attended the Brethren Church for some time and has been a member since 1967. He has been active in our youth group, in Sunday School and has worked with the children in Junior Church.

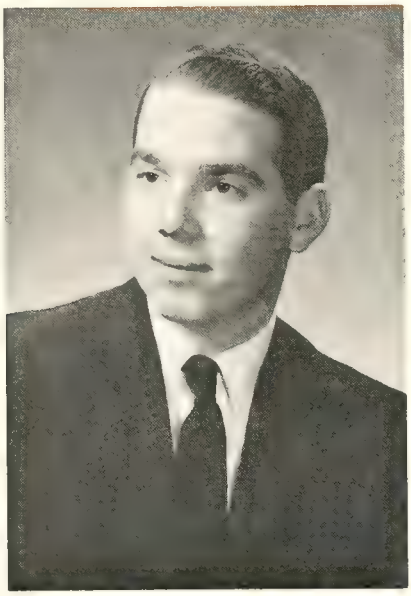
On Sunday, August 31, Bob and Miss Sandra Huber were united in marriage in the First Brethren Church in Goshen. Sandy is the daughter of Mr. and Mrs. Melvin Huber of Goshen and is a 1969 graduate of Goshen High School. Sandy has been an active member of the Goshen Church all of her life and has worked with the young people and the children.

Randall Lee Smith has also made his decision to enter the Brethren ministry. Randy is the son of Mr. and Mrs. Richard Smith of New Paris and is a senior at Fairfield High School and plans to enter Ashland College in 1970.

He has been an active member of the Brethren Church all his life, participating in all of the youth activities and is also one of the church pianists.

Myrtle Miller

ELKHART, INDIANA



THE FIRST BRETHREN CHURCH of Elkhart has called Rev. Bradley Weidenhamer as their assistant pastor, effective February 1. Rev. Weidenhamer has served as pastor of the Goshen Brethren Church during the past year. He also served the Goshen Church as Minister of Christian Education from 1966 through 1968. His home was originally Ashland, Ohio where his father is Professor of Science at Ashland College. He is a graduate of Ashland College (1963); received his B.D. from Ashland Seminary in 1966; and an M.A. in History from Ohio State University in 1969. He is an accomplished musician, giving instruction on drums, and has directed the Brethren Conference Choir the past four years. Rev. Weidenhamer will continue study at Goshen College to complete requirements for a teaching degree

in Elementary Education. His initial ministry with First Brethren Church will be the development of its music and Christian Education programs.

Mrs. Weidenhamer is the former Karen McPherson of Bellefontaine, Ohio. She, too, holds a teaching degree in Elementary Education. She has taught two years in the Goshen School system and during the past year has done private tutoring. She has also taught several courses in the Northern Indiana District Leadership Training School of the Brethren Church.

The Weidenhamer's have an adoptive son, Eric, born February 13, 1969. They will reside at Route 2, Jefferson Place, near Goshen.

Rev. Charles Lowmaster is the present pastor of the 340-member congregation.

VINCO, PENNSYLVANIA

REV. AND MRS. HENRY BATES were the honored guests at a Twenty-fifth Wedding Anniversary celebration Sunday evening, January 25, in the Vinco Church Fellowship House. The Sunday School presented them with a beautiful set of silverware. The Berean Sunday School Class sponsored the celebration. Eighty one persons attended after the evening church ser Happy anniversary Rev. and Mrs. Bates. We appre the good work they are doing for the Lord in the V Brethren Church and unanimously wish them n more happy years together with their family her Vinco.



Where to in the 70's?

by REV. LARRY BOLINGER

IN THE PAST few months, I ha had the opportunity to visit a number of Brethren Churches an to talk with concerned people on many different subjects. In m of these conversations the subje has turned to the penetrating questions, "Where shall we go in the 70's?" and "What shape shou our church take in the 70's?" I have been enthused by the visio told to me; and by the willingness expressed by many to face some c the criticisms leveled against the Brethren; by a genuine eagerness to evaluate our present programs and offer suggestions for improvements. These have led me

to believe that throughout the denomination, we are in the midst of a soul-searching time. As I read history, I have found that such times of soul-searching always preceed major breakthroughs in Church planning and the sense of mission is so revitalized that it thrusts the Church into areas of Christian experiences and service never before attained. What tremendous pressures are being exerted on the Church to bring it to the place where it is willing to honestly evaluate itself! Evaluate we must! Perhaps too long we have written our ideas and goals on paper only to find that they have not become reality. Has this been the case? If so, why?

While working with the Nigerian church leaders, I came face to face with a very frustrating characteristic which they exhibited. I found that when they sat down to plan a program, they would express their dreams, hopes, wishes, and then formalize the goals for the program and then they would close with a prayer of thanksgiving without ever tackling the problem of how the goals were to be accomplished. We might say they were fatalistic for they would conclude with, "Well, if God wants it to be as we have suggested, then He will bring it about." Could it be that many of us are just as guilty of the fatalism?

Is it not true, that our church will go only as far as **we** carry it with our own involvement?

Many questions come to my mind. Some are: How much of myself have I really given to strengthen the church? Do I fear becoming involved too much? Have I been satisfied with less than my best as I tell myself it doesn't matter what I do, after all, I'm just one member? Could it be that I am guilty of gross negligence as I reason to myself that others should be doing this or that which I see should be done for the cause of Christ in my local congregation? Have I been passing the buck as I think that the pastor or Mrs. So and So should be doing that job in the church because they are better trained than I? Am I guilty of spreading dissension as I discuss what should be done in the church with others without sharing these ideas openly with those in church leadership? When was the last time I offered to give my help to implement new ideas instead of criticising the current ideas as outdated?

I believe that the Brethren Church stands on the threshold of new opportunities, new vistas to claim for Christ.

We must move out to claim these with bold plans carefully thought out and presented with renewed vigor!

The extent to which we venture collectively as Brethren will be determined by what each of us does with our own choices. It will take a concentrated effort on the part of each of us working together with others of like vision across the denomination, but—it is only to those who work who gain the right to shape answers to the questions concerning the 70's!



World Religious News in Review

SEMINARIES UNITE FOR URBAN PROJECT

Chicago (EP)—A cooperative venture to train seminarians for ministry in the urban community under inter-church auspices has been announced here.

Seven theological schools in midwest America are cooperating in a pilot project, according to Dr. Gilbert M. James, director of the program. James is a faculty member of Asbury Theological Seminary, Wilmore, Kentucky, one of the cooperating institutions.

Dates of the experimental program are June 15 to August 21, 1970. The program will combine action with theological reflection.

The experimental program is financed through a $50,000 grant from the Lilly Endowment, Inc., of Indianapolis.

Aside from Asbury, schools cooperating include Anderson College School of Theology, Anderson Indiana; Bethel Theological Seminary, St. Paul, Minnesota; Conservative Baptist Theological Seminary, Denver, Colorado; Goshen College Biblical Seminary, Goshen, Indiana; Mennonite Biblical Seminary, Elkhart, Indiana; and North Park Theological Seminary, Chicago.

CHAPLAINS KEEP INDUSTRY HUMMING

New York (EP)—Employees on the job have spiritual needs, too, and more and more business establishments are hiring chaplains to help keep production levels high through "good morale."

"There may be as many as 100 industrial chaplains in the U.S. today," said the Rev. G. Jack Boston, chaplain and chief counselor for Holly Farms Poultry Industries, Inc. of Wilksboro, N.C.

Boston told a UPI reporter that the number of chaplains in industry has nearly tripled since World War II.

Particularly strong in the South, the popularity of the industrial chaplain is spreading. International Telephone and Telegraph Company has four chaplains working north of the Artic Circle among its 1,000 employees manning a radar network.

The chaplain's role has been proved effective in saving money for the firm by keeping people on the job.

MISSIONS THROUGH BUSINESS, NEW ISI CONCEPTS FOR EVANGELISM

Washington, D.C. (EP)—Christian business and professional men are being recruited to serve as lay missionaries who will initiate business enterprises in underdeveloped areas pinpointed by missionaries!

The new dimension in missionary outreach is a project of International Students, Inc. Directing the "Development Assistance Services" is the Rev. Paris Reidhead, former foreign missionary, and most currently director of Help for a Hungry World headquartered here. He served also formerly as a Christian Missionary Alliance pastor in New York City.

The program will attempt to complement and strengthen the established program of International Students, Inc.—the introducing to foreign guests of Jesus Christ while they are studying or working in America.

CHURCHES OPEN MISSISSIPPI WHITE SCHOOLS

Tunica, Mississippi (EP)—Leading congregations here among the Baptists, Presbyterians and Methodists have established private segregated schools for some 350 white children to circumvent federal court integration orders.

The withdrawal of the children left the three public sc in Tunica with 2,600 black stu and two white boys. Neither c white children showed up for cl the first week of the new arr ment.

Nicholas Chriss said about 30 white teachers also left Tunica public school system accompanied the children to small crowded rooms of the cl schools. The children alle brought with them their p school texts, which they are mitted to do under a Mississipp designed to ease the plight o private schools.

GRAHAM SAYS ONLY, 'TINY MINORITY' THREATE UNIVERSITY SYSTEM

Waco, Texas (EP) — There only a "tiny minority" of y radicals who want to overtur existing university system ir United States, evangelist Graham said here at a convoc service marking the 125th bir of Baylor University.

Mr. Graham was the first series of speakers during an sary week at Baylor, the c college in Texas from the stand of continuous operation. It chartered by the Republic of T on February 1, 1845.

The evangelist said most of involved in the "student revolu are "a group of youngsters wh serious searchers for meanir life."

Christian universities such Baylor can help those studen answering the questions, "Wh I?" "Why am I here?" and "W am I going?" Graham said.

U.S. OFFICIAL SAYS CHURC AGENCY PROBABLY VIOLA FEDERAL LAW

Milwaukee (EP) — U.S. Att David J. Cannon said here it likely that an agency of the U Church of Christ violated fe statutes if, as reported, the; cepted the draft card of a 22 old Milwaukean as a protest ag the Vietnam war.

The UCC's Council for Chr Social Action, meeting here d the Church's mid-Winter asse voted 14-8 to accept the draft of Stephen Larson of Milwauk

expression of conscience . . .
act of protest and non-coopera-
against the Vietnam war."
ewis I. Maddocks of New York
, director of the Council, said
the draft card had been mailed
he Justice Department in Wash-
on.
Ir. Cannon, who is U.S. Attorney
Wisconsin's eastern district, said
if the card was mailed to
shington it would be returned
er to him or to the FBI office
Milwaukee. He said he had made
plans to investigate.
he Council for Christian Social
ion said that acceptance of the
ft card was an action by the
ncil only, not by the United
rch of Christ. Mr. Maddocks
nounced that a petition backing
Larson and the Council's action
been circulated among delegates
of whom signed. Attendance of
three-day assembly was 500 at
peak.

RKELEY BAPTIST SCHOOL ANS MOVE NEAR SEMINARY MPLEX

Berkeley, California (EP) — The stees of Berkeley Baptist Divin- School has announced plans to ve its campus from south of the iversity of California to the sem- ry cluster to the north.

The new property is in the midst a nine-seminary complex, schools rticipating in the Graduate Theo- ical Union. Utilization of the new perty will be discussed with other minaries. Joint ventures are antici- ed.

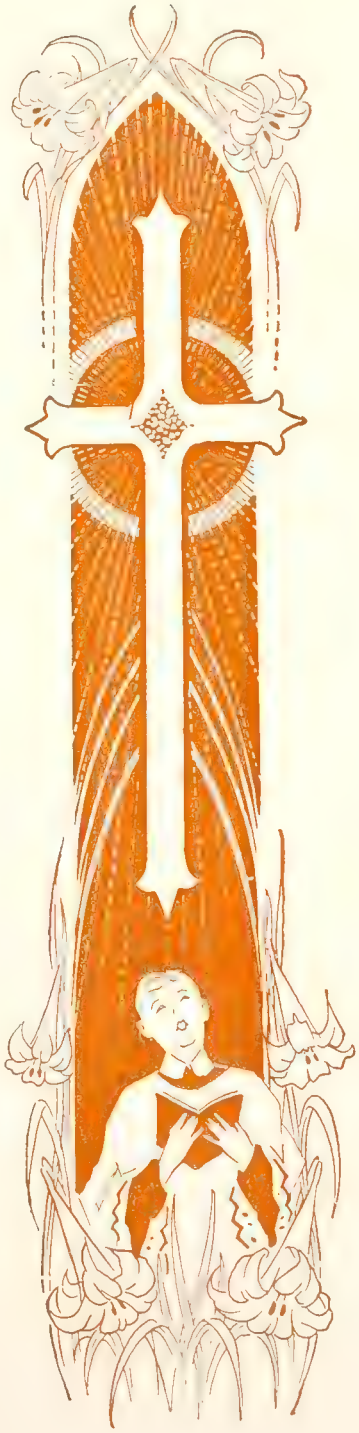
The Berkeley Baptist Divinity hool, founded 98 years ago in Oak- d, was moved to its present site 1905. In 1953, an administration lding, a library and a chapel were ded. In 1958-60 a new dining ility, an educational unit and dent housing areas were added a cost of $3.5 million.

NSTITUTIONAL CONVENTION VOIDS MENTION OF 'GOD' AMENDMENT

Little Rock (EP)—Delegates to Arkansas Constitutional Conven- n eliminated the name "God" m a freedom to worship amend- nt and adopted this language: ll men have a natural right to rship according to the dictates of ir consciences."

An amendment that failed to win sufficient support would have lim- ited freedom to worship under the state constitution to the worship of "God."

Despite considerable questioning, it was never clearly established whether the word "God" was to be interpreted broadly or narrowly. A number of delegates argued that the freedom to worship should extend to whatever deity a person's con- science chose.



SEGREGATION POLICY ABOLISHED BY A PRESBYTERIAN CHURCH

Sumter, S.C. (EP) — The First Presbyterian church of Sumter has abolished its segregation policy.

Dr. Cliff H. McLeod, pastor, an- nounced the policy to change to the congregation at a worship service. The church's session, governing body, has revised the policy so that "any person who presents himself in an orderly fashion will be allowed to attend the service."

The church had been involved in repeated racial encounters in recent months. Two black students from Morris College were arrested in early January when they attempted to enter the church.

Dr. McLeod, in announcing the change, defined "service" as cover- ing the "preaching services" on Sun- day morning and evening and the mid-week prayer service.

He said the change is in keeping with general policy of the Presby- terian Church in the U.S. (South- ern), that "no one shall be excluded from participation in a worship on grounds of race."

REQUEST FOR TESTAMENTS SURVIVES CRASH, FIRE

Athens (EP)—"Not even a plane crash could interfere with God's will," a Protestant clergyman said here after receiving a letter saved from the burning wreckage of a commercial airliner.

Last December 8, an Olympic Air- ways plane crashed outside Athens an burned intensely. Ninety-one per- sons died in the fire.

Among the very few things sur- viving the holocaust was a letter from a young soldier in Crete, one Alex Barbouni, requesting one of the free New Testaments advertised by the American Mission to the Greeks, whose headquarters is in Athens.

When the letter was delivered, finally, the Rev. Spiros Zodhiates, president of the mission, remarked, "Apparently God wanted this young man to receive a New Testament, and not even a plane crash could interfere with His Will."

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EVANGELIST

"Thank You - - -





If You Gave Something to Help Me Last Year."

see page 4 - - -

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The Brethren
EVANGELIST

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NOTES and COMMENTS

FIRST LAY EDITOR OF THE BRETHREN EVANGELIST CHOSEN

THE Brethren Publishing Company ta pleasure in announcing the appointm of Mr. George Schuster as Editor of Breth Publications. He will be the first layman to serve as Editor of **The Brethren Evangelist.**

Mr. Schuster is a member of the Tri Brethren Church in Canton, Ohio, and i familiar figure at General Conference. served for several years on the Evange Promotion Committee appointed for the fied publication, and has been a contribu to its pages.

In his home church, Mr. Schuster has b a Sunday school teacher, a trustee, vice m erator, and is presently a Deacon. He been very active in laymen work, serving president of the Trinity Laymen, as presid of the Northeast Ohio Laymen and is on his second term as secretary of National Laymen's Organization.

In secular life he has been employed by Standard Oil Company of Ohio as a dri and driver trainer and is taking early ret ment after 29 years of service.

Mr. Schuster will begin his associat with the Brethren Publishing Company April 1. His first activity will be attend the three-day Christian Literature Con ence, sponsored by Christian Life Publ tions, and held at Wheaton College, Wheat Illinois. He will work the remainder of month with the retiring Editor, Rev. Spen Gentle, and assume the editorship on May



Gentle REMINDER...

Easter

EASTER never changes. In fact, the message of Easter never changes! The resurrection of esus Christ is the heart of the message of Easter –this resurrection is to be preached throughout he world. This is a part of the Gospel which has een given to us to give to the world, but how we ave muffled the glad sounds of Easter with our wn desires and importance.

Instead of the true sound of the resurrection of ur Lord we hear sounds of the social gospel; the ver present sounds of change; the sounds of nothing is relevant"; and the list could become nuch longer.

Therefore, let us refresh our minds of the real neaning of this Easter by going to the Scripture. From "Good News for Modern Man" we read in he sixteenth chapter of Mark the following:

"After the Sabbath day was over, Mary Magdaene, Mary the mother of James, and Salome ought spices to go and anoint the body of Jesus. Very early on Sunday morning, at sunrise, they went to the grave. On the way they said to one another, 'Who will roll away the stone from the entrance to the grave for us?' (It was a very large stone.) They looked up and saw that the stone had already been rolled back. So they entered the grave, where they saw a young man, sitting at the right, who wore a white robe—and they were filled with alarm. 'Don't be alarmed,' he said. 'You are looking for Jesus of Nazareth, who was nailed to the cross. But he is not here—he has risen! Look, here is the place where they laid him. Now go and give this message to his disciples including Peter: "He is going to Galilee ahead of you; there you will see him, just as he told you."' So they went out and ran from the grave, because fear and terror were upon them. And they said nothing to anyone, because they were afraid."

The message is: "He is risen."
The proof is the empty tomb.
The responsibility is ours to preach
this piece of good news.
Let's get busy!

a statement from the

PEACE AND WORLD RELIEF COMMITTEE

Fellow Brethren:

The World Relief materials in this issue tell a dual sto —(1) What we are doing for World Relief, and (2) What the World Relief Commission of NAE does with what we give them to help those in need around the world.

What we are doing, as individuals and congregatio includes sewing, worship services, prayer, soup and rice suppers, films, increased giving, and other activities you will discover as you read and see the pages ahead.

What WRC does with what we give is graphically portrayed through Mrs. Graffam's article and the many WRC pictures on these pages.

There is yet a third dimension. One not specifically defined or pictured, yet evident throughout—the needs that still exist. Our eyes and ears and minds and hearts ha been opened. The ache in the bodies and souls of people around the world bothers us, and we know we've just scratched the surface of our potential.

May our sense of accomplishment, plus our knowledg of what can yet be done challenge us to even greater respor this Spring and Summer.

Phil Lersch, chairman
Peace and World
Relief Committee
Mrs. John Porte
Mrs. Ray Summy
Glenn Shank
George Kerlin



Biafran children being fed in January, 1970, at one of the five WRC feeding stations.

"Don't go near the chicken coop!"
e Vietnamese farmer's wife warned
n Keefer, assistant to the Rev.
chard Pendell, World Relief
mmission director for South
et Nam. The chicken coop was
ated on the WRC Christian
cational Training Center farm five
les southwest of Hue. The farm
d been taken over by the Viet
ng during the infamous Tet
fensive in 1968.
Two months after Tet, the farmer
ged Ken to return to the farm,
t the man's wife was apprehensive.
e farmer told Ken there was
danger, but his wife seemed to
nse that harm would come to the
ssionary. Just an hour before
efer arrived, she had seen VC
the bunker built in the coop.
st likely the VC had gone because
ey usually hid during daylight
urs, but Keefer wasn't going
take any chances. He'd return on
other day. He just had to—
cause the people of the area
sperately needed the training farm
ogram back in full operation.
Ken was no stranger to the danger
VC activity. For nine days he and
other young American WRC
rsonnel had been confined
a basement bunker in the
RC office building on the main
ad into the city of Hue. The war
irled angrily around them. Very
w other American civilians
rvived, and surely the VC must
ve known the seven were there—
th American-made vehicles parked
tside. Yet they ignored the place.
the midst of devastation and
ath, but in the will of God, these
ung people were kept secure until
scued by the U.S. Marines. As
rry Sandoz, one of the young
en, said: "Now I really believe
miracles!"
Following evacuation and a brief
st and recuperation, several WRC
aff members were convinced that
eir service for the people of
et Nam required their return to
lp the people they had learned to

Training Vietnamese to Help Themselves

by LILLIAN GRAFFAM

Lillian Graffam is the wife of Dr. Everett S. Graffam, executive vice-president of the World Relief Commission. She writes much of the publicity materials for WRC and, in addition to household tasks, handles many details of the WRC Pennsylvania office in their home.

Here Mrs. Graffam describes what money given through the Brethren Peace and World Relief Committee is helping to do in Viet Nam.

love. Even with sections of Hue still not secure, they returned to continue to minister with food, clothing, blankets, and medicine to the desperately needy residents of the bombarded city. They, along with their volunteer helpers and "work for food" people, began immediately as soon as they were allowed back into Hue to help clear up debris caused by the battle.

While it has helped in many different areas of service, such as relief and feeding programs around the world, the major project of the World Relief Commission in Viet Nam has been this refugee farm and vocational training program near the city of Hue.



Industrious food-for-work team receives hods cement on a second floor.



Ban-Me-Thout, Vietnam. Mrs. Cung and nurse Mildred Ade at Leprosarium where six missionaries were killed during Tet, 1968, displaying garments made by NAE Women's Fellowship and transported by WRC.

Prior to the Tet offensive, the team of workers had been centered c the 30-acre farm which served as a school center for training in metalwork, carpentry, cinder block making and animal husbandry on how more efficiently to produce better chickens, pigs, and cows. It also trained the people in the use of modern types of fertilization and growing techniques. Women membe of the WRC team worked mainly with Vietnamese mothers, teaching nutrition, health, and child care.

The Training Center was develope to minister to refugees living in five camps surrounding the compound. This sturdy outpost of Christian compassion to war-wear



me is where you make it! WRC supplies clothing and blankets for Viet-nese children like these.

people, started in 1961, has grown in size, service, and Christian outreach until one U.S. AID officer proclaimed that it was "the most successful project in Viet Nam!"

The 35-full-time Vietnamese and seven Americans in this Peace Corps-type center aim at training nationals to serve their own people. The center appeals to the dignity of man, national pride, and moral, and spiritual values. Its program has been very successful both in helping the people help themselves and in winning Vietnamese to Christ.

Short-term courses in cooking, sewing, foundry-blacksmithing, sheet metal skills, carpentry, agriculture methods, and hygiene have brought many amazing results in nearby refuge villages.

Since its inception, over 4,000 have been trained in the center. The agriculture program has been effective in promoting better ways of fertilization, pig and chicken raising, and proper seed planting techniques. Production on refugee farms has increased considerably.

To most of the students this is the first opportunity for any type of education, and when once they are motivated to learn, they are especially gratified when they see even small success.

Chris Kimmel, agricultural engineer, tells of **one morning when the relative calm was shattered by the excited shouting of Vietnamese working in the field.** The teachers dropped what they were doing and rushed to the spot, **fearing an enemy attack.** When they got there they saw the students smiling and pointing at the ground. There, sprouting through the dark, well-tilled soil was **the first green leaf of a watermelon plant!**

Learning successful farming methods is of the utmost importance to the refugees, but this is only one subject in a diversified and adaptable curriculum which combines literacy, academic, and religious subjects with vocational and technical skills.

The school serves over 200 students, many of whom earn while they

learn. They are paid with food, clothing medicine. One of the earn-learn courses is the making of hollow cement blocks and the erection of new buildings. So far there are seven buildings in the school complex.

This heavy work is not limited to the male students, however, because in a war economy able-bodied men are scarce. Women crush the stones, carry the sand, and even run the cement mixer! They don't have wheelbarrows, so the women team up to carry heavy burdens balanced on stretcher-like carriers.

To all of the students—those with aching hearts as well as aching backs—the invitation of Christ is extended to "Come to Me and I will give you rest—all of you who work so hard beneath a heavy yoke . . . let Me teach you. . . for I give you only light burdens" (Matt. 11:28, 29 Liv.) The Christian life is taught in two ways —through Bible study and by the example of an evangelical staff. Most students accept this new life and gain in self-confidence and qualities of character. The new life, combined with skills acquired, equip them for civic and Christian leadership.

Almost immediately after a Vietnamese refugee trusts Christ, the WRC workers notice a marked difference in that person's attitude toward life and toward helping fellow refugees. The WRC workers are constantly thrilled at the changes that take place because Christ has entered the desperate situation through the lives of those who put complete faith in Him.

Christian leadership is also taught in specialized schools for the development of lay leaders. Such classes in many locations are taught in English, Vietnamese, and Chinese. The curriculum was developed at the request of the Evangelical Church of Viet Nam, which has suffered greatly at the hands of the VC. The unprovoked atrocities perpetrated against Christian leaders, especially the young men, seriously threaten to decimate the Vietnamese Protestant churches.

The Tet offensive, which forced the closing of the farm school until September 1968, could be termed "commencement" for 500 students and previous students who gathered at the temporary in-city school and offered their help. They were joined by 150 university student volunteers of the Christian Youth Social Service corps. The way these students put their faith to work was an inspiration to the WRC personnel. Every morning at 5:30 they gathered for prayer. Though almost half of them had lost their own homes and possessions, they ministered to others (about 60,000 people a week) by distributing food, clothing, and medicine; re-constructing homes; burying the dead; spraying graves to prevent disease epidemics; giving shots; building sanitary facilities and furniture from scrap lumber; and sewing clothing from grain sacks. A program of evangelism at every distribution point won many adults to Christ.

The Viet Nam Ministry of Welfare praised the evangelical youth and WRC for their loving service to the people. The program became an example for observation by visiting groups and officials as to how the needs of the people could be met. The U.S. Office of War on Hunger wrote: "Our thanks for your splendid cooperation and performance under the most extraordinary circumstances."

Whether under extraordinary or ordinary circumstances, WRC serves these crushed and burdened people with heartfelt compassion, bringing them hope for the here and the hereafter!

(Reprinted from **Power for Living.** Used by permission. Copyright 1969 Scripture Press Publications.)

t Works!

at General Conference and in the Local Church

PECIAL Worship Services and Soup or Rice Suppers) for World Relief are excellent means of arousing eneral interest and increasing offerings and involve- ent. For example:

T GENERAL CONFERENCE . . .

For four years at General Conference tickets have een sold for either a Rice Supper or Soup Supper for Vorld Relief. Participants understand that less than alf of their $1.50 pays for the food they will eat and ie remainder goes directly for World Relief. In these our years the average attendance has been 206, with n average of $222 being raised each year. This amount, bviously, represents several outright gifts by those ho cannot attend the supper.

A non-Brethren young peoples' conference on the Vest coast sold tickets to a dress-up banquet for $2.00, erving only a meager menu and donating the rest to ie World Relief Commission.



Receiving their "vittles" at the 1969 General Conference Soup Supper, identifiable (from front to back) are: Rev. Spencer Gentle, Mrs. Glessner, Mr. Abe Glessner and Mrs. William Cole.

AT ARDMORE, INDIANA . . .

Mrs. C. William Cole reports a special Worship Service for World Relief. The display on the worship center was a basket full of little plastic medicine bottles filled with rice, tipped so the audience could see it clearly. Behind was the world globe, with candles on each side. The program theme, "That the World May Know," was taped on the globe. The message centered on the needs of hungry people, Christ's compassion, etc. "Many people would be happy to have the contents of what is in the bottle for a meal, yet we are often so ungrateful."

Each attender was encouraged to take home one of the bottles of rice, placing it in a conspicuous spot to remind them of their blessings. The results were gratifying. Everyone took one; some asked for more so they could give this as a little object lesson to someone they know. (I thank Mrs. Cole for giving me a bottle of rice, which sits on my desk as a reminder. P.L.)

AT SOUTH BEND, INDIANA . . .

Mrs. John Porte reports a Soup and Rice Dinner at her church in March, 1969. Special announcements appeared in the church bulletin and mailed newsletters for three weeks prior to the event. Here is a good sample:

> "THE MISSIONARY COMMITTEE invites you to share in a special morning of worship on March 23rd, as we explore the needs of millions of people across the world and some of the things that we can do to reduce that need. Members of the Missionary Committee will be sharing in the service, and the pastor will preach a short message in keeping with the theme of the day. A Soup and Rice Dinner will be served after the morning worship service. Reservation tickets are free to anyone, but an offering will be taken after dinner, the proceeds of which will be used to share our abundance with those who have nothing. Soup and Rice are a far cry from Sirloin Steak, it is true, but they are nourishing and will keep a person alive. Millions of people of the world are thankful to receive just one such meal a day. Will you make it possible for someone to eat—just once—through the Soup and Rice Dinner held on Sunday, March 23? A short program will follow the fellowship dinner, as we view together the excellent filmstrip provided by the NAE World Relief Commission. It is entitled, 'AS UNTO CHRIST.' "

These remarks show that advance publicity was v planned, also using pictures on the front bulletin boa The menu consisted of clear soup (with very f vegetables in it), a rice and beef casserole (beef fr the soup stock), crackers, celery and carrot sticks, a coffee. The W.M.S. groups had a display of their s ing and leprosy kits, and World Relief brochures w on the tables for everyone to read. The fact that t more than doubled their World Relief Offering l year showed the success of the program.

Complete details of this worship-dinner combinat were sent to all pastors and extra copies will be av able at General Conference this year.



Following the "banquet" of soup and beverage at Gene Conference, several attenders informally view a Wo Relief film.

World Relief Emphasis

. . . . in the Local Church

)ETAILED explanations appear on other pages of the special World Relief activities at Ard-ore and South Bend, Indiana, and Ashland (Park reet), Ohio. In addition are these excerpts from me letters describing World Relief emphasis in few other Brethren Churches.

INDING WATERS (Elkhart, Indiana)

We support the World Relief offering in our dget and in the past have designated some Sun-ys as "World Relief Sunday." It was recom-ended to the families to have a World Relief nner at their home, consisting of very simple od—like rice, soup, etc. Then they were to con-ibute a small offering which they would have ent on food for the regular meal. The purpose as not only to raise an offering, but to try to volve our families in identification with the any people around the world who must eat very mply or not at all.

John Brownsberger, pastor

OANN, INDIANA

About three years ago we showed our congre-ation a filmstrip about WRC, which was a lead-g factor in placing World Relief in our church udget. Next year we hope to increase the amount, o. Our W.M.S. No. 1 has been making baby othing and blankets for the World Relief Com-ission. During March is a showing of the WRC m, "War Without Guns." Following the evening rvice, the senior youth are invited to the parson-ge to discuss the film and the possibility of serv-g in 1-W service through the World Relief ommission of NAE.

Herbert Gilmer, pastor

OHNSTOWN II, PENNSYLVANIA

Although we've had no unusual emphasis, our eople feel that they gave as individuals desiring share their substance with those in need. This a meaningful way to identify with the needy of ie world. Also, I try to use the pulpit to stress ie social implications of the church's ministry today's world.

Joe Hanna, pastor

RETNA (Bellefontaine, Ohio)

Being a rural church would seem to make it fficult for us to face up to some of the problems the day. Our very location hampers making a eaningful contribution to these problems other an keeping informed and looking for avenues of rvice. Participation in the World Relief Program, ierefore, gives us a meaningful outlet in our



Food-for-work crew on a civic improvement project in Chili, directed by WRC.

desire as Christians to help alleviate the suffering of the world.

Our W.M.S. ladies have been sewing for World Relief and our County Welfare Department. They also send bandages to World Relief. In addition to these two organized methods, we look forward to the World Relief Offering as a specific way to express our Christian concern and love.

Ron Waters, pastor

DAYTON, OHIO

Before we got the item of World Relief into our unified budget we encouraged a couple of our adult classes to contribute and we also had a few people who were especially concerned about this aspect of human need and who gave their designated gifts through the church. Eventually we were able to place World Relief in the budget and by successfully enlisting our people to support the program which represented the Lord's work and which was translated into dollars in the budget, we have been able to do a little more for relief. Theoretically, we hope to increase this item by a perce age each year.

On the bulletin boards, we put pictures, poste and statements or slogans which suggest the h man need for food, clothing and medicine in ma areas of the world. I honestly believe that the e phasis of our own nation on the need to meet o own poverty problem has made our people m aware of the need in this dimension of life toda

Our program to help support the City Miss here in Dayton, I believe, has created a grea concern about providing food for needy peo Each Fall our people are encouraged to bri canned and boxed food to be used at the C Mission. Our youth go out into our neighborh and ask the residents to give food for this wort cause. We receive from two to three hundr boxes, bags, and cans, including such things sugar, flour and coffee. In this relationship a effort we are learning that the City Mission rig fully deals with the whole man, giving the "Wo of Life" for his soul and the "staff of life" for body.

Clayton Berkshire, pastor



Did you help warm this child with this WRC blanket?

So You Want to Sew

. . . . for World Relief?

AST FALL, for the second straight year, the World Relief Committee sent a mailing to each W.M.S esident containing detailed information about sewing World Relief. Several societies are working diligent- —expressing their concern for the world's needy in ngible ways.

The pictures on this page are just samples of what any are doing.

Literature is available for making:
Crocheted Head Piece
Rolling Bandages
Knitting Bandages
Bundles for Leprosy Patients
Sewing Kits
Plastic Container for Sewing Kit
Bookmarks





Writing Pads
Babies' dresses, sacques, nighties, booties, kimonos, diapers, receiving blankets
Girls' jumpers, blouses, nightgowns, slips, panties, scarves
Boys' shirts, pajamas, slacks, shorts, scarves
Mens' and Womens' clothes
Bedside bags
Many other articles.

Undoubtedly your W.M.S. president received this information. But if not, please write to: Mrs. Ray Summy, 502 Sandusky Street, Ashland, Ohio 44805. All of these projects help W.M.S. groups to meet Goal No. 8 of the National Goals for W.M.S. (15 hours of sewing). More than that—you will help make the difference between life and death for those in need of warmth and Christian concern.

Some other Women's Missionary Societies will be interested in this report of what the ladies of the Park Street Church in Ashland made and shipped overseas from September, 1968 to May, 1969.

Women
1 skirt
4 shorts
2 blouses

Bandages
75 pounds from W.M.S. & S.M.M.

Babies
14 robes
2 bibs
3 booties

Girls
27 dresses
25 blouses
17 skirts
2 jumpers
3 vests
2 shorts
3 slacks

Boys
13 shirts
5 pants
1 vest

Miscellaneous
37 hospital gowns
13 large comforts
8 small comforts
5 lap robes
7 knit vests
3 tote bags
14 neck scarves
13 knit mittens
2 stuffed toys

TOTAL POUNDS MAILED BY YEAR:
1966 — 65
1967 — 127
1968 — 143
1969 — 279

Mrs. Charles Munson, chm.



Dr. Everett Graffam visits with a child victim of the war who has been helped through extensive surgery at the WRC-operated Hoa Khanh Children's Hospital in Vietnam.

For the Mathematically-Minded

NTEREST in World Relief needs, and participation n meeting those pressing needs continue to increase our churches. Reports of sewing groups, special proams, and conference events appear elsewhere in this ue. Here is a brief analysis of the financial growth and increase in number of churches cooperating—ice the fund was established four years ago.

These figures are based on the July to June, General nference fiscal year:

ar	Churches	Individuals	Receipts
66-67	26	5	$ 1,564
67-68	49	5	4,630
68-69	65	18	6,363
69-70 (to date)	26	0	1,673
			$14,230

st year at this time (from July to February in the cal year) only 13 churches had contributed $1,228 to orld Relief. Notice these figures are increased to churches giving $1,673 to date. This seems to indite that more churches are including World Relief in eir unified budgets and dispersing the funds on a arterly basis—even prior to the special denominan-wide emphasis in the spring of each year.

The increased involvement in most districts, especially e larger ones of Ohio, Indiana, and Pennsylvania, also monstrates growing concern and compassion by Brethn people for the millions around the world who have little. For purposes of including an entire year in e report, these figures are from February to February.

strict	Total Churches	Churches 1968-69	Giving 1969-70
utheast	19	6	7
nnsylvania	23	9	15
io	20	8	15
diana	39	18	23
ntral	6	4	4
dwest	8	3	3
lifornia	3	1	1
uthwest	2	1	0
orida	2	1	2
	122	51	70

llowing is a listing of those 70 churches who have ven to World Relief through the Brethren World elief Committee between February, 1969, and Feb-ry, 1970:

Southeast District
- Bethlehem
- Dunraven
- Krypton
- Linwood
- Maurertown
- St. James
- Washington

Pennsylvania District
- Berlin
- Brush Valley
- Calvary
- Johnstown II
- Johnstown III
- Jones Mills
- Levittown
- Masontown
- Meyerdale
- Mt. Olivet
- Pittsburgh
- Sergeantsville
- Vandergrift
- Vinco
- Wayne Heights

Ohio District
- Akron
- Ashland (Garber)
- Ashland (Park Street)
- Canton
- Columbus
- Dayton
- Fremont
- Gratis
- Gretna
- Louisville
- New Lebanon
- North Georgetown
- Pleasant Hill
- Smithville
- West Alexandria

Indiana District
- Ardmore
- Bryan
- Burlington
- College Corner
- Corinth
- County Line
- Dutchtown
- Elkhart
- Jefferson
- Kokomo
- Mexico
- Milford
- Mishawaka
- Muncie
- Nappanee
- New Paris
- Roann
- Roanoke
- South Bend
- Teegarden
- Tiosa
- Warsaw
- Winding Waters

Central District
Cedar Falls
Lanark
Udell
Waterloo
Midwest District
Fort Scott
Morrill
Mulvane
California District
Stockton
Southwest District
(None)
Florida
Sarasota
St. Petersburg

These signs of growth and increasing concern a pleasant to report. The committee "salutes" you; b the thousands with a little more food and clothing a medicine and understanding of the Gospel—they gra fully "thank" you.

"The sky's the limit" applies to some situations. E in the realm of World Relief "God's love in hum hearts and the needs of our fellow-residents on th planet" are the only limits we can accept. Brethr Christians are headed in the correct direction, but t greater good yet possible is beyond the horizon. W shall travel toward it together!

Phil Lersch, chairman
George Kerlin, treasurer
Peace and World Relief Comm

PASTORS' CONFERENCE ON FAITH AND ORDER

April 14-16, 1970
Ashland Theological Seminary
Ashland, Ohio

Theme: "Anointed to Proclaim through Groups at Work"

Registration: Fee—$5.00
Place—Seminary Lobby

PROGRAM

Tuesday Afternoon — April 14

1:00 Devotions Seminary Student
1:15 Rev. Paul Everett presenting lecture and Workshop No. 1
2:15 Quiet Time—to meditate on thought questions by speaker
2:30 Talk-it-over Groups (Refreshments in each room)
3:15 Lay presentation from the Pittsburgh Experiment Lecture and Workshop No. 2

Tuesday Evening

6:30 Seminary Banquet
Seminary will provide speaker

Wednesday Morning — April 15

9:00 Devotions Seminary Student
9:15 Pittsburgh Experiment Presentation No. 3
10:00 Silent Meditation
10:30 Talk-it-over Groups (Refreshments in each room)

Wednesday Afternoon

1:30 Devotions
1:45 Panel made up of those from the Pittsburgh Experiment, our Pastors and Laymen. Moderated by Dr. Alderfer
2:45 Fellowship Time
3:15 Brethren Laymen Speak
4:15 Talk-it-over Groups

Wednesday Evening

7:00 An informal light meal at Park Street Churc
7:45 Presentation—Hospitalization Improvement Plan
8:15 Pittsburgh Experiment Presentation No. 4
Followed by informal discussion at each table, closing by 9:30

Thursday Morning — April 16

9:00 Devotional Period
9:15 *Paper No. 1 Rev. Henry Bat
9:45 Fellowship Break
10:00 *Paper No. 2 Rev. Jerry Flo
10:30 Discussion
11:00 Committee Reports and 1971 Conference Suggestions
11:30 Closing Inspiration

* (Papers concerning "The Marriage of Divorced Persons")

SISTERHOOD

Devotional Program for April

ll to Worship

ng Service

rcle of Prayer

ble Studies:
Senior: What does the Bible say about . . . "Emptiness"
Junior: "The Bible—Our Guidebook"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

JUNIOR BIBLE STUDY

THE BIBLE — OUR GUIDEBOOK

by BONNIE MUNSON

OUR GUIDEBOOK, THE BIBLE, has several things to say about the act of obedience. I think, then, at we should take a look at these for guides to show how and when we should obey. Think for a minute, hat does it mean to be obedient? To me it means ing something that you are told to do without back-lking or making trouble. It means to do the best you n at what you have to do without making a big deal t of why. Let me quickly say, I think that it is im-rtant that you understand the reasons why you are ked to do certain things but that is with talking it er not arguing it out.

One of the best examples of obedience we have in young life described in our Guidebook is the story Samuel. Turn in your Bible to the Book of I Samuel d read with me as we learn a bit about Samuel. His other went to the temple to pray for a baby son. She romised God that if He would remember her she would ve Him back that son to serve Him in the Lord's use (1:11). When she did have a son she named him muel because she had especially asked for him (1:20). hen when she felt Samuel was old enough she took m with her to the temple and brought him to Eli. At is time she said a prayer dedicating her young son to od. She kept the promise she had made to God and e can be sure He was pleased (1:26-28).

Samuel then lived in the temple and served the priests ere in many ways. He may have been responsible for polishing much of the silver and gold that was offered to God, or possibly he kept watch over the many burning candles and replaced them. We don't really know what he was doing, but we can imagine that there were probably times when he got very lonely. He only saw his family once a year which would be very hard, but he also knew that he was dedicated to God (2:19). I am sure that he was very happy doing what pleased God and receiving blessings of strength and peace of mind for being so obedient to that dedication.

We read that Samuel was a good boy and pleasing to both the people that were around him and to God (2:26). Other Scriptures tell us that Eli was unhappy with his own sons and especially pleased with the love and devotion Samuel showed him.

You are probably familiar with the story we find in chapter 3:1-10. On one particular night just after Samuel had gone to bed he heard a voice calling his name. He immediately was obedient and ran to Eli thinking that he needed him for something. Verse 2 tells us that Eli was going blind and probably Eli had called him many times before to come help him in some way. But this time Eli sent him back to bed saying that he had not called. This happened three times, and then Eli realized what was happening and said in verse 9 that it was the Lord calling him and he was to simply answer, "Speak Lord for thy servant heareth."

It is likely that Samuel was scared at the thought of the Lord speaking to him so directly, but he was obedient and responded as Eli had told him. The Lord had a message for him to prepare him for the work he was to do and the life he was to give to the Lord's service.

Samuel has shown obedience in every aspect of his action here. He could have pretended he was asleep and not even answered Eli in the first place, but he cared about him and obeyed his call. Then when Eli told him it was the Lord he immediately did as he was told and listened obediently to the Lord and His message.

There are times too, when we are called on to be obedient. What is your usual reaction? Are you the kind that puts it off till later, or argues about having to do it at all, or just mean to do it but forget about it and never get it done? The people most important in the role of telling us what to do are our parents. What does the Bible say about all of this?

First of all the commandment tells us to honor our mother and father. This kind of honor I think means respect and love which is shown in the way you listen to and obey your parents as well as in the loving things that you do. There are always times when we are t to do something that we do not want to do or don't l like doing at that time. These are the times when can most show love by doing it because our pare told us to and for no other reason.

Colossians 3:20 says, "You children must always ob your fathers and mothers, for that pleases the Lo (Living Letters). So it not only pleases your pare makes you feel better and keeps peace in the fam but it is, most importantly, pleasing to the Lord.

Paul in Ephesians 6:1-3 says, "Children, obey yo parents for this is right. Honor your father and moth This is the first of God's Ten Commandments that e with a promise: that if you honor your father a mother, yours will be a long life, full of blessing (Living Letters).

I think it is important that we keep these things mind when we tend to talk back, or we do things get back at our parents because they asked somethi of us we did not want to do. As Christians we have responsibility to be obedient to parents according to t Guidebook that God gave us, and He also made it des able because He promised us good things in return.

SENIOR BIBLE STUDY

by RUTH LINDSTROM

What does the Bible say about . . .

EMPTINESS

NATURE ABHORS a vacuum, it immediately fills up again; good or bad.

How about **you**? What do you do with idle hours? In this day of talk about a shorter work day and week, we will all be finding many empty hours to fill (and I'll admit that does sound enticing at this writing!). With what will we fill them, however?

Empty minds pose an even greater peril, usually filled with superstition and ignorance. For example, "the thing" today seems to be following the astrologers' charts and reading about predictions of the future.

READ IN YOUR BIBLE
Revelation 1:1-3; 22:18-20

In giving these particular Bible verses for you to read, I am hoping you may be tempted to read all that is "in between" in thinking about "things to come." One has only to read this final book of the Bible to realize more and more the great importance of filling our days, our minds, our lives with the "good news" of Christ's salvation for all who will heed. The great urgency is **now**—not tomorrow, for tomorrow just might be too late.

As a word of personal testimony, let e add a line or two here. This past nth has been one of great family rrow in the loss by death of y husband's brother. We were ivileged to have one week to spend his bedside before Bryan passed ay, and in that time we realized at he most certainly was not an mpty vessel" at all, but full of hope d love for his Creator. His final rds were "God's will be done."

READ IN YOUR BIBLE
Revelation 7:9-17

Does this sound morbid to you? lo hope not, for it is truly joyous. ow wonderful, especially at this aster season, to know that "He es."

READ IN YOUR BIBLE
John 14:1-6; 19

Even now the "emptiness" we feel our personal lives at the loss of r loved one is being filled to erflowing with love and hope. And, n't forget, too, at this Easter ason just passing there is another mptiness," the empty tomb. id I say empty? Never! It was mediately filled by the presence of e angels to tell to those who came that "He is not here, but He is risen as He said!"

Let's not waste any more time on reading "empty" horoscopes. Let's fill that time with reading more and more in God's Word. As for being timely and up-to-date, you won't find a more recent headline in **any** newspaper than you will find in some of the very Scripture verses listed in this Bible study for this month!

READ IN YOUR BIBLE
I Corinthians 15:51-58

"I serve a risen Savior,
He's in the world today;
I know that He is living,
whatever men may say;
I see His hand of mercy,
I hear His voice of cheer,
And just the time I need Him
He's always near.

He lives, He lives,
Christ Jesus lives today!
He walks with me and talks with
me along life's narrow way.
He lives, He lives,
Salvation to impart!
You ask me how I know He lives?
He lives within my heart.

— Rev. A. H. Ackley

Christ is risen, alleluia! Christ is risen indeed!

CHURCH HOSTS RADICAL WHO URGES WAR ON 'ETERNAL TYRANT'

Sepulvdea, California (EP) — Attorney William M. Kunstler of the now famous "Chicago Seven" told a Sunday crowd of 5,000 here March 1 on a church lot to "make every courthouse in the nation" a center for the "fight against the eternal tyrant."

Kunstler's remark elicited strong applause from a rain-soaked crowd gathered outside Sepulveda Unitarian-Universalist Church. The minister had invited the radical lawyer simply because no other church or school would give him a place to air his views.

The tyrants referred to specifically were Governor Lester Maddox and Governor Ronald Reagan but the speaker meant also the entire government structure.

"The government cannot prevail if the people will not permit it to prevail," Kunstler said.

Several references were made by Kunstler and his cohort, Tom Hayden, to the presence of police officers, but the only uniformed policemen observed were three or four officers directing traffic along the clogged side street near the church.

Signal Lights Program for Apri

Prepared by Mrs. Alberta Holsinge

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

Singing Time:

"This Is God's Word"
"Jesus' Helpers"
"Pleasing Jesus"
"Sharing"
(From: **Beginners Sing**)

Bible Time:

A Boy's Lunch

"Mother! Mother!" called a boy as he ran into his house. "May I go to see Jesus? He's over there on the mountainside."

"Yes, Son," answered Mother. Here are five, fresh barley cakes. I'll put them in this basket for your lunch."

"May I have two small fish, Mother?" asked the boy.

"That will make a good lunch for you," said Mother as she placed the fish in the basket and put on the cover. "Watch and listen carefully so you can tell me all about Jesus when you come home."

Away ran the boy with the basket swinging in his hand. Soon he came to the place where Jesus was teaching. Quietly and carefully he made his way through the crowd until at last he was very close to Jesus and the disciples. He sat down to watch and listen.

The boy saw sick people made well. He saw sad people made happy. He saw lame people healed. And the stories! Never had he heard such wonderful stories!

Then he heard one of the disciples say, "It's late afternoon, Jesus. Shall we send the people home to get something to eat?"

"Let's give them something to eat," said Jesus.

"But we can't," said Philip. "It would take much money to buy even a little food for all these people!"

The boy tugged at Andrew's coat. "I have a lunch," he said. "See, here are five barley cakes and two fish. Jesus may have them."

Andrew smiled at the boy. "I'll tell Jesus," he replied.

Andrew went to Jesus. "There's a boy here," he told Him. "A boy with five barley cakes and two fish. He said you may have them, but that's not nearly enough food for all these people."

"Bring the boy's lunch to me," said Jesus.

The boy heard Jesus. He took his lunch to Him.

"Thank You, Father. Thank You for this food," prayed Jesus.

Then he broke the bread and fish and gave some to each of the disciples. They passed it to the people.

The boy could hardly believe his eyes! Again and again the men passed the food to the people. Again and again and still there was some left!

When all the people had eaten all they wanted, Jesus said, "Pick up the food that is left."

The boy watched. Twelve basketful they gathered! All that food was left from his **five** barley cakes and **two** fish—after all the people had eaten!

He picked up his own small basket and ran home.

"Mother! Mother!" he called as he ran into his house. "Jesus fed the people with my lunch."

Then he told his mother the whole wonderful story.

— Based on: Mark 6:30-45;
John 6:1-13

(Note to Patroness: Have a small basket, five barley cakes and two fish to use in telling the story. The cakes and fish may be made of clay or may be pictures.)

Memory Time:

Acts 3:6a

We don't always have money to give to God, but He is pleased whenever we are willing to share what we have. Listen to our memory vers for today. (Read the verse to th children. Pass out slips of paper wit the verse written on them. Practic reading and saying the verse. The review previous verses.)

Mission Time:

Playtime in India

What do you like to play best o all? What is your favorite toy? (Le the children talk about these things.

Children of India like to play, too The girls play with dolls and th boys play with cars and trucks. Th stores sell toys that look very muc like yours.

But most of the children do no have toys like yours. Their parent do not have the money to buy them They make their toys from stick and stones, pieces of cloth and paper

The little girls love their home made dolls just as much as you lov your fancy doll from the store. Th boys have as much fun with thei homemade cars as you have wit yours which you buy.

There's lots of sand in India an the children play in it often. They add water to it and make temple and factories.

They play hide and go seek, ta and many games similar to the one you play.

One game all of the children lik to play is Pullata. Pulla means stick Ata means game. So it's a gam with a stick.

To play Pullata you need a stick about the size of a toothpick and heap of sand. The one who is **it** hide the stick in the sand when the other aren't looking. Then the others poin to the place in the sand where they think the stick is hidden. Whoeve selects the right spot gets one point The game continues this way until someone has ten points.

Then the person with ten points is ven a handful of sand with the tle stick in it. He is blindfolded nd taken on a zig-zaggy walk. omeplace along the way he is told drop the sand and the stick.

He is led back to the starting ace. The blindfold is taken off. hen he tries to find the place where e dropped the stick. If he finds it e's the winner. If he doesn't he ses his ten points and is out of the ame.

Doesn't Pullata sound like a fun ame? Try it sometime.

rayer Time:

Let us thank God for our friends nd the good times we have with hem. Let us thank Him for eyes hat see, ears that hear and feet that un.

Let us talk with Him about ways we can help some of the children of India.

Handwork Time:

Toys

(Have ready a supply of odds and ends such as spools, pieces of cloth, pretty stones, small sticks, little boxes, string and other items from which toys can be made.)

Today we are going to pretend we are children of India. We want something to play with, but we have no money to buy a toy. What will we do?

That's right. We will make our toys. You may choose whatever you need form this box of things and make your own toy.

(When the children are finished have each one show his toy and tell about it.)

You may take your toy home. When you show it to your family and friends, tell them about the children of India. Tell them how you are helping these children.

Business Time:

1. Signal Lights' motto
2. Roll Call
3. Talk about our project
4. Offering
5. Complete plans for the party for your friends who do not go to church.
6. Write a letter to Rev. and Mrs. Raymond Aspinall, Instituto Biblico Eden, Soldini, (Pica. Santa Fe) Argentina, South America. Tell them you are glad they are serving as our missionaries in Argentina. Tell them about the things you are doing.

Signal Lights' Benediction

Let Go and Let God

Sowing and Reaping

by STEPHEN D. SWIHART

READ ABOUT an old preacher that got up to preach one Sunday morning, and his text was taken from Matthew 4:24: "... they brought unto him all sick people that were taken with divers diseases...." The preacher said: "Now, the doctors can scrutinize you, analyze you, criticize you, and even sometimes cure your ills, but when you have divers disease, **only the Lord can cure it.**

"Brethren," he said, "there is a regular epidemic of divers diseases among church members. Some dive for the door after Sunday school is over. Some dive for the TV set during the evening services, others dive for the car for a weekend trip, while others dive for more rest during the hours of the Sunday morning services. Yes," he concluded, "it takes the Lord and **the love for His church to cure divers diseases."**

Beloved, **"divers diseases"** are all around us! Our attendance records show that many "church members" have such a disease. The facts can't be changed. God said, **"whatever a man soweth, that shall he also reap."** In other words, we get out of the church service that which we put into the church service. If we put a desire in our hearts and into the church service, that desire will be filled. **The other side of the coin**

says that if we put an empty heart into the church service, chances are we will leave the same way! We reap what we sow.

I believe that there are millions upon millions of Christians across this land, going to church Sunday after Sunday, and not having the faintest idea why they went. They don't **really** know why they go to church! Yes, ask yourself, **Why did I go to church last week? Did you earnestly want to go? Did you get up fifteen minutes early to pray for the services and your involvement therein?** These are simple questions, but questions that need to be answered if we ever expect our Christian life to be rewarding!

I don't believe there is a person reading this article that would disagree that God's plan is to fill your life with abundant living, but I don't know how many readers can say, "Yes, my life is simply one blessing after another!" Why?

How could the Bible teach, and then we agree, that Jesus came that we might have life and have it more abundantly and then admit that our life is mediocre, passable, satisfactory? I believe Jesus came to make our living exciting, dynamic, and full of His love, not simply more bearable!

I wonder if it would be fair to tie in these questions with direct relation to the joy of our Christian life. 1. When was the last time you read a book of the Bible, **desiring to apply that knowledge to your life and the lives around you?** 2. When was the last time there were regular family devotions with Dad instructing the family in God's truth? 3. When was the last time you prayed (perhaps on your knees) for a solid fifteen minutes? 4. When was the last time God took every care, burden, and problem out of your life and replaced it with total assurance and peace? "We reap what we sow!"

Jesus said, "without me, you can do nothing!" He also said that with Him, you could do all things. **"Nothing shall be impossible unto you that believe!"** How many hours of the day does God have in your life? The Bible is true, we reap what we sow! We are without excuse. The answers are readily available. All we have to do is **Let Go and Let God!**

World Religious News in Review

IN ANGUISH OVER LSD, YOUTH COMMITS SUICIDE

Salt Lake City (EP) — After stating on tape his reasons for wishing to do so, a handsome 19-year-old lad here shot himself to death.

The parents of Craig D. Gardner didn't have to look far for clues. Their son gave his reasons on the tape recording.

"You might hear about it sooner or later, Mom—I'm sorry, Mom, Dad and Bill—I'm sorry that your little boy has turned into an LSD addict."

The rambling message continued:

"I can't think . . . can't think . . . can't think. Well, about all I have to say is—actually, the real reason is that I really don't know. . . . I'll tell you one thing, Dave (his roommate who found the tape) and anyone else who's listening, you can really get messed up on that stuff."

Craig was clear enough on the reason he felt he had to kill himself:

"It's bad news—it really is. didn't think it was when I was fi taking it, but I've been gett pretty stoned lately, and you j don't know what's real and w isn't real. You really don't.

"All I can say is, I had to find myself—kind of a poor excuse, y know—but I really shouldn't ha taken any dope at all—any a (LSD) —and I shouldn't really ha started off with any grass.

"Marijuana, either. Of cour grass isn't bad—after you take much of that stuff, you just rea don't know where you're at sor times.

"I mean, I don't think I am, what I've heard is that a person w think's he's insane . . . or someth would never admit it to himself.

"I had enough problems of

vn without even taking LSD to ep my mind bent. Well, actually hat acid does is it intensifies everying to a great extent. This probly is what it did to me....

"All I know is I'm going to be in e hell of a fix when I have to face e Big Man up in heaven. I'm not ying that with disrespect for the g Man. I'm just saying it because felt like saying it. And it says in e Bible that he who kills himself ill not be resurrected. Well, this the great punishment that I'm stowing on myself, not only physilly, but, for what I've read, I'm oing to be suffering eternally for is.

"I have thought it over many mes and there really isn't anything live for. I don't think there is. nd I really don't think anyone ould convince me that there is—ot me, anyways.

In releasing the tape to the ssociated Press the parents said ey hoped it would help somebody se in the same kind of trouble or eaded for it.

TUDY ASKS WHY MEN EAVE PULPIT

New York (EP) — There is no verwhelming reason why men leave e ministry, but the movement of rdained men away from it is "a ersistent low-grade infection" if not "runaway epidemic."

So states the results of a survey onducted by the United Church ress for the United Church of hrist.

Writers Gerald J. Jud, Edgard W. Iills Jr., and Mrs. Hobart Burch sed the term "ex-pastors" rather an "clergy dropouts" in the study f responses from 241 United Church f Christ clergymen who had left e formal ministry.

Some ex-pastors found the mahinery too slow and too cumberome; instead of waiting for a new ulpit, they went into secular emloyment.

The authors estimate that the otal number of ex-pastors is only lightly more than one per cent of he U.C.C. clergy for the year 1968.

NSTITUTE TO FINANCE VORK IN SEARCH FOR NOAH'S ARK'

Washington, D.C. (EP) — The rctic Institute of North America as agreed to help remove tons of e covering an object on Mount Ararat which some believe to be remains of Noah's Ark.

Dr. Melvin G. Marcus of the geography department of the University of Michigan has been asked by the institute to serve as chief scientist of an excavation team that will begin work this summer.

Scientists are far from sure that Noah's Ark has been located, but they are interested in the wooden object buried beneath a glacier on the peak in Eastern Turkey.

Explorers have long searched for the Ark, which according to Genesis, came to rest "on the mountains of Ararat." Two major questions of the scientists are whether the modern Mount Ararat is the same as the range mentioned in the Bible and whether the story of Noah and his Ark is literal history.

'PROJECT PRAYER' DEBATED BEFORE JUNIOR HIGH STUDENTS

Bloomington, Minn. (EP) — "Project Prayer," a nationwide campaign led by Bloomington Jaycees to secure voluntary, nondenominational prayers in public schools, encountered strong opposition from the Minnesota Civil Liberties Union (MCLU) in a debate here.

Jaycee president Ron Swaggers and project chairman Robert Laden discussed the project which has collected 350,000 signatures before 70 students at a Junior High school.

Lynn Castner, executive director, and Howard Kaibel, board member of the civil liberties agency, said that even a voluntary prayer contains an element of compulsion.

"It is obvious that official sanction would establish a strong pattern of acceptability and that pressure—for other students or just from the state giving importance to something it has no business in—would invade the privacy of belief that is essential to genuine religious freedom," Mr. Castner said.

Mr. Laden said the Jaycees agree with many of the U.S. Supreme Court's decisions in the area of prayer in public schools, but asked, "What's wrong with silent or nondenominational prayer?"

He said that a public school in North Carolina has a room set aside for children who may want to pray. "If only those kids who wanted to participate voluntarily came, should that be considered unconstitutional?" Mr. Laden asked.

Mr. Kaibel replied that "to allow nonsectarian prayers would be to compel persons to frequent a place where religious observance takes place, even though they might excuse themselves, thereby effectively establishing and officially recognizing some kind of civil nondenominationalism as state religion."

PRESBYTERY MAY TAKE LEGAL ACTION AGAINST 'OCCUPATION' OF CHURCH

Houston (EP) — A regional presbyterian, U.S. (Southern) Church here will take legal action to oust a number of Mexican-Americans who have occupied one of the presbytery's churches for two weeks.

The church, Christ Presbyterian, affiliated with the Brazos Presbytery, was vacant since last September after its largely non-Latin congregation voted to dissolve because, in the words of its pastor, the Rev. James McLeod, "there was no real desire (by the congregation) to work with the Mexican-American community surrounding the church."

On February 15, Chicano groups, including Mayo (Mexican-American Youth Organization) personnel, took over the vacant church, claiming that promises by the Brazos Presbytery to make the church a community center had not been fulfilled.

EDUCATION COMMISSIONER ASKS BAN ON SCHOOL PRAYERS

Boston (EP) — Suffolk County Court Judge Paul V. Rutledge took under advisement a request of the Massachusetts Commissioner of Education who is seeking a permanent injunction against a program of voluntary prayers in the Leyden, Massachusetts public school.

Assistant Attorney General William E. Searson filed the request on behalf of Education Commissioner Neil V. Sullivan.

He held that the Leyden prayers were designed to "advance religion" in violation of the first amendment of the U.S. Constitution.

Ralph Sullivan, counsel for the Leyden school committee, contended that the prayers did not benefit religion as such "but rather benefited the children."

He noted that a clause of the first amendment outlawed government interference with the "free exercise" of religion.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Apr

Topic:

THE BIBLE SPEAKS TO US TODAY

Lesson: Luke 4:16-32; Isaiah 5:16-23

Introduction:

These are times when the Bible needs to be a part of our daily lives. This was always the case, but the impact of new doctrines and new concepts of living make it imperative that we as Brethren know and live what we believe. The above reference to new concepts should be rightly interpreted as the work of Satan. The trend of society today is like it was at the time of the last of the judges when, "Every man did that which was right in his own eyes" (Judges 21:25). We have had a lesson on "Faith," one on "Searching the Scriptures," "Law and Grace." We want to elaborate on these as we take up our Scripture tonight.

Jesus professed to be a Teacher sent from God. He announced from the first that He was to give His life for the salvation of the world. "... If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42). In proof of His mission He performed many miraculous works and was able to tell men what they were thinking about. Because of this, He was a mystery to His friends, and no one could understand His activities as the result of natural impulses. He practiced self denial, and His private life was blameless. Soon after His baptism by John He went into the wilderness, being tempted of the Devil forty days. When entered Galilee, His fame was already great for ' taught in their synagogues, being glorified of all" (Lu 4:15).

Topics for discussion:

1. Witness where you were brought up.

Read Luke 4:16-18. Prepare a short discussion on th Keep in mind "The Bible Speaks To Us Today." No how He was brought up and where He was broug up. He went to church; He read God's Word; He int preted God's Word; He preached it and lived it. He w the Great Physician. What does "liberty to the ca tives" mean? What happened when He closed the Boo

2. The Lord is glorified in judgment (Isaiah 5:16).

The Lord's judgment is Holy, pure, correct, unerri and full of love. Salvation is free. Are there degrees punishment in hell? Are there degrees of reward Heaven?

3. Calling evil good and good evil (Isaiah 5:20).

Read this verse and discuss in the light of toda new morality. This was written over 700 years B.C.

4. How does the Bible speak to us today?

Read Isaiah 5:21-23. What is the meaning of wo Summarize for conclusion.

MISSIONARY NEWS

HOSTETLERS LIST NEEDS

THE HOSTETLERS graciously acknowledged the wealth of items sent to Lost Creek after e fire disaster in December and trust they have t missed anyone in this gigantic, detailed job.

To date the Missionary Board has forwarded 40.00 to the Hostetlers for their personal needs d $50.00 for replacing the Senior Class Fund. ancy and Doran feel that they would like to use part of the money to build an addition on the w trailer since it has just two bedrooms. You n be certain that in their good stewardship they ll apply all gifts to the best of their ability.

The Hostetlers have forwarded a list to share th the Brethren for those particular needs not t filled. You can send your money directly to the issionary Board, designating it for any of these ems or just sending for the Hostetler's to use here most needed.

o replace items the boys lost in the dormitory re:

6—Medium size suitcases
Several hard cover Bibles
Two polaroid "Swinger" cameras
Several pairs of boots
One game of box hockey

ems to be replaced to the school:

two 21" rotary lawn mowers
two sofas
desk
four study tables
one full-length mirror
five wall mirrors
rocking chair
two upholstered chairs
twelve straight back chairs
eight chest of drawers
waste baskets
fourteen throw rugs
two ironing boards
two irons
one drop-leaf table
two refrigerators
several lamps

Hostetlers needs:

two tricycles
one 2-wheel bike
one card table
bathroom scales
one vacuum cleaner
two bookcases
two bulletin boards
one rocking chair
one Show-N-Tell
one small accordian
one 4-track Voice of Music tape recorder
two portable typewriters
(one belonged to another staff member)
one flannel board
Christmas tree decorations
a number of hand tools
one set of T.V. trays
one Carom board
one Bible dictionary
one Bible commentary
one waffle iron
several cookbooks
one Sallman's "Head of Christ"
several vases
24 **Sunday School Sing** small size—
(used at outpost)

A Visit to Nigeria

by MRS. HOWARD WINFIELD

DAWN was breaking as our plane cruised over Algeria and North West Africa, and then as we approached Kano and later Jos, the bright sun enhanced our bird's-eye view of Nigeria. Although there was some harmattan (dust storms), we were able to see quite clearly, and what we saw was so different from any country we had viewed before from the plane. The ground itself has unusual varying shades of reddish browns, dotted sparsely in some areas and clustered in others with trees that looked like tiny green umbrellas. Mud huts in villages and compounds, small fields of cotton, guinea corn and peanuts, and garden patches, often a good distance from the homes seemed nonconformed to any pattern. Foot paths and dirt roads wound about endlessly like threads of different sizes strewn between the mountains. Most of the streams and river beds were dry but showed evidence of wide rushing waters of the rainy season, April to October, and we understood why land travel is difficult to impossible in some places, during that time.

Nigeria is a fantastic sight from the air and even more so from the ground. The mountains and craters of rocks from burned-out volcanos the heat of which cracked and split giant rocks into slices, black outside, white inside and discolored with age. A direct contrast lies in the bright colored blossoms of shrubs and trees of a variety that thrives during the dry season when most vegetation rests.

We were welcomed at Jos by Rev. Snavely, Church of the Brethren Mission (C.B.M.) supply and maintenance manager, who drove us to Mission Headquarters' guest house where Dick and Kitty met us a short time later. And at last, our "impossible dream" became a joyous reality! We were indeed thankful and remain so!



Mr. and Mrs. Howard Winfield with Moderato Mai Sule Biu during their Nigerian trip.

was Sunday, December 28, and
son and daughter-in law,
: and Kitty Winfield, had been
ing since early morning to
plete the 350 mile trip from
p Bible School, where they
administrators and teachers, to
the nearest airport. Thus,
rty appetites found delightful
sfaction with the delicious
akfast (or rather, brunch)
. Snavely prepared for us at
r home. Mrs. Snavely is a teacher,
, at Hillcrest School in Jos.
) fine sons complete the
vely family.
ater, we met missionaries from
luna and Marama who had come
Jos for supplies, meetings
, including a night or more of
: at one of C.B.M.'s guest
se apartments before returning
he field. In the evening we
ended the worship service of a
r-by church. This service was in
glish and very impressive.
erians and missionaries took
t.
Our second day included more
nt-seeing, visits to the foreign
rket, native market, Hillcrest, and
Theological College Campus
ich is some distance away from
. Graduates from Kulp are
ible for further training here
hey plan to become full-time
tors and teachers.
Early Tuesday morning we began
journey to Kulp Bible School
B.S.) in a very comfortable
(Australian Holden) loaned by
mission for this "special"
asion. Cars and Jeeps are owned
furnished by the mission to
missionaries who pay a
eage rate for their use. After
ting the feel of some of the
ds we were quite thankful not to
in a Jeep.
n spite of the soaring temperature,
plus, and dusty roads for a
d portion of the way, the drive
ne we shall long remember.
ats and sheep of all sizes seemed
to come from nowhere to cross the road in front of us. Numerous herds of Brahman-type cattle grazed in distant areas or along the roadside. Occasionally, they, too, would halt our progress while they ambled unhurriedly across the road. I admired our driver's (Dick) ability to out-guess their intentions, for the safety of all concerned. Throughout the day there were always people walking either to or from the villages where they buy and sell whatever they can, or just for something to do. Some led or drove donkeys laden with produce, cotton or bundles of sticks for fire wood. Women and children, too, carrying bowls or bundles on their heads and often small babies tied on their backs, walking as easily as though they carried nothing; always friendly, many waved as we passed.

We stopped to rest at Wandali Mission where Doc and Jean Shank had served before assuming duties at Hillcrest School. The house has been empty for some months now, a grim reminder of the need for "labourers for the fields already ripe unto harvest." A week later, on our return to Jos, we ate a picnic lunch under the trees at Wandali, but on this day Rev. and Mrs. Jim Bowman were expecting us to lunch with them at Shafa. Here our visit was short but the food and fellowship very delightful.

As we approached Garkida I remembered hearing about the Hospital-Leprosarium and the mission work there and I wondered how many Nigerian Christians had begun the new life here. One of these is Pastor Mai Sule Biu, now Moderator of our Nigerian Church, called Church of Christ in the Sudan, which includes eight districts. We had the privilege of meeting and talking with him one day, quite unexpectedly, in Biu, a village near the Waka

Mission School. Our missionaries work in cooperation with the Nigerian Church.

It was late evening when we arrived at our destination, Winfield house, where Yaga, co-worker and part-time cook, had a delicious dinner ready. The table was set beautifully with candles used partly for decoration and also necessity, for the power would go off before we would be finished.

Kulp Bible School Campus has it's own generator that furnishes electricity for about five hours daily, stopping at ten p.m. There is also a water supply from two wells pumped by gasoline engine into a large storage tank, furnishing water to the four faculty houses (one presently vacant, also), and faucets in the students' area. Students and their families live in their customary huts and compounds on the campus. Karago Gadzama, a Nigerian teacher at Kulp, lives in one of the faculty houses with his wife and four daughters. Mrs. Gadzama made us some tasty guinea corn buns fried in peanut oil. A bit peppery but very good.

Although K.B.S. was not in session during our visit, Dick and Kitty were kept busy. Bookkeeping, planning, community mail and supplies, etc., and visitors, seemingly in a steady flow. Nigerians seldom knock at the door but wait patiently outside until they are noticed.

Students at Kulp are all adult couples, man and wife, training to be Christian leaders in their communities. Kitty teaches English to both men and women, while Dick teaches bible classes in Hausa, the Nigerian trade language, in addition to serving as Principal of the school. The 75 couples have been selected by a committee composed of Nigerian Church leaders and missionaries. Eligible men are given an entry test and 25 are selected each year for the three-year course. The wife is automatically included. Some bring their children to live with them while others leave them with relatives at home.

Each family is given a two-acre tract of land to farm while they are at Kulp thus providing their livelihood and application of improved agricultural methods taught during the school year. Rev. Wilhelm Scheytt, of Basel Mission and from Germany, is instructor of agriculture. The women are taught Christian home making and family care. They, too, help with the farming.

In K.B.S. Chapel on Sunday we had an opportunity to worship with many of the student families who were still on campus. One couldn't help but give thanks and praise God for missionaries, their zeal and dedication to a task that should include every born-again Christian. Although the service was all in Hausa, the Word, hymn tunes and gestures of that fine young Nigerian minister gave us understanding of the true message of our Savior, one and the same, who died that all might live.

Truly, this visit to our mission in Nigeria has been a notable experience, making our "impossible dream" an unforgetable blessing.



Dick and Kitty Winfield at Kulp Bible Scho



YOUTH AND THE CHURCH

edited by Roy G. Irving
Roy B. Zuck

Moody Press: Chicago, 1968

Reviewed by: Fred Finks

"Youth and the Church" is an interesting and valuable ide for any Christian worker who has leadership sponsibility with young people. **"Youth and the urch"** centers it concern and direction to the entire urch's ministry to adolescents. Included in this are ograms for church school, training groups, Bible hool, worship, service activities, etc.

In order for any organization to succeed it is neces-y to establish clear-cut objectives and standards that ur group hopes to accomplish. In order for one to ablish these objectives he must be aware of the his-ical, sociological, and psychological make-up of the n-age generation. **"Youth and the Church"** tries to rface these areas and to focus on the needs of adoles-nts.

"Providing a comprehensive youth program calls for coordinating the various functions." Youth organizations should be purposeful, comprehensive, meaningful, and directional. Also, youth leaders are important for a smooth-running youth organization. **"Youth and the Church"** deals with guidelines for the youth leaders.

Are you having difficulties with your Sunday evening youth programs? Here you can find creative methods for establishing a successful youth program.

A key factor to a successful youth program is the program material and using it to its fullest range of possibilities. Included in this book are successful materials and how to use them.

"Youth and the Church" is a book full of helpful advice and information to get a better understanding of the youth of the church.

CONTEST BETWEEN ROANN AND COLLEGE CORNER

The Roann BYC elected the following officers for the 69-70 year:

President	Dan Swihart
Vice President	Dennis Keppel
Secretary	Beth Gilmer
Treasurer	Kathy Draper
Song Leader	Dennis Foster

e sponsors are Mr. and Mrs. Dale Abell, Clarence ppel, Ted Brower and Mrs. Gilmer. The BYC is di-ded into four groups with a sponsor in charge. Each oup is responsible for one Sunday's lesson out of the nth. This takes a lot of the load off the sponsors.

The third Sunday of each month is substitute Sunday the assistants will get some experience.

We have met two different Saturdays to make carmel corn to sell to help make money for our project.

A contest between our BYC and College Corner's BYC is to start March 8th. The points will be as follows:

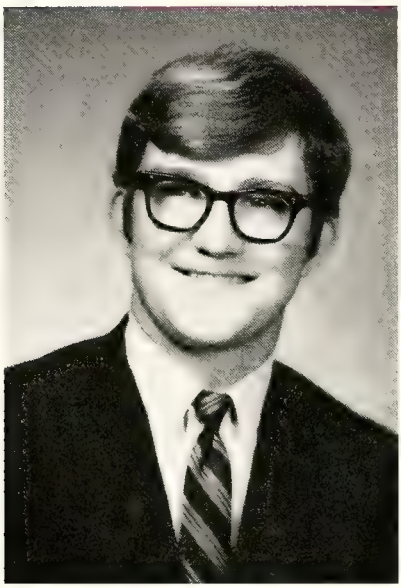
1. Attendance—every member—10 points, visitors—50 points and 100 points for new members.
2. Each member in mid-week prayer meeting—20 points.
3. Personal calls—100 points. Whole youth group (60%)—500 points.
4. Programs for shut-ins—500 points.

The points will be figured on a percentage basis since our BYC is larger than theirs. The contest will last six weeks. The losers will treat the winners.

— Beth Gilmer, secretary

Youth Beat

PAUL MENHORN



Paul Menhorn
Berlin, Pa., Brethren Church

PAUL is a member of the Berlin Brethren Church where he is an active youth. He is the son of Mr. and Mrs. William Menhorn. Paul is 17 years old and is a senior at Berlin Brothersvalley High School. He is enrolled in the Vocational Agriculture Course. He has participated very actively in the Future Farmers of America. Such activities include participation in the District Black and White Show, the Somerset County Fair, the FFA basketball team, his chapter parliamentary procedure team and as chairman of the calendar and radio and television committees of his chapter. Last year he served as secretary of his chapter and this year is chapter reporter. Other school activities include: being a member of the chorus, the band, hall patrol, the Honor Society and the junior class play. In 1968, as member of the 4-H Club, Paul traveled to Utah with the country's 4-H exchange trip. He also represented his school at Penn State for the Keystone Boys State.

LARRY FOLK



Rev. Steiner pins award on Larry Folk

LARRY FOLK of the Lanark, Illinois, Breth Church was awarded the God and Cou Award of Scouting at the 10:30 a.m. worship vice on February 1, 1970. He is shown abov Rev. Paul Steiner presents him with this Scou award.

The pastor has to work closely with each S who attempts this award and it takes a g amount of concerted effort on the part of Scout to earn this award. He spends hours in vice, study and church guided work to be elig for the God and Country Award.

Rev. Paul Steiner, pastor of the Lanark Chu worked with Larry and was proud to award this honor. Congratulations, Larry!

AS I SEE IT

January 2nd of this year my husband and I arrived ter a 2,000 mile trip from warm sunny Arizona to be- n our new work at College Corner.

While we found the weather to be cold and snowy found the people to be as warm and sunny as the uthwestern climate we had just left.

As is often the case with both of us we were drawn the young people. They have very warmly accepted and already we have been asked to share in the fun their many and varied activities.

Larry and Nancy Knee, who are the sponsors, are so co-sponsors for the Southern Indiana District youth. his fine young couple has guided these young people ong some pretty deep spiritual thinking, and also ve included some good times, by setting a wonderful ristian example themselves and making Christianity attractive way of life.

Some of the future plans include a "Challenge" with e Roann BYC for a plan of spiritual growth. Our vice esident has given a name to this challenge—"Each ie Reach One." Our group has a prospect list almost uble the size of their present group—along with some ry interesting and unique programs they have anned a concentrated six-week calling program. For e six-week period at least one or two youth will be t calling every evening. Also, a planned visitation to ut-ins and elderly is on the agenda. Rev. Dickson has olunteered" to accompany them with his guitar when ey take singing to the various groups.

The last two years the BYC have planted "God's Acre" ith them doing all the tending and caring for the acre sweet corn on the corner of the church farm. The oceeds from this endeavor go toward their National YC Project. Last year they raised $249.00 for the rizona Brethren Camp.

The youth are very willing to help out in Rev. Dick- n's "volunteer system" of taking charge of the open- g devotional program for the Sunday evening service. ney also willingly use their talents for special music, id the greater majority of the youth group are very ithful in attendance at mid-week service.

It has been decided that Friday, March 13th, would be perfect time for their Bad Luck Party to be held at e parsonage.

They are also making plans for a party promised to em if they **sincerely** make **all** of their National goals. hey know they can do it. I know they can, too!

The Senior BYC Officers are:

President Rick Sweet
Vice President Diana Lawson
Secretary Debbie Shoemaker
Treasurer Gary Sweet

So, as I see it, you will be hearing from the College Corner BYC. I am sure they must smile easier than any group of young people I have met. They seem to know what they stand for and why—where they are going and by the grace of God they know they will get there. They are happy being Christians, so they smile. Couldn't we all take a lesson from this?

— Mrs. Duane Dickson

CORN FOR PROFIT



Entering the cornfield for picking the first crop are left to right: Vera Schroyer, Penny Porterfield, Carol Keslar, Joyce Keller, Butch Kunkle, Susie Keslar, Rev. C. M. Hesketh, Judy Porterfield, LaVerne Keslar. Not included is Rocky Kellar who took the picture.

LAST YEAR our BYC at Valley Brethren Church (Jones Mills, Pa.) planted corn and raised it on about an acre-and-a-half of land given to the BYC by one of the church members. Two types of corn were planted so we had an early crop and then a later one to sell.

From the profit of selling this corn we purchased a film projector for the church. We are planning to build Sunday school rooms in the basement of the church with the profit that is left.

— Roscoe Keller, Jr.,
President, Sr. BYC

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

O GOD —

When I have food,
Help me to remember the hungry;

When I have work,
Help me to remember the jobless;

When I have a warm home,
Help me to remember those who have
no home at all;

When I am without pain,
Help me to remember those who
suffer —

And remembering,
Help me to destroy my complacency,
and bestir my compassion — and
be concerned enough to help,
by word and deed,
those who cry out for what
we take for granted. Amen.

Samuel F. Pugh

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EVANGELIST



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EVANGELIST

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NOTES and COMMENTS

ALL CHURCH TREASURERS AND PASTORS
Please note!

ALL CHECKS for the hospitalization mium should be made out to **The R ment Fund, Inc.** Some treasurers are making the checks payable to Rev. Sp Gentle—please discontinue this! If th continued it will create problems fo Retirement Board after Rev. Gentle m to Arizona.

Also, some pastors are making the c payable to the National Brethren Minis Association. This should be discont also. Again, Rev. Gentle is treasurer of Association and such checks will have sent to him for endorsement if this pra is continued.

Be sure to mail all such Retirement c to:

The Retirement Board
524 College Avenue
Ashland, Ohio 44805

Pastors, please check with your c treasurer to see if he or she is making checks out properly and/or if the che being sent to the right address.

REV. PAUL F. EVERETT
Guest Speaker
PASTORS' CONFERENCE ON FAI AND ORDER

REV. PAUL F. EVERETT of Glens Pennsylvania, will be the guest spe at the Pastors' Conference which will vene in Ashland, Ohio, on April 14-16 of year.

Rev. Everett received his A.B. degree Syracuse University and the B.D. de from Princeton Theological Seminary. He ordained by the Presbytery of Philadel of the United Presbyterian Church in U.S.A. He served as Minister of Evange in the Wayne Presbyterian Church of Wa Pennsylvania, for three years.

At the present he is moderator of **Fait Work** radio program heard every Su over Pittsburgh Radio Station KDKA.

Before entering the ministry, Rev. Ev was engaged in a career of advertising much experience in related fields of merc dising and sales promotion.

Gentle REMINDER...

Let's Get Back!

ET'S GET BACK to the preaching of the Gospel. We've tried other methods long enough, v, let's get back to the business of preaching m our pulpits the message of the saving grace our Lord.

In the recent Evangelical Press News the folving was found—it's worth reading:

'Bishop Kennedy admits preaching is 'Heart Gospel.' In a day when a good many clergymen running from the parish church and the eaching ministry, Methodist Bishop Gerald nnedy of Los Angeles says he has a longing return to it.

' 'The heart of the Christian Gospel is the promation of good news,' he told the Honolulu Adtiser in an interview by mail. 'This is what e preacher is supposed to do. I do not find any s interest on the part of the laity in preaching an was true when I began my ministry 40 years o'

'The noted bishop said laymen are 'fed up' with e kind of preaching they are getting, 'but then, am I. Social action becomes a very thin thing, deed, unless it is grounded in the theology of d's revelation in the Incarnation.'

"Dr. Kennedy also said the new 'theology of pe' is an attempt to get back to the Christian sition and away from what has been 'a lopsided int of view.'

" 'Christian theology is always full of hope and it always believes in the future,' he said. 'I take a dim view on most of these new theological trends in general. They come and they go and the man whose faith is firmly grounded in the revelation of God in Christ has neither time nor interest for them. Whatever the present theological school seems to be, you may be sure if you wait a little while, it will be gone and a new one will take its place.' "

I was especially interested in the statement, "I do not find any less interest on the part of the laity in preaching than was true when I began my ministry 40 years ago." So we preachers are trying to find every other means to "present the Gospel" when all it takes is nothing more than plain old preaching! And the preaching of the Gospel, at that!

We Brethren preachers seem to be trying everything else, as well as trying to accommodate people, in order to make the church grow, when if we would spend our time in the proclaiming of the Word of God and working with souls, we would find that there will be progress in the church. Progress does not always mean numbers!

The Holy Spirit still convicts men of their sins —providing, of course, they hear the Gospel.

Let's get back to preaching!

Text: "Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise" (Prov. 20:1, RSV).

The Big Lie

by REV. J. D. HAMEL

IT WAS AN AUSTRIAN postcard painter by the name of Adolf Schicklgruber (better known to history by the name he adopted in middle life—Adolf Hitler) who has the dubious distinction of being the inventor of the **"big lie."** His theory was: it does not matter how big a lie is; if you tell it often enough, people will eventually come to believe that it is true. Using the German people as his guinea pigs, he proved that his theory will work. Many things give mute eloquent witness to the effectiveness of the **"big lie."** Among them are: 10,000,000 white crosses, 10,000 blasted villages, towns and cities; and a world that was nearly bankrupt, financially and morally.

Today everything from autos to zippers is sold to the buying public by the use of the **"big lie."** This soap will wash out the grimiest dirt, will not harm the most delicate fabrics or fade the softest colors, and will leave your clothes smelling fresher than if you dried them in the sun and a soft breeze. This cigarette will not give you a scratchy throat or will not contribute to lung cancer because it is longer and therefore has more tobacco in it to filter the smoke further, and also, to give you more cigarette to smoke. If you haven't been able to marry the boss' daughter; or been made president of the firm; or been given a raise every six months, it is because you do not use the right brand of toothpaste, mouth wash or deodorant. Every time you open a newspaper or magazine, turn on the radio or TV set, you are slapped in the face by the "big lie," and just as Hitler predicted, if you tell a lie often enough and in enough different ways, people will come to believe it. Nowhere in American life has this

ı demonstrated so dramatically as ıe liquor industry. Each year industry spends astronomical s of money to promote the use of ɔroduct with the result that generation is rapidly forgetting ancient truth found in Proverbs, ɔter 20, verse 1, "Wine is a ker, strong drink a brawler; whoever is led astray by it ot wise" (RSV).

believe that the Church must ak on the problem of alcohol and threat to our nation and the ld. Today no thinking person will y that someone needs to speak to generation. Daily we are fronted with such dramatic issues var, civil rights, violence, and ld tensions. Old standards of istian decency are being flouted. moral and spiritual conditions of nation are far from healthy. In e of the expenditure of colossal ıs of money for education and al programs; delinquency, crime vice steadily increase. The ness of secularism has weakened moral fiber of multitudes. An y going tolerance has dulled ı's sensibilities to moral and itual absolutes.

'oday men who deny God and us Christ rule almost half the ld. More and more the truth of liam Penn's words become dent, "Those people who are not erned by God will be ruled by ants."

Getting someone to speak has n God's method through the ages, found Moses and charged him 'Speak unto all the congregation he children of Israel . . ." (Lev. 2a). The same charge was given saiah, ". . . Go, and tell this people " (Isa. 6:9a). On the day of us' Resurrection, the angel said, . Go quickly, and tell his disciples " (Matt. 28:7a). Through the s, God has called men to speak Him. The prophet Amos said, . the Lord God hath spoken, o can but prophesy?" (3:8b).

There are those who feel today that the sin and evil of our days are so new and so unique that God's cure is out-of-date. No one will deny that sin has become more sophisticated and more casually accepted, but it is far from new. Sin is still man's number one problem.

Someone desperately needs to speak to this generation. God has chosen His people, His Church, to be His mouthpiece in this hour. When God's Word is faithfully declared, it reveals man's need. His sin, his lostness, his estrangement from God are exposed. The "Good News" of the Gospel reveals the remedy for man's lostness, which is to be found in the salvation of Jesus Christ. This is the message which the Church has been commissioned to declare. The Church must speak in tones of invitation and personal concern. John wrote in Revelation, "The Spirit and the bride say, Come" (22:17a). So the message of the Church must be more than a declaration of truth, it must be accompanied with a consuming passion and a sense of urgency to bring men into the fold of Christ.

The Brethren Church is attempting to carry out its God-given mission throughout the world. This involves obedience to the command of God to speak. It involves the inner compulsion of love and concern for the souls of men. Its message is simple, Christ receiveth sinful men; its purpose it clear, ". . . that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13b). Its committment is total and complete, every energy, activity, and program united in the declaration of God's message to men!

Since "strong drink" is a moral problem on which Christianity has taken a definite stand, and since all of us, especially our children, are in danger of being "led astray by the 'big lie'," I want you to take a clear, level-headed look at this

problem of alcohol with me this morning.

To be effective the **"big lie"** must be told in a variety of ways. The basic melody may be the same, but it must be played with variations.

I. The Brewer's Journal says that the phrase "Beer Belongs, Enjoy It" is a "masterpiece." And so it is, a masterpiece of deception!

By the use of this slogan plus the claim that beer is the beverage of moderation, a majority of Americans have been led to believe that beer is a safe, non-habit forming drink when, as a matter of fact, the reverse is true.

Beer contains the narcotic Alcohol, and it always contains the narcotic Luplin. Beverage alcohol, technically referred to as ethyl alcohol (C_2H_5OH), is the main intoxicating agent in beer. Medical literature classifies beverage alcohol as a "habit-forming and addiction-producting narcotic," and the World Health Organization lists it in the same category with codeine, morphine, cocaine, opium, heroin and all other addicting narcotics. Besides being a narcotic drug, medical authorities in the fields of pharmacology and toxicology also classify beverage alcohol as an anesthetic, a hypnotic, an analgesic, a poison, a depressant, and an irritant. Alcohol cannot be rightfully called a food. It does supply calories of energy, but these are "empty" and "toxic" calories. Alcohol contains no vitamins, proteins or minerals, and its dominant properties place it among the dangerous drugs and poisons rather than among the foods. The average 12-ounce can of beer contains one-half ounce of beverage alcohol. This is the same amount of alcohol one would obtain from most other alcoholic drinks.

It is a source of constant amazement to me to read in our papers time and time again of people, accused of drunken driving, who attempt to excuse themselves by claiming that they were not drunk since they had only been drinking beer! "What's wrong with beer?" Maybe the question should be, "What's right with beer?" "Beer drinking is the open door through which many young people enter to be forever shackled by alcohol" (Dr. Milford O. Rouse, President of the Texas Medical Association). Two-thirds of today's alcoholics began drinking while of high school age. In the face of these facts student beer bars will now be opened on campus at Florida State University in Tallahassee and at the University of West Florida in Pensacola, according to announcements by school officials this September 24, 1969.

Have you heard about the new Hop'n Gator Lemon-Lime Lager which is now found in the local grocery stores. The ads about this new drink boldly invite you to "Kick the head off your thirst with the new Hop'n Gator Lager.... Does things to you like nothing ever did ... and ... there are some other good things in it, too...." The important point is what the ads do **not** say about this **new beer** developed by the University of Florida's Dr. Cade, and now being test-marketed in the Tampa and West Coast area by the Pittsburgh Brewing Company. Take a look at the can. In attractive, refreshing green and orange "citrusy" color, a cluster of lemons and limes (with leaves) rest invitingly in a bed of foam topping a glass mug. Above it, in citrus green, the words Hop 'n Gator. Below it, in bold stand-out letters **"Lemon-Lime-Lager."** Below that in tiny letters "A New Alcoholic Beverage." Then along the side seam of the can, in small type "Pittsburgh Brewing Company, Pittsburgh, Pennsylvania 15201." **That is all the label tells your child,** or anyone else. Not a word of caution that this stuff is **beer,** containing the drug alcohol, just like moonshine whiskey,

'-Crown, or Old-Buzzard,
its-Schlop, or Bud's Bilge, or
'-Life or whatever-the-name.
, the word "lager" means "beer,"
how many children and teenagers
w this. Listen to the radio
ertising describe this "delightful
drink" ... "developed for
)-quenching thirst throughout the
re body." Look at the can
'our grocery store shelves,
igside the multiple-choices of
drinks so easily picked up in the
ily shopping cart. Tempting,
'active, and if it contains citrus
e, does that mean it's healthy,
, won't do to you what "regular"
would do?

Ve hear a lot of talk from
islators, state or local officials,
c clubs, and churches, about
venting juvenile delinquency,
ne, alcoholism. Now let's see who
s what about Hop'n Gator.
Board of Regents announced its
roval of Gator-Ade and Gator-Go.
oyalty will be received by the
e because they were developed
state time, by taxpayer provided
lities. How much royalty will the
e get from each can of beer
l? And how soon will we
payers be asked for more taxes
)ay the costs of blighted lives
duced by this new beer?
)ur nation is deluged with dirty
ks, dirty movies, and dirty bars.
areful look in every section of the
ion will show that exploitation
sex and ridicule of moral
ues has never been so numerous
so completely uninhibited. Movie
in newspapers, radio and
boards brazenly offer perversion
mind-pollution in a nauseating
)d of filth. If you want the
kening feeling that our
mmunities are falling apart at the
ral seams, then just listen to
honeyed voice of your local radio
nouncer, or read the movie ads,
hey invite your child to dine on the
rary garbage of our "enlightened"
iety. Our legislature largely
ignores the problem. Most law enforcement officials give a resigned shrug and say "the courts turn 'em loose, so why bother to make arrests." Most community leaders get faint at the thought of effective controls, cry "censorship" and run for the nearest cocktail party to forget the whole thing, but thank God, not all run away and hide.

A few are putting their careers on the block. They are literally sticking their necks out way beyond the call of duty, and taking some hard knocks, in an effort to protect their communities. A fine example is Sheriff Ross Boyer, (National President of the Sheriff Association of America) of Sarasota County, and Police Chief Francis Scott who are leading a fight to rid our county of smut literature. But the smut merchants don't give up their easy profits without using every trick in a clever lawyer's arsenal. We need to remember these courageous men in our prayers and give them all of our support as Christians and faithful members of the Lord Jesus Christ.

II. The **"big lie"** has a second theme that needs to be faced squarely: "A man has a right to drink." How often have you heard this assertion with its emphasis upon personal freedom and individual liberty. But is it true? Has a man the right to do just anything he wants to do? Well, from the dawn of civilization until this moment, men have decided that if we are to live together in any kind of society, we must limit our actions and rights by the welfare of the total group and the rights of our neighbors. I ought to have the right according to this argument to drive my car 80 miles an hour on the left side of the road or park in the middle of the street. In an ordered society, however, this right has been taken away from me. I ought to have the right to keep pigs in my back yard, but I can't. The law prohibits me from exercising this right. If I

wanted to, I ought to have the right to dump my garbage in my neighbor's back yard, but no, the law says that he has some rights, too. And so it goes through all of life. Someone will say: "What has all this got to do with my drinking? It is none of your business if I drink." Is that so? Since we live in a society, what I do affects a number of other people, and what they do affects me.

When you get the tags for your car, in some states you usually find in large letters these words, "When you drink, don't drive. When you drive, don't drink." Do you know that the greatest factor contributing to traffic fatalities is alcohol. Accident statistics show that alcohol is a social problem far from being controlled, or even properly diagnosed, in its relation to traffic accidents. If you have been injured in an auto accident or had a member of your family killed by a drunken driver, would you say that he had a right to drink and drive? Everytime you pay your inflated auto insurance, you are paying the price of the man who believes that he has a right to drink. Every time you pay high taxes to help support our prisons, our hospitals, our relief program you are paying the price for this philosophy that went out-of-date the day the second man appeared on earth. "A man has a right to drink." It's the **"big lie."** No doctor has a right to drink when the lives of his patients are in his hands. No pilot has a right to drink when the safety of his passengers depend on his quick judgment and steady hands. (Did you know that sixty percent of all private plane crashes or crash landings result from somebody's drinking?) No father has a right to drink when his wife and children will suffer. No statesman has a right to drink when the welfare of his nation depends on the keenness of his intellect. **No Christian has a right to drink!** There are those who figure, "If you can't whip'em, join'em." They include temperance groups now advocating moderation rather than abstinence, and some churches, too.

The liquor industry knows it must teach our young people to drink if the industry is to continue. So they're waiting for the little ones that are growing up in your home. If they don't get them, they will cease to exist. Their plan is to teach our boys and girls to drink. Christians, be proud to be an abstainer. Take pleasure in knowing your personal example can then never lead another into alcoholism, drug addiction, gambling or obscenity. Be proud of your children and teens who have the good sense and moral judgment **not** to fall in the trap of drugs, beer, smoking, immorality, and **tell them so!** Instead of sitting around wringing your hands about the drop-out types, really get in there and fight for your own children, and the millions of others who deserve a better future than a sick, permissive society can offer. **Be a proud Christian.** Love your church and the good it stands for. Remember that the decline of morality in America can only be checked by a strong resurgence of religious strength—moral guidelines based on the awareness of sin. Refuse to attend, and write or call him to express your disapproval of a cocktail party by or for any candidate for public office. If he or she has no more concern for the safety and health of people before election, wouldn't they be more

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

y to became a "lobbyists' man
voman," rather than a "peoples'
or woman"? You can also invite
rs to join you and the 100,000
ors in America who have quit
rette smoking. Mom, Pop, it's
o **you**! Don't be ashamed of
erfering" in your children's
ate lives. That's one of the things
nts are for!

I. The third theme of the **"big**
is one of the most pernicious of
n all: "Liquor is the way to
me a man of distinction!"
ow many young people have
n for this dastardly lie: if you
t to be smart, if you want
ucceed, if you want to gain
inction, drink such and such a
d of liquor. The ads show
-groomed men and smartly
ssed women with the upraised
s, but to my knowledge no
iller has ever pictured the end
lts. In the Church, when we
t to show what religion can do,
show what a man is before
after Christ enters his life.
en men want to sell soap, they
w how dirty clothes are made
shine bright. But the liquor people
show their customers before
have started to drink. You
't see these same people after
are drunk—disheveled,
usting in their conduct,
meless, and half-dead the next
ning as they try to shake off
angover. Neither do you see
bloody accidents, the family
rrels, and the loss of prestige
influence in the community.
everal years ago when Paramount
duced the film "The Lost
ekend," the House of Seagram
e out with a half-page ad:
. not only has Paramount
tures produced a masterpiece of
pense-filled entertainment . . .
y have succeeded in burning into
hearts and minds of all who
this vivid screen story our own
g-held and published conviction
t some men should not drink!

Yes, that is our most earnest conviction. Ever since Repeal in 1934, the House of Seagram has exerted all its influence to further the cause of moderation in drinking. In newspapers and magazines from coast to coast, we have published such significant statements as 'Drinking and Driving Do Not Mix,' 'We Don't Want Bread Money,' 'Pay Your Bills First,' and 'We Don't Want Bond Money.' Again and again we have expressed our abiding conviction that 'liquor is a luxury'—that it should always be used reasonably and with restraint as a welcome addition to gracious living." If the advertising executive who wrote that **"big lie"** didn't win some kind of prize, he has a right to feel that he has been mistreated.

All of us have known doctors, lawyers, salesmen, business men, and women, too, who have demonstrated that, instead of making them men and women of distinction, liquor made them men and women of extinction. For it has wiped out careers, destroyed their standing in the community, and made them candidates for Skid Row and the Bowery. American business is losing $7.5 billion annually because of mistakes made by alcoholic executives, Dun's Review estimated last year, claiming there are 3 million working alcoholics in the United States. A three or four martini lunch is commonplace, the report said, and a bar in the executive office is an acceptable status symbol. "When you have a hidden problem drinker who signs contracts or makes investments he can lose $1 million in five minutes," said one doctor. Did you know that there is a gentlemen's agreement among members of Congress not to mention the subject of alcohol? It is so binding that one United States Senator (who has been repeatedly helped from the floor by colleagues or page boys) escaped any mention of this "weakness" even during a

bitterly contested election recount in his home state.

IV. The **"big lie"** has a fourth variation: "It is not wrong to drink if you exercise moderation. As far as I am personally concerned, moderation in drinking is like moderation in adultery: it just doesn't exist.

"Life" which in view of its advertising policy is not a prohibitionist publication, in a feature article on liquor several years ago said: "Contrary to popular believe among drinkers, alcohol is not a stimulant but a depressant. The exhilaration which a drinker feels after he has taken a few quick drinks is the result of the depression of the highest brain center. Inhibitions are removed and emotion takes over. In a sense man's highly developed reason, which distinguishes him from the lower animals, is ambushed, and as he gets progressively drunker he becomes more and more like an animal. First, alcohol attacks the brain area containing centers of judgment and inhibition." In other words the article is saying that area of the brain which enables a man to make judgments and exercise moderation is the first casualty when a man begins to drink.

Several years ago, a reporter by the name of Murl Vance set out to interview a number of people, asking them this question: "Shall I drink?" The interview that impressed me most was the one of **an alcoholic,** the **son of a distiller.** "My advice would be never to take the first drink. My father made all four of us boys sign the pledge when we were young, promising us a certain reward if we kept it, but only one of us grew up a teetotaler. A drinker does not know whether he is handling his liquor or not; his drink deceives him. I sometimes try to stop when I think I have had enough; but then I decide that just another drink or two will not hurt me, and I keep on drinking till it's too late. In my opinion, the light **wines and beer are just as dangerous** as any other drink, for they lay the foundation for what is to follow. **The world would be much better off if alcohol had never been discovered!"** Moderation? This is like looking for gold at the foot of the rainbow, it is a delusion. For the very nature of alcohol destroys a man's capacity of knowing when to stop.

Under the caption "A lot of Moonshine," an editorial writer for an eastern paper commented on criticisms of the cost of the United States space program with its spectacular moon landings. "During the five years from planning to blastoff," the author said, "the Apollo program cost $24 billion, a staggering figure that sticks easily in the mind. But while the moon landing program progressed through the Gemini and Apollo phases, the American public guzzled down more than $35 billion worth of liquor. **That's a lot of moonshine."**

Compared with a figure of $5 billion per year for the total space research and development is the fact that during the 1960's Americans averaged $12.3 billion a year for alcoholic beverages and $7.9 billion for tobacco. **There is no possible measure of the heartache and suffering caused by the liquor traffic and the tobacco industry.** We are rightly concerned about the horrible rise of drug addiction in our day. Yet society in general and government in particular are strangely unconcerned about the most obvious drug of all that is legalized and sold everywhere—**beverage alcohol!** The case against tobacco has been made beyond all doubt of any except those financially interested in pushing the weed. Yet the masses have reacted much like the fellow who read so much about the harmful effects of smoking that he decided to give up reading! We have a right to be concerned about the way the government spends our

ıey, but at least the space
gram does not break up thousands
ıomes and destroy millions of
s. **Men walking on the moon**
never even touch the amount of
m done by an ever-rising flood
noonshine on earth! What can we
ıbout the "big lie?"
'irst: The first weapon at our
ɔosal which we can use against the
ɜ lie" is the **"big truth!"**
ieving as we do that the truth
ɜ men free, we have the obligation
earn the facts and to teach them
ɔur children. There is something
ɔng when parents stress good
rition, safety, and manners and
to teach their children the
ɔiased truth about alcohol. Turn
tune out until radio, TV and
vspapers practice more moral
ponsibility and stop people-
luting practices. Really, now, how
ny programs can our children
ɛch without being shown and told,
example and word, that drinking
r-wine-whiskey or smoking
arettes-pipes-cigars is the normal,
ural, healthy, wise way to meet
problems or seek the pleasures
life? The so-called comics who try
make a big joke of alcohol, like
ason, Martin and Skelton, etc.,
adventure (violence) heroes like
onside," and most Westerns,
eatedly show drinking in a
orable light. The radio disk
keys ought to receive their share
the blame, too.
The sly remarks thrown in as a
ıus to their beer sponsors; the
ıing of commercials and comments
l the deliberate use of psychological
ckery through manipulation of
ınd; clearly encourage children
l teens to drink beer, wine and
iskey. How much of the
despread drug use, undisciplined
ions, immorality and lack of
triotism or ambition on the part
millions of children and teenagers
ı be laid at the door of the radio,
, magazine advertising industry?
It is also a well-known fact that
the destructive and lawless militancy of the radicals in the streets and on the campuses is related directly to the taking of alcohol and drugs.

Second: The second weapon in our hands which we can use against the **"big lie"** is the most effective of all, it is the **"big life!"** We must add to all of our other methods the dimension of faith, and do all in our power to relate our young people to Jesus Christ in an experience of personal salvation. Only then will they have not just the information to do right, but also the motivation and inspiration to follow Him who changed the world as no one ever did. We will never get ahead in our battle with the bottle until we show men and women that in **Christ** there is a life that satisfies the deepest needs and desires of men and which really brings them face to face with reality. Paul had this in mind when he wrote: "And do not get drunk with wine; for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father" (Eph. 5:18-20).

We must not forget that basically this is still a spiritual battle. Is this a moral issue? You can bet your life it is!

A radio message given by Rev. J. D. Hamel, pastor of the First Brethren Church, 150 North Shade Avenue, in Sarasota, Florida, over the Brethren Hour, W.S.A.F. (1220) Radio Station, on November 16, 1969. Rev. Hamel is now in his fourth year of the Radio ministry on W.S.A.F. which is sponsored by Mr. Robert Hawkins of Sarasota, Florida.

MISSIONARY NEWS

60th Anniversary

"It has been a great joy to be permitted to labor in a field where over a million people are living with no saving knowledge of the Gospel, and no one else to give it to them." These words were from the heart of Dr. C. F. Yoder as well as his book, "The Argentine Mission Field."

It was amidst trials and tribulations that Charles F. Yoder served missions in Argentina, beginning with his arrival November 1, 1909, in Rio Cuarto. Destiny had directed him to Argentina for mission endeavors after a visit to Persian borders during unfavorable political conditions discouraged plans for an Asian field.

In March, 1907, the Board chose as the first missionaries, subject to approval by conference, Mr. C. F. Yoder and his wife. For one year they served the mission at Montreal, Canada, and on August 13, 1909, Mr. and Mrs. Yoder and their two daughters, Eleanor and Grace, sailed from New York via Southampton, England, to Buenos Aires arriving the 12th of September. This round about trip at that time was the most economical voyage.



Dr. Charles F. Yoder
Pioneer Brethren Missionary

After settling in Rio Cuarto, Argentina, the largest unoccupied town in the republic centrally located among other unreached towns, the first meetings were held in January, 1910.

At the Spiritual Conference held at Rosario in February of 1970, recognition was given for sixty years of Brethren missions in Argentina, in commemoration of the beginning of work by Charles F. Yoder. Dr. Yoder's daughters, Eleanor Romanenghi and Grace Farre' accepted the honor, in loving

nory of their father. Through years, his son, Robert also isted faithfully in the work as has grandson, Norman Romanenghi. Reverend Willis E. Ronk, a past sident of the Missionary Board, written, "In the days of my th, I knew about Dr. Yoder, for name was a household word, it was indeed a name to inspire to challenge. The names of those have remained prominent influential (who contributed to life of the church) through the rs are few. That influence will tinue through his writings and ough the lives which he has ched."

Many people think of Dr. Yoder st as a missionary, perhaps ause there is no greater work, but other years of service were a uable contribution. He served Warsaw Brethren Church as tor from 1894-1902. In addition, ministered to a church in nesville, Indiana, (south of Ft. yne) one summer, he assisted his father at Pony Creek (near Morrill, Kansas) and at Reserve, Kansas. In 1895 he preached also to the Fairview Congregation (6 miles west of South Bend), where Dr. Furry had been pastor. In 1900, together with Dr. Furry, he held a revival meeting in Goshen, Indiana, which resulted in 80 conversions and the organization of the Goshen Brethren Church.

He was a prolific writer and completed a number of manuscripts; among those published is "God's Means of Grace."

After 1944 Dr. Yoder retired being past 70 years of age. However, until his death in 1955, he continued to be vitally concerned with the work; he contributed liberally from his vast experience and was always available to counsel inquiring workers and missionaries.

How can one measure the influence on the lives of others, of this faithful missionary, consecrated writer and true Brethren? Only eternity will fully reveal them.



Eleanor Romanenghi accepting the honor paid to her father for his pioneer mission work.

FROM OLD MINISTRY

—TO NEW MINISTRY

After almost twelve years of service in missions, dedicating their lives to the Argentine Field, John and Regina Rowsey have returned to the States to begin a new ministry for The Brethren Church. John will serve as the Associate Secretary with The Missionary Board of The Brethren Church. His position will be to cover a new phase of work and extend the present ministries of the Board.

The Rowseys with their three children—Susan, Philip and Valerie are residing at 711 Park Street, Ashland, Ohio, and John will take over his duties at the Missionary Board office after a short rest and necessary medical check-outs. The Rowseys will not be doing deputation work as has been the practice of returned missionaries but John will involve in local church missionary programs through his new position.

The Argentine Church at their Spiritual Conference in February recognized the Rowseys for their years of service. John had served as a radio technician and engaged in evangelistic campaign work and executive leadership in The Brethren Church in Argentina. We translate the follou from Testigo Fiel.*
(February, 1970, issue)

The serviceable life of a person can be measu in the type and number of friends that he Although we are not always ready to recog it, there are people who by their example in their work, and their willingness to solve p lems not their own, leave behind them signs they have passed by. In the case of the Row this truly has been in evidence.

Having been with us almost twelve years, t have demonstrated clearly that they love this p of the world and that they are willing to w for its good.

There are many things which we could ment many projects carried out. We could say, with much fear of being mistaken, that our nati organization owes much to this faithful serv of God. His work in budget and finances as as many other details in the various adminis



The Rowseys—(John, Regina, Valerie, Philip and Sus arrived in the States, February 16, and visited fa and friends and participated in a Missionary Confere at the Sarasota Church.

duties, greatly assisted the national functions ur church.

he *Testigo Fiel* was a constant preoccupation he mind of our Brother Rowsey, but ultimately major preoccupation was the Evangelistic ile Equipment. The experiences seen with the ngelistic campaign trips using audio-visual ipment inspired him to adapt the self-con- ed equipment in a mobile unit.

rom the pages of the *Testigo Fiel* we say, member always that the place you have left he Brethren Church of Argentina is waiting you and our blessings go with you until we t again."

rgentine's counterpart of *The Brethren Evan- elist.*



Farewell to Rowsey family at Spiritual Conference in February.

Magic Moments

by MRS. PHIL LERSCH

HURCH WORK can be discouraging, especially when ess, fatigue, or other obligations p the members from attending. Or en parents of children attending church school refuse to involve mselves in any sort of study to nforce the spiritual emphasis en on Sunday.

But there are magic moments reward. Here are some of them.

ery afternoon that Phil walks r to Brethren House to open it the children the word passes shrill, eager tones, **"Mr. Lersch going to open Brethren House. a!! He's opening the church. non, you can go in now."**

Sunday morning in the activity sion of church school Gary gs to himself as he colors a large e drawn to hold Zacchaeus, "I glad today is Sunday; I am glad ame to church. This is God's ; this is God's day. I am glad ame to church."

Explaining the words to the mn, "When I Survey the ndrous Cross," Pastor Lersch asks



another name for Jesus who died on the cross. "Lamb of God," suggests 6-year-old Ricky, who has attended Brethren House for nine months without missing, but never had attended any church before.

Another 6-year-old, Scott, sings every word of this hymn: "My master was so very poor, they nailed him naked to a cross; so very rich my master was, he gave his all and knew no loss."

Listening to the prayers of the seven boys in the beginners' class

can give me a real lift. Their wave length seems right in tune with the Almighty.

When I come home from teaching school and see 25-30 youngsters enjoying various activities at Brethren House — hearing pre-recorded Bible stories, assembling puzzles, painting, building with blocks, creating crafts, listening to records, or playing tether-ball outside—I am thrilled. Here is a place where children can find love, where adults guide, where there are things to do that are fun. Here they find out that Jesus loves them because someone takes the time to be with them, help them, and even scold them when necessary.

Hearing the young mother talk about the change that has taken place in her life the past few months is another reward. "I am not a patient person," she tells us. "And I am so eager to share what has happened to me with others. But God has given me patience so that I will not repel others with my enthusiasm." Seeing another adult blossom in New Life by the way she serves at Brethren House has helped offset many of the discouragements that come in trying to establish a new church.

Yes, church work can be discouraging, but God allows us many moments of encouragement. He has always provided someone. Even when members had to move out of the state, He replaced them. Mr. and Mrs. Joe Tracy and Mr. Forrest Reed have served faithfully as teachers and treasurer. Miss Gretchen French comes every Sunday morning and plays the piano for worship service and church school. Mr. and Mrs. John Meyers have provided equipment and transporation for activities at Brethren House. Evelyn and Sandi Pratt have helped with cooking and crafts. When illness and work obligations took our workers, He provided others. Mrs. Denis Kamp, besides helping after school one day every week, is teaching church school class. And Mrs. Richard Wogoman also helps after school.

When we become discouraged, wondering about our effectiveness, someone comments about the worth of our work. These compensations have been ample. We only pray for the wisdom and strength to keep us faithful, and the vision to recognize the workers He will send and the work He has for us here in St. Petersburg.

Mrs. Phil Lersch
Brethren House
St. Petersburg, Florida



The Brethren Layman

ymen president communications

"LAYMEN-BOYS' BROTHERHOOD RELATIONSHIP"

by VIRGIL L. BARNHART

OW CAN THE ACTIVITIES of Laymen show forth an example for the Boys' Brotherhood that l meet the approval of God? Men, are you aware of part that you may have in the forming of young s' minds and habits? Do you realize that your ex-ple of daily living may be watched by boys far more n you realize? We should be very careful that our mples and our witnessing does meet the approval God. This should be our responsibility constantly.

here are many Scriptures that give us understand-on this subject. However, there are certain ones t I want to call to your attention.

. **To Teach:** In Deuteronomy 6:5-7, we read; And u shalt love the Lord thy God with all thine heart, l with all thy soul, and with all thy might. And se words, which I command thee this day, shall be thine heart: And thou shalt **teach** them diligently o thy children, and shalt talk of them when thou est in thine house, and when thou walkest by the y, and when thou liest down, and when thou risest ' We are told **to teach** in this passage, **teach** diligent-It tells us **what** to teach, to love the Lord thy God. w much should we love our Heavenly Father; with thine heart, with all thy soul, and with all thy might. en: When thou sittest in thine house, when thou lkest by the way, when thou liest down, and when u risest up. This is not a part-time, but a full-time ponsibility. **Teach** them to walk in righteousness, lliness (honesty of conduct) and teach them to obey will of God. Instruct them to seek the Word, Will, l Way of our Savior, Jesus Christ. **Teach** them love, th, belief, and give them a hunger and thirst for d's divine inspired Word.

I. To Train: In Proverbs 22:6, **"Train** up a child in way he should go: and when he is old, he will not art from it." **Train** not in ways of the world, but in them to seek first the kingdom of God. **Train** m to be faithful and just, to pray, to read the Holy le, to witness, and to serve with a great zeal that ich God would have them to do. **Train** them to worship in "Spirit and in truth" as per John 4:23-24. Train them to be obedient children, holy in conversation and conduct (I Peter 1:13-15).

III. To Provide: In II Corinthians 12:14b, we see these thoughts, "For the children ought not to lay up for the parents, but the parents for the children." I believe that this pertains more to **spiritual provision** than it does material. It seems that material things are automatically provided, by parents, but parents often neglect to provide Biblical knowledge. **How much spiritual provision** are we giving to these boys? It's very easy to neglect this area if we are not careful. Let's commit ourselves to be very diligent in the spiritual provision of these boys' lives. Men, read Matthew 6:19-21 for further enlightment.

IV. To Nurture: As it reads in Ephesians 6:4, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." If we will **teach** them proper doctrine, **train** them in God's holy precepts, **provide** for their spiritual fulfillment, they will be **reared** in the **nurture** and **admonition of our Lord.** We can discourage or encourage these boys according to our conduct.

Does your example as a layman meet the approval of God? When your joint Laymen-Boys' Brotherhood meeting is held, what type of program do you have? Is it one in which the boys can see the relationship between God and man? What about your daily lives? Do these boys see you read your Bible? Do they hear you pray? Do they observe your witnessing outside the church? Are we conscious of our examples during the week, as well as on the Lord's day? Do they see you in church on Sunday, Bible study, choir practice, communion services, and other church meetings?

Are you interested enough in these boys to serve as Sunday school teachers, advisors of youth groups, or other areas in which you are called?

In John 21:15-17, Jesus is telling Peter to **feed** my lambs and my sheep. The **feed** in this instance is meaning **teach.** We have a duty to do in regards to our boys.

If we love them we will see that this command is put into faithful practice.

Here is an idea that might prove benefical if you'd like to try it. The letter comes from Lester Peck of Falls City, Nebraska, and this communication is very much appreciated by this writer.

"We have tried many times to get the boys together; no results. Now we devised the idea to pick up the boys at their home on the 3rd Sunday of the month at 2 p.m., take them to the place of meeting and return them to their homes about 2 hours later. **It Works!** We have two leaders, one has the lesson from **The Brethren Evangelist,** the other decides the place of meeting. Six boys are members of the Falls City Boys' Brotherhood. Our attendance has been nearly 100 percent. We did take them roller skating at one meeting. Our plans as of now will be a trip to 'County Jail,' 'Mill Works' or Home Enterprizes. I am a pleased leader and my helper is a real asset."

This theme song was used for an intermediate c week at Camp Bethany in 1962 (my appreciatio the Elder Carl Barber family). I believe it is a g way to close this article, and would be an appropr verse for all to heed and follow.

"I want God's way to be my way,
As I journey here below;
For there is no other highway
That the child of God should go.
Though the road be dark and rough,
If He leads me 'tis enough.
I want God's way to be my way every day.'

SOUTHWEST DISTRICT CONFERENCE

First Brethren Church
Tucson, Arizona

May 15-17, 1970

Theme: "Let My People Grow"
Text: Philippians 3:16

Friday Evening, May 15

7:30 Song Service Anna Mae Brown
Devotions Chuck Silver
Announcements Jim Burke
Business Meeting (Nominating Committee)
Special Music Tucson Church
Message Rev. Alvin Shifflett

Saturday Morning, May 16

8:00 Breakfast
10:00-10:15 Conference Prayer Period
Rev. Clarence Stogsdill
10:15-11:15 Joint Sessions
W.M.S., Iris McKinney, President
Ministers, Laymen, led by Larry Baker
B.Y.C.
11:15-12:00 Special Music Papago Park Church
Message Moderator, Vernon Stiffler
"Thought Transplants"
12:00 Lunch

Saturday Afternoon

1:30- 3:30 Business
Announcements
Devotions Papago Park Church
Reports of Special Committees
Elections
Officers
Boards and Committees
Executive Committee of General Conference
Reports of National Interests
Mission Board
Christian Education
Publications
Executive Secretary of General Conference
3:45 S.S. Workshop Candi Ba
5:30 Dinner

Saturday Evening

7:30- 7:45 Song Service Anna Mae Br
Devotions B.
Message Rev. Alvin Shif

Sunday Morning, May 17

8:00 Breakfast
10:00-11:00 Joint Sunday School Classes
11:00-12:00 Worship
Leader Rev. Clarence Stog
Announcements Jim Bu
Message Rev. Alvin Shif
Installation—Southwest District Conference Officers for 1971 by Moderator, Vernon Stiffler
Benediction 1971 Moder
12:00 Potluck Dinner in Fellowship Hall

SISTERHOOD

ates' bait box —

by NANCY BATES

eetings Girls and Patronesses!

Spring is on its way and we all know that with it nes Spring Fever! Oh! What strange wonderful ngs spring does to a person's heart and soul! But... at does spring hold for Sisterhood? How about **your** sterhood? Are you going to get "the fever"?

I recently sent out a questionnaire to every Sisterhood troness: thus far they have revealed several things me and now I hope I can help some of you. (Thanks all the patronesses who returned the questionnaire!)

One topic keeps repeating itself over and over—new as and/or new programs. We have tried over and er to stress the idea that the model program given ch month in **The Brethren Evangelist** need **not** be llowed to a "T" or for that matter even used: it is ere as a guide to those who feel they need it.

One of the main purposes of Sisterhood is for spiritual owth and maturity. I cannot tell you in this article at each society needs or what each of your members ed or like. For that reason I want to say again that u should try to give programs that your own society nts—like on dating, parents, church doctrine, every- y problems—and the solutions to them based on Bible chings.

Possibly too many societies are straying away from ual Bible study, more studying of the Bible truths at continually help in our everyday lives. We see so ny people searching today, searching for "some- ng" to grasp on to, to give them a peace of mind, mfort, release from anxiety and worry. Why? Why e so many of our young people who have been ought up in a Christian home among the throngs of the archers? For this reason, I would suggest that each you strive for more Bible study, not the kind where u read a Scripture and let it go at that; but a deep arching of the Scriptures and discussion on **how** that ripture helps today or how it pertains to life in the ow" generation. (**Patronesses,** this is where you are lly responsible for the guiding of the discussion for is your know-how and experiences that show the ls how the Lord can help them with their personal oblems.)

Another problem, though of a lesser degree, is raising oney. The other day as I was cleaning out my files came across this idea that some of you might want to try—especially if your girls always seem to be too busy to do anything!

"Announcing a Foodless Sale"

A bit of news we have today,
A foodless sale is on its way
In these busy days, now who would bake
a pie or cookies or even a cake?

You'd be surprised if you counted the cost
of materials, heat and the time you've lost.
Cooking for sale is extra work,
yet nobody wants to shirk.

So we've thought of a plan that's really grand
and we feel quite sure you'll understand.
In this little envelope, please put the price
of a pie or cake or something nice.

Without fuss or bother, you've done your part.
We're sure you'll give with a willing heart.
This is the end of our little tale.
Wish us success for our Foodless Bake Sale!

The society that used this, typed a copy for each girl with an envelope that was attached on the back. Now there is nothing hard about that!

Another "special interest" note for Senior Sisterhood girls: The National Sisterhood has set up a scholarship; this is available to any Sisterhood member who is planning to attend Ashland College in the fall, and who applies for it. (The Board decides who will receive it then.) So, girls, if any of you are interested please write to me as soon as possible so I can send you the necessary forms. (My address is: Nancy Bates, R.D. 1, Box 114, Mineral Point, Pennsylvania 15942.)

So girls—and Patronesses—as Spring Fever "hits" each of us this year, may it also be a time of "Spirit Fever"! Great things are in store for those who are willing to put forth some of the abundant energy God has given to us!

God Bless You!
Nancy

A DISPLAY OF ANTIQUE BIBLES

at Berlin, Pennsylvania

FIFTEEN OLD BIBLES were displayed Sunday evening, March 9, 1970, in the First Brethren Church in Berlin. The occasion was an "Honor the Bible Night" when members of the congregation and friends of the church were invited to display their most aged Bible. The period from 1776 to 1903 was representative of the age of the Bibles.

The oldest Bible on display was owned by the Rev. D. C. White of Berlin, semi-retired Brethren minister and former pastor of the First Brethren Church. It was printed in 1776 by Christopher Sower of Somerset County. It is the first Bible, reportedly, to have been printed in the United States in the German language. The pages are of hand-made paper, made from dissolved rags and the bark of trees, berries and colored dyes. The mass was then pounded out by hand into pages which are still in good condition. The type was also hand-carved from hardwood by Sower and his aids. At the time when Benjamin Franklin reportedly had a corner on the paper market and would sell only for cash, Sower for lack of funds had to make his own paper. The ink used in the printing is in a stage of perfect preservation and can be easily read. The covers of the Bible are pieces of thin boards nailed to leather hinges. The binding is intact. Rev. White also showed a smaller edition of "The Life of Christ" printed in Somerset in 1818. There had been one earlier editio the Bible written by hand for the American Indiar

The oldest English Bible represented was owne Henry Fritz, printed in 1820. It belonged to his g grandfather J. Weigle. Mr. Fritz and Rev. White received three red carnations. Other Bibles on dis were owned by Mrs. Paul Bird, Sr., Mrs. John He Mrs. Leland Walker, Mrs. Walter Johnson, Mrs. M Werner, Ernest Walker, Dale Deem, Mrs. John K per, Ted Sarver, Mrs. Susan Glessner and Mrs. Bird, Jr. These people each received a white carna The Bibles were displayed on a pyramid covered red velvet.

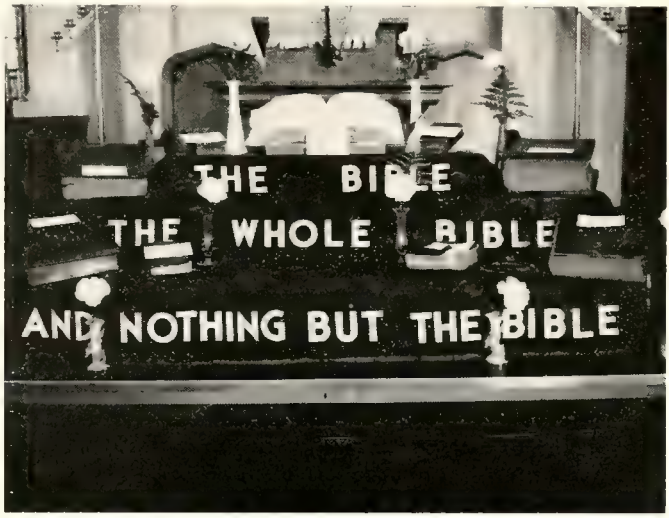
The theme for the event was "The Bible, The W Bible, and Nothing But The Bible" which appeare the velvet in white letters. In connection with this th the following hymns were sung by the congregat "We've a Story To Tell," and "Holy Bible, Book Divi A Men's Chorus consisting of Paul Bird, Sr., Paul E Jr., Rev. Leonard S. Bennett, Doyle Paul, and Bl Durst sang, "For You I Am Praying." The Primary partment of the Sunday school sang several select about the Bible, under the direction of Miss Carol L Mrs. Laura Bird led the group in Responsive Reading titled "The Gospel." Sentence Prayers were offere



Left: Henry Fritz who brought the oldest Engl Bible dated 1820; and on the right is Rev. D. C. Wh who brought the oldest German Bible dated 1776. Th men are holding their three red carnations which the reward for having found the oldest Bibles.

mbers of the congregation. The Rev. Leonard S. nett presented the evening message depicting how portant the Bible should be in our lives, and the portance of rearing children in a Christian home ler the influence of Bible study.

Members of the class include, Mr. and Mrs. Paul Bird, Jr., Mr. and Mrs. Stanley Leister, Mr. and Mrs. Blaine Durst, Mr. and Mrs. Edward Landis, and Mr. and Mrs. Doyle Paul. Paul Bird, Sr. is the Sunday School Teacher.



The theme for the event was "The Bible, The Whole Bible, and Nothing but the Bible"—the Bibles were displayed on red velvet.

et's see, east means within, west means...

"NEW THOUGHT" MINISTER SEES BIBLE IN CODE

VHAT THE BIBLE has been trying to tell us all along is something more than most believers alize, according to an ex-lawyer and founder of the w Thought Churches.

Jack Ensign Addington, radio broadcaster in San ego, claims to have stumbled onto a magnificent key symbols in the Scriptures which offer the reader a ole new dimension of meaning.

'I have no intention of trying to change anyone's liefs about the Bible," the Rev. Mr. Addington told News Service. "The Bible is so personal to each one us that this would be rather presumptuous on my rt. I feel that what I have done through this book ll be a supplimentary thing—something added unto." Dr. Addington was referring to The Hidden Mystery the Bible, his new book which explains in detail the ret meaning of key words and certain numbers and mbols.

He cites, for example, the word Eli in Hebrew which eans "My God." So when Samuel was studying under he was actually studying under God. The word land is said to mean consciousness; east refers to the within; the west to the without. The north is conscious mind and the south the subconscious mind.

With this code, Isaiah 43:5 is translated by Dr. Addington: "Fear not, for I am with thee. I will bring the seed (ideas) from the east (within) and gather thee from the west (outer appearances)."

As for numbers, 7 is the most used (494 times) and indicates perfection; 12 is the number of spiritual fulfillment and completion; the number 40 has symbolic meaning indicating an indefinite but complete period of time. It also indicates to Dr. Addington stages of spiritual growth in consciousness. Moses, therefore, went "up into the mount" (a high state of exalted spiritual consciousness) for 40 days and 40 nights. Elijah was 40 days and 40 nights on Mount Horeb, etc.

At this point my birds (liberated thoughts) have become creeping things (subtle thoughts that tempt) as I view all these widows (half truths). Or is my Leah (weary) brain suffering from Ammon (disorderly thinking)?

FOURTH ANNUAL MISSIONARY CONFERENCE

Sarasota, Florida

February 22 - March 1, 1970

THE SARASOTA FIRST BRETHREN CHURCH will long remember the first-hand missionary reports from the soul-hungered millions of India, the teeming millions of the great skyscraper city of Buenos Aires, Argentina, and the rugged barren bush country of Nigeria, West Africa. Our hearts will never be the same as we became a part of the dedicated and sacrificing Brethren missionaries who "told it like it is" to millions around the world. Rev. Larry Bolinger, Nigeria, West Africa; Rev. Virgil Ingraham, General Secretary of the National Mission Board and just returned from India; and Mr. and Mrs. John Rowsey and family from Argentina, South America stirred our hearts with never-to-be forgotten enthusiasm, love and heart-felt concern for the regions beyond.

During the meetings we also had a first-hand report of our Home Mission work in St. Petersburg with Rev. and Mrs. Phil Lersch and a challenge by Rev. Lersch for World Relief. First-hand reports from Southeast Asia were also given by Rev. and Mrs. Harry Liu, world missionaries from Pocket Testament League; and special music was presented by organist and pianist Bill Fasig, of "Music for Missions," CAVEA, and or ist for Billy Graham team—in North America Leighton Ford and South America with Luis Palau.

Special features were slides, displays, an infor morning "Chat and Snack" coffee hour with lady sionaries, and a Saturday morning missionary breal for men. During the meeting we had several rede tions and one first-time confession, and over $6,00 the missionary faith promise offering. Last year faith promise was $4,000. This increase was in spit the fact that the members and friends of First Bret have entered into a fund raising program of $150,000 for a new church sanctuary with a goa $50,000 in cash by Easter. At this writing we alr have $25,000.

Christ's command is, "Go and preach the Gospe every creature." Presenting the Gospel of Jesus C to the lost at home and abroad should ever be our **What else matters?**

— J. D. Hamel, Pastor



Back Row: Mr. Bill Fasig, Rev. Larry Bolinger, Rev. Harry Liu, Mr. John Rowsey, Rev. Phil Lersch, Rev. J. D. Hamel, Rev. M. Virgil Ingraham.

Front Row: Mrs. Harry Liu, Mrs. John Rowsey, Mrs. Phil Lersch.



Hebrews for 1970

HUNDREDS of books and articles have recently been written about the decade of the 70's: e challenges; the hopes; the fears; the opportities and the dangers that lie just ahead of ntemporary civilization. Each person has perhal views on the decade ahead and his own alysis of the decade just past.

On one thing everyone seems agreed: the rate change in the 70's will surpass even that of e hectic 60's. Our problems will become larger d more complex. The teeming metropolitan nters will continue to be greatly troubled as the nflict between the poverty-stricken and the stablishment" intensifies.

Ecological imbalance, racial tensions, war and xes, pills and immorality all will, no doubt, deand gigantic coverage in the mass media. And, ile each of us has some ideas about solutions these perplexing problems, very few of us will ve opportunity to put our solutions into wideread practice.

Unfortunately, our very best solutions would obably be doomed to failure anyway. Man is an. In most cases, man is unregenerate . . . he is one to sin, he is selfish, he is mean. To him, better way is one which yields a higher percente of profit . . . or more enjoyment . . . or imoved status.

Yet, we Christians know that the only real way change the world and alleviate human suffering through Jesus Christ. Dare we keep this secret?

This year the BYC Bible Quiz is covering the ok of Hebrews whose main theme centers on the periority of Christ to all alternatives. The study Hebrews is always a rich experience and we encourage every church to involve its youth in the 1970 Bible Quiz.

The most important part of quizzing is the study itself. Every team should be led in a study of the book as a unit to insure understanding before starting to deal with practice questions. Always build on a firm foundation.

To assist the youth in gaining deeper appreciation for Hebrews, the official version of the scriptures is **Today's English Version, "Good News for Modern Man."** The reading is easy, understandable, and meaningful and all will benefit from their studies.

If you haven't given quizzing a second thought, do it now. Christ is the answer to the world's problems. Where better could we prepare our young Brethren for life and service in a confused world, than through an intensive study of God's Word?

Helps for Studying Hebrews

1. Barclay, William. **The Letter to the Hebrews.** Philadelphia: Westminster, 1957 ($2.95).
2. Bruce, F. F. **Commentary** on the Epistle to the Hebrews. Grand Rapids: Eerdmans ($6.00).
3. Kelly, B. H. (ed.) **The Laymen's Bible Commentary,** Vol. 24, Richmond, Virginia: John Knox Press, 1966 ($1.95).
4. Douglas, J. D. **The New Bible Dictionary.** Grand Rapids: Eerdmans, 1962 ($12.95).

For quiz rules write:

Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

or consult the February 14, 1970 issue of **The Brethren Evangelist** or the March issue of **BCE News.**

70 FORWARD

Brethren Youth Crusaders are on the march! The young people of The Brethren Church are showing signs of potential greatness in leadership.

At the present time, The Brethren Church has young people in colleges and universities from coast to coast, we have young men and women in important leadership positions in the military, in business and industry.

In our opinion, the future has never looked brighter for youthful Christians. There are opportunities everywhere!

This year we will witness the launching of our new Crusader campaign in which college-age youth will participate in a variety of ministries and services with local Brethren congregations.

This is a positive approach to the church and its work. While there is a mountain of work to be done, our young people are willing to trust that they, under the guidance of God's Holy Spirit, can "move mountains."

Much more can and will be done in the years ahead. But we feel that inertia has been overcome . . . we're moving forward and it's exciting!

Show your support for Brethren Youth . . . plan now to make a substantial financial investment in your denominational youth ministry!

NATIONAL BYC PROJECT FOLDERS AVAILABLE

"Sites for the 70's" is the theme for the National BYC Project for 1969-70. Our Challenge Budget goal is $13,100 and $8,000 of that is designated for the Project. Any monies over and beyond the Budget goal that are received at the Ingathering in August will be added to the Project fund.

The two "sites" selected to receive the BYC Project money are the Crestwood Brethren Church at Fort Wayne, Indiana, and Brethren Bible Mission at Rajahmundry, India. Fort Wayne is a city with a fast growing population and we have a new congregation there. A home has been purchased where services are presently being held and work is continuing to canvass and survey the neighborhood. Several special events have been held to acquaint people of the area with the Crestwood Brethren Church. Rev. Charles Lowmaster, pastor of the Elkhart I Brethren Church, is serving as pastor of Crestwood, also. Funds received from the BYC Project will be used to further the ministry of our newest Brethren Church.

The Brethren Bible Mission has begun its work in Rajahmundry, India, under the direction of Prasantha Kumar who took his theological training at Ashland Theological Seminary. Kumar and his wife, Nirmala, along with their little daughter, Shanthi, began work in their homeland in January, 1970. In the short three months since their arrival in India progress has been made—a new home has been acquired for the dir and his family, literature distribution has begun a house has been rented for an orphanage. It was d mined that it would be more economical to make f ture than to buy ready-made items so work has b with logs being obtained, board length cut out and niture being assembled. Nirmala is going to supe this effort. A portion of the BYC Project fund wi channeled into our newest world mission work in I

"Sites for the 70's" brochures have been prepare the Board of Christian Education and were sen quantity to each pastor (or church secretary whe pastorate is vacant) along with the May Youth Offe folders. The office still has a good supply of the fol left so if your church would like to have more you received, please send us word of how many r you need and to whom they should be sent and we be glad to supply them.

Let's keep working hard in the final months before Ingathering in August to make this year's Bu go over the top!

NEW PARIS ACTIVITIES

The New Paris BYC started the 1969-70 year wit Seniors and 11 Juniors. On September 7, 1969, the lowing officers were elected:

President	Phil Bender
Vice President	Randy Yoder
Secretary	Kathy Bitting
Treasurer	Jan Swartz
Pianist	Jeannine McGowen
Song Leader	Nancy Smoker
Photographers	Rick McGowen & Greg Hooley

Leaders for the year are Mr. and Mrs. Robert He for the Seniors and Mr. and Mrs. Gene Bitting for Juniors.

We started the year's activities with a progres supper, ending the evening with a swimming part the home of Denny, Randy and Tim Yoder.

In the fall we had an ice cream social and had a concession stand at an auction sale thereby ear some money for the National Project.

We had our 3rd annual Youth Banquet held du the special Evangelistic Services at which time Richard Kuns spoke to the young people.

The Senior youth retained the attendance banner small churches at the fall Youth Rally held at Go Brethren Church.

Our meetings so far have been in the form of g discussion on a variety of subjects. Some of our o activities have included a hayride, a trip to Fort W to see a Hockey game and we went to South Ben see and hear Mickey Cruz speak and show a film.

On November 30th the youth sponsored an all-y sing for the Sunday evening service which was good. Included were singing groups from our ch and other churches and from school.

We went Christmas caroling in December and turned to the church for refreshments.

— Secretary, Kathy Bitting

t: *"He that winneth souls is wise." (Proverbs 11:30)*
"They that be wise shall shine as the brightness of the firmament; and they that turn to righteousness as the stars for ever and ever." (Daniel 12:3)

VANGELISM MUST NOT BE isolated from the great sweep Biblical truth. The chief end of n is to glorify God and to enjoy n forever, according to the stminster Shorter Catechism. must not forget this when have a conference devoted to the ject of Evangelism. Evangelism st be evaluated in the light of the ine program as revealed in d's Word. Evangelism is defined the Church in several ways. The rd is derived from the Greek **ngelion** meaning "good news," or m the verb **euangelizo,** meaning proclaim the good news." angelism deals with a message, or announcement, or a proclamation, l the publishing of that message. nce, it is connected with the eek word **kerrusso,** meaning "to ald," and **kerygma,** meaning "the tent of the message of the herald." Unfortunately, evangelism has en equated by many in the dern Church with social action. e debate between Will Oursler, umnist, and Colin Williams—then rector of Evangelism of the tional Council of Churches— in 64 in the **Christian Herald** points this modern issue. Oursler asked, the National Council through h evangelism?" Colin Williams ponded, "No, it is doing more ective and more Christian ngelism than ever." Oursler rged that the NCC had changed method of evangelism from t "which believes in the primacy the spreading of the doctrine of ividual redemption through rist," to one using "approaches t blend together the social, nomic, political and religious issues

Evangelism and the Forward Journey

by HAROLD J. OCKENGA, Ph.D.

Position Paper given at the U. S. Congress on Evangelism, Minneapolis, September 8-13, 1969, by Dr. Harold J. Ockenga, Ph.D., President of Gordon College and Divinity School.

of the day." He felt that the NCC had turned away "from the Christ-centered concept to the worldly, from commitment to God, to the care of specific social ills." Colin Williams replied, "What is evangelism? It is allowing Christ to show us what His life means for us today. It requires us to explore new shapes of obedience that God's Word is calling forth in our world; it requires us also to explore the shapes of Church life needed to reveal Christ's gracious presence with men in the structures of common life." Evangelism thus was equated with social action for the leadership of the National Council of Churches.

The tendency in the United Presbyterian Church is to identify evangelism with social action. The Confession of 1967 calls for this kind of involvement of the Church in the sociological, political and economic decisions of the day. There are those within the Presbyterian Church who oppose this tendency and have articulated their position, but it has not affected the general trend of the denominational emphasis.

The secular theologians have summoned the Church to take the lead in the radical, social revolution of this age. Some, like Harvey Cox, advocate the involvement of the Church in every secular activity. Evangelism has nothing to do with the radical revolution now in progress under the leadership of the new Left.

Evangelism takes exception to the universalistic theology widely expressed in Church circles today. This is illustrated in the Confession of 1967. According to it, the question one would ask is not "Are you saved?" but, "Do you know that you are saved?" There is a world of difference between these two approaches. One assumes that God has wrought salvation for the sinner, but that he must respond to Divine overtures or be lost. The other assumes that God has already reconciled the world unto Himself and that the sinner is saved, so that all he needs to do is to be informed of the fact. Dr. Harold Lindsell in the **Bibliotheca Sacra** has examined the universalism of much of the theology of the modern Church. Such universalism will spell the death knell of evangelism.

Evangelism is the annunication to the world of the Gospel, with the object of convincing men of sin and leading them to a positive faith in Jesus Christ. Evangelism is announcing good news verbally, vocally; it is not social action. Results of evangelism must be left to the Holy Spirit, for the converting, regenerating of man is done by God through His Holy Spirit. Nevertheless, the proclamation of the good news with the purpose of convicting men of the truth is the supreme task of the Church.

Evangelism must be described with an eye to Biblical theology. It is to be understood in the light of the complete Biblical position. This reveals the responsibility of publication of the Gospel in different relationships.

First is that of one-to-one. This is personal witnessing. There are many illustrations of this in the New Testament, such as Jesus with the woman at the well of Sychar, Jesus with Nicodemus at night, Jesus with the rich young ruler, Philip and the Ethiopian eunuch, and others. This demands an immediate decision. Unfortunately, too many of us think that people have to keep hearing the Gospel again and again before they are competent to make such a decision. Paget Wilkes in the book **Dynamic of Service** reveals that even in Japan it was possible in evangelistic campaigns to present the Japanese with the Gospel, to expect a decision, and to see such commitments to Christ all in the same service. We need to remember that if people reject

Gospel, it is our responsibility
ıove on to others. We are to
e the preparation of individuals
ıe Spirit of God and present the
pel so that the Spirit can
ict and convert the individual.
econdly, there is the relationship
ne-to-the-many. This might
llustrated by Jesus' preaching
he Sermon on the Mount, or
Peter's preaching at Pentecost,
Paul's preaching at Pisidian
ioch. It is the proclamation of
Good news to masses of
ı. In our day Billy Graham is the
inely-appointed evangelist of this
l. God has privileged him to
ach the Gospel to more people than
other preacher of history, and
ealize fruitfulness in that
istry.
The third relationship is the
ny-to-the-many. On the day of
tecost, 120 people were filled
h the Holy Spirit and went out
ear witness. As a result, when
er preached the Gospel sermon
gave the invitation, 3,000 people
e converted. Jesus sent 70
iples out to prepare the way for
ı in His ministry in Galilee
Samaria. A united campaign of
sonal witnessing is most
ective in bringing results.
ngelism can be done on the
ividual level, the level of
-by-two, the level of church
etings, and the level of great
perative crusades or campaigns.
ich of these methods is used is
naterial to the total evangelistic
k. Sometimes we might embrace
m all.
Evangelism has been discussed by
in this conference for six
s. It has been the paramount
ect of our attention. Yet, we
st remember that evangelism is
the only important subject
our Christian theology and
gram.
The Christian must concern
iself with glorifying God, with
rship, with concern for others,
with holiness of character and
with action. We must not forget the
personal yearning for intimacy
with Jesus Christ as our example,
for when this is satisfied, out of it
comes our confession and our
compassion. It is more important for
us to yield a demonstration of
being rather than a demonstration
of doing. Doing should follow being
as the night follows the day. When
we have the mind of Christ, the
heart of Christ and the will of
Christ, we shall be committed to
evangelism as our goal and ministry.

As obedient unto Jesus our Lord, I
declare that the evangelistic
incumbency stands, the evangelistic
expectancy inspires, and the
evangelistic equipment enables us to
fulfill the goal of taking the
Gospel to every creature.

I. The Incumbency Stands

Everything in the Resurrection
ministry of our Lord has a forward
look. The most oft-repeated
commandment by Him, during His
post-resurrection ministry is what
we call "The Great Commission."
This exists in different forms in
the Synoptic Gospels and in the Book
of Acts, but it contains His precepts,
His program, His promises, and
His provision for the fulfillment of
the evangelization of the world.
This is to continue during the whole
age, called the "Economy of the
Spirit" or the "Economy of Grace."
The age may be drawing to a close,
but the program still stands.
Evangelism is the Lord's watchword
for the Church until He comes
again.

The Church may be turning away
from this emphasis to that of a
socio-ethical message, but it must
be called back to its eternal task
in the midst of a changing society.
An analysis of the Resurrection
commandments of our Lord reveals
the following points of emphasis:

First, is world missions: this is
given primacy for the whole age,
called "the acceptable year of the

Lord." He commanded us to teach all nations, baptizing them; to preach unto all nations, beginning at Jerusalem; to preach the Gospel to every creature, and He sent us as the Father had sent Him. This witnessing was to begin at Jerusalem, continue through Judea and Samaria, unto the uttermost parts of the earth. The blessing of the Lord is attendant upon the individual and upon the Church which fulfills this primary commission for the age. It is time for us to re-evaluate the work of the Church in the light of the patent commission to world missions.

According to Dr. Donald McGavran of the Institute of Church Growth, there are two billion unevangelized people in the world today. He criticized the World Council of Churches for its lack of concern to get the Gospel to these two billion in its zeal to reform the social structure, economically and politically. These two billion must be our responsibility.

The Divinely-given program of the Lord Jesus Christ must be fulfilled. It has never been withdrawn and it is incumbent upon us today; thus, we are to preach the Gospel to the world, to every creature, to all kindreds, and to all nations. It is heartening to see that this vision is still held by the dynamic organization of Campus Crusade for Christ, already having 1,800 workers in various nations of the earth, as well as in the United States. It is their goal and intention to have 10,000 staff members in the nations of the earth training indigenous Christians to teach others how to witness and to win people to Christ. It is possible to disciple the nations in this generation.

The Lord Jesus has given to us the power to accomplish this task in the gift of the Holy Spirit. The Holy Spirit was bestowed upon the Church at Pentecost, and He enters the life of every believer at his regeneration. It is our responsibility to appropriate by faith this available resource, in order to do the work of evangelism. In the proportion that we meet the Biblical conditions and prerequisites of the Spirit-filled life, we may have the power and the anointing of the Holy Spirit for this great task.

The **second** aspect of the great incumbency is soul-winning. Jesus said we are to make disciples and unto St. Paul he said, "... to turn them from darkness to light." The prerequisites of such discipling are a knowledge of the truth, and exercise of faith, and an exhibition of life. One cannot communicate the truth unless he knows the truth as it is contained in the Gospel. The exercise of faith is essential to our belief that Jesus Christ will do what He has promised to do. And our knowledge of life comes not only from eternal life, but the abundant life which Jesus gives to us now. The provision has been made for us in the form of the Word of God, prayer and the Holy Spirit. Knowledge of the Word, so as to be able to use it with efficacy, is essential. Practice of prayer, in which we hold before the Lord the persons we intend to evangelize, releases the Spirit who will prepare them to hear the Word. Then comes practice. Nothing can substitute for engagement in soul-winning. In athletics, in music, in art, in poetry, in any other realm we must get to work if we are to be effective. The same is true in evangelism. The devil will have many reasons which he will bring to our minds to prevent us from beginning the evangelistic practice. Better it is to attempt evangelism and to fail than not to attempt it. If we never attempt it, we will never be evangelists.

The **third** element in the Great Commission is that we shall teach all things whatsoever the Lord hath

manded us. There is a body of
:h which has been transmitted to
'rom Jesus through His apostles
contained in the Word of God
:h we are to teach. This truth
ers matters of salvation and
ife. We do not live lives in a
uum, and we do not do our
aching or witnessing in a vacuum.
must have the framework of
:h given to us in Biblical
elation. Such teaching is
ngelism. Teaching and evangelism
interconnected; one may be
ed the **didache** and the other the
ygma, but the **kerygma** is
ffectual without the **didache.**
h truth must be applied to
ry area of life. After Jesus'
urrection He tarried, teaching
m "things pertaining to the
gdom." This means that our
:hing reaches into the area
economics, of politics, of
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ertainment and of any other
lm you might mention, and all
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th.

The **last** area is that of action.
must have an expression to the
th that we believe, an articulation
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olvement in social activity, and
rection of social ills are not
ngelism, but they may set
stage for evangelism. Certainly,
Lord Jesus emphasized a true
manism on the part of His
ple. We are to do good unto
mbers of the household of faith
to all men. We are to remember
t inasmuch as we have done acts
mercy unto those in prison, or
se sick, or those hungry, we have
e it unto Him. True faith is love
action; love is being widely
phasized in all branches of
ristian service today, giving
ne evidence of a rediscovery
the primacy of love in Christian
vice. We must not forget that
s is part of the incumbency upon
Christian.

II. The Expectancy Inspires

The forward look holds before us the advent of our Lord Jesus Christ in glory. He will come personally, gloriously and catastrophically. This advent is the incentive to evangelize. We know that we must all stand before the Judgment Seat of Christ to answer for the deeds done in the body; that examination should ever be before us in our thought. This may be called the eschatological hope. Biblical thinking emphasizes that there were certain points in history or, as Oscar Cullman states, in the time-line, which may be marked. One is the Creation, another the Incarnation, another the Crucifixion, another the Resurrection. In like manner, the Second Coming will occur in history.

Preparatory to the advent we have been given signs of the times. Most prominent among these is the return of Israel to Palestine, with the establishment of an independent nation and the return of Jerusalem unto Israel's control. Jesus declared that this marked the end of the times of the Gentiles (Luke 21:24). The recent moon shot and landing on the moon, which was covered by TV and seen by over six hundred million people, suggests the fulfillment of the prophecy of David Sarnoff, that by 1970 two billion people will be able to observe the same event simultaneous. If Messrs. Armstrong, Aldrin and Collins could be seen by six hundred million simultaneously, and heard by billions over the radio, it is not beyond natural possibility that "every eye shall behold Christ" upon His return in glory. We witness revolutions occurring in nations over the earth, so that 33 new nations have been added to the United Nations since 1961, and many new nations have appeared in Southeast Asia. Revolution even threatens in the United States with the open threats from the New Left. Simultaneously, there is the

centralization of governments; there is the increase of knowledge to astronomic proportions; there is the rise of iniquity and the increase of apostasy in the Church, so that we have every reason to believe that the signs preliminary to the coming of our Lord in glory have been fulfilled. Nevertheless, we must not be preoccupied with prophecy so as to prevent us from fulfilling the evangelistic incumbency.

Although we believe in the eschatological hope as a point in history, we must know the eschatological experience; that is, we must be concerned with the experience of intimacy with God, of realizing that God is with us, to judge or to bless, constantly. This emphasizes the holiness, assurance and salvation of experience now. The presence of Christ, both in us and over against us, inspires and impels us to action now. He is here, even as He is coming. Few of us act because of future rewards or punishments which we shall receive at the Judgment Seat of Christ. Rather, we act from the confidence of what is pleasing to Christ now. This is the greatest incentive to evangelism, just as it is to missions and to Christian action. It is the love of Christ which constraineth us.

Eschatological action results from the eschatological hope and experience. Jurgen Moltmann expresses in the **Theology of Hope** the fact that those who hold the hope of an advent of Christ as a point in time, also seek to anticipate the establishment of the Kingdom by involvement in action to fulfill the standards of the Kingdom now. This means that we have an incentive from the eschatological hope to present action. In similar ways our eschatology or our future look should govern our evangelism. Peter tells us that we are to "hasten unto the coming of the day of our Lord Jesus Christ." We make such haste by attempting to fulfill the Great Commission, especially through evangelism. It is through the universal proclamation of the Gospel that we prepare for the advent of our Lord.

III. The Equipment Enables

In commissioning us to world evangelism, Jesus Christ has not left us without the means of fulfilling this. For this reason He commanded His disciples to wait at Jerusalem until they were endued with power from on high. He promised, "Ye shall receive the Holy Spirit not many days hence." The Holy Spirit came from the resurrected, ascended and glorified Christ on the Day of Pentecost. He is now here in the Church; thus, we may say that Christ is here in our hearts and in our midst by the Holy Spirit, in the Holy Spirit's person, attributes and actions. It is our responsibility to close with this promise of God by faith, so that we may be Spirit-filled for the purpose of evangelism. The Holy Spirit is the agent of the Trinity in the world today. This is the age of the Spirit. He is the executor of the Trinity. It was the Father who elected, predestined, and decreed the plan of redemption and the salvation of His people. It was the Son who fulfilled all requirements of redemption by His incarnation, His crucifixion, and His resurrection. It is the Holy Spirit who applies redemption unto individuals today. Without the work of the Holy Spirit, the plan of redemption would be incomplete. Thus, we must depend upon Him to convict of sin, to convert, and to change men. There is no way to evangelize without dependence upon the Holy Spirit. This is His essential prerogative.

We must enjoy this Pentecostal unction if we are to be evangelistic. John says, "You have an unction of the Holy One." That unction first of all is for purity in experience. We must know the cleansing of the Holy Spirit so that all corruption and iniquity are consumed. We must

t whatever conditions are
ribed in Scripture as prerequisites
eing filled with the Spirit.
se include confession of our need,
ecration of all ourself unto God,
ng upon Him in prayer for the
it, committing ourself to Him in
h and, finally, obeying Him in
injunctions. In the percentage
; we fulfill these conditions, we
know purity of heart which is
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entecostal unction produces
picuity in enlightenment.
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he Holy Spirit. Then our studies
in to bear meaning. Peter's
tecostal sermon was an outline of
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enlightenment of the Holy
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olars.

Pentecostal unction produces power
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inting for service. Under the
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the manifestation of obedience,
may know the power of the
y Spirit resting upon us and
filling God's purpose through our
vice.

The Pentecostal purpose is to fulfill
Great Commission. Jesus
mitted to us the Gospel which
s uniformly presented by the
stles in the New Testament. He
vided us with a program in the
Great Commission, and He equipped us with a power. The Holy Spirit is available for believers in the work which God has commissioned us to do. If we are powerless, we are without excuse, because the Holy Spirit has been given to the Church at Pentecost. The Spirit is here, in the Church, and in our lives, equipping us to do the work until it is done. The Holy Spirit-filled man then is evangelistic, missionary and compassionate.

What shall we say then about the forward look? Let us say what God said to the Israelites, "Speak unto my people that they go forward." Israel was at that time at bay between the desert, the Red Sea, the hosts of Pharaoh. Just so, the Church often feels at bay, or in a cul-de-sac today. The Israelites under Moses acted upon God's Word, and the waters were divided, bringing them a victorious experience. We need to act upon God's Word in our evangelistic endeavor, expecting the supernatural today.

We look to the past foundation for what God has done. The **kerygma** declares this and is the basis for evangelism. We have an objective faith which we must subjectively believe. We look to the present for the experience of God. We must know the intimacy with God through the new birth, through Spirit-filled, and through compassionate love for others. Here we see the unction of God working in us. We look to the future for a transformed world. Jesus Christ is coming again. We have the assurance that this is God's work, God's method, God's purpose, and God's victory. Thus, we work in hope and assurance of evangelistic success.

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The Brethren
EVANGELIST

"NEW DIMENSIONS IN YOUTH MINISTRY"



MAY YOUTH ISSUE

see page 4 - - -

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The Brethren EVANGELIST

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NOTES and COMMENTS

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FOR ALL WE KNOW

For all we know we may not see
Another dawning day.
This is a secret known to God,
Reserved for Him to say.

If He should say to you tonight,
"I now demand your soul,"
Would you at once be filled with fright
And lose your self-control?

I doubt if many want to die,
But we should be prepared.
This very instant there are some
Whose lives will not be spared.

If you have never known the Lord;
The peace that He can give,
Then yield to Him your stubborn will;
This is imperative.

Ask Him to wash away your sins
Before they take their toll.
Your soul will now be in good hands
When He has full control.

Norman McPherso

COVER PHOTO:

A group of young people during the Life Work Recruit Seminar represent var geographical locations. In the foregrou Bruce Ronk (Ohio); second row—Eu Hill (Pennsylvania), Sharon Stoffer (Ol Nancy Ronk (Ohio), Clara Bolton (Oh back row—Gwen Stogsdill (Arizona) Sheryl Stogsdill (Indiana).

Gentle REMINDER...

Swan Song

HIS issue of **The Brethren Evangelist** is the last one prepared by the present Editor. It been seven years less one month since I came the office to learn the work, and to become or a month later.

ıese have been rewarding years for me. Much been learned about the denomination and the t that is being done in "Ashland." Many new ıds have been made in the denomination as I visited the various districts presenting the t of The Brethren Publishing Company. These ıdships will be treasured for eternity.

truly appreciate the many letters and words ıcouragement that have come my way during time. Too often we humans magnify the ad- e criticism that comes our way, forgetting the y good things that have been done for us, or to us. Truly, the good things outnumber the rse things many, many times as I have served Brethren Church in this capacity.

has always been a source of pleasure to know cooperation which I have received from Mr. ard DeVeny and his men in the shop as we printed the magazine. These men have gone of their way to give me help in this work.

There have been many out in the denomination, both ministers and laity, who have responded to my request for articles and help in the printing and promotion of the magazine. This is truly appreciated.

The other employees in the Bookstore and on the Editorial staff have always given cooperation and this, too, is appreciated. Without the help of many of these people, the work would not have been pleasant.

As we turn the work of the editor over to Mr. George Schuster, we wish for him the very best, and we trust that the members of the denomination will give him the same support they have given me. This is not an easy job—especially at the beginning, therefore I would urge you to give your new Editor the best of your support as well as your prayers as he begins to feel his way through this work.

Again, thank you for your cooperation and interest.

We trust that Mr. Schuster's work will be just as rewarding to him.



EXPLORING NEW DIMENSIONS IN BRETHREN YOUTH

NEGRO evangelist, Tom Skinner, recently told an audience of some three hundred evangelical youth leaders that "there will be a revolution... our job is to decide who will lead it and what form it will take." Will there be riots in the streets or a "revolution of revelation?" To some extent, the decision belongs to us and to the young people to whom we minister.

Youth are sensitive to the fact that talk alone is not enough. Dr. Herbert Locke, Director of Religious affairs at Wayne State University, and formerly assistant Chief of Police in Detroit, Michigan, suggested that "if we evangelicals took our rhetoric seriously, we could reform the world." And, as any casual observer can clearly see, there are a multitude of areas into which the church could and should move decisively.

The time has come for the people of faith... evangelical Christians... to take James seriously. He says: "My brothers, what use is it for a man to say he has faith when he does nothing to show it? Can that faith save him? Suppose a brother or a sister is in rags with out enough food for the day, and one of you says, 'Good luck to you, keep yourselves warm, and have plenty to eat,' but does nothing to supply their bodily needs, what is the good of that? So with faith; if it does not lead to action, it is in itself a lifeless thing." Obviously it is not enough for us to continue.

David Head in his book, HE SENT LEANNESS: A BOOK OF PRAYERS FOR THE NATURAL MAN, came close to the truth when he penned the following prayer:

> Lord,
>
> We miserable owners of increasingly luxurious cars, and ever expanding television screens, do most humbly pray for that two-thirds of the world's population that is undernourished...
> We who seek to maintain a shaky civilization do pray most earnestly that the countries which suffer exploitation may not be angry with the exploiters, that the hungry may not harbor resentment against those who have food, that the downtrodden may take it patiently, that nations with empty larders may prefer starvation to communism, that the "have not" countries ma rejoice in the prosperity of those that have, an that all people who have been deeply insulte and despised may have short memories...
> We pray... that the sick may be visited, th prisoner cared for, the refugee rehabilitate the naked clothed, the orphan housed, and tha we may be allowed to enjoy our own fireside evening by evening in peace...
> Lord be good to us.
> Christ, make things easy for us.
> Lord, deliver us from the necessity of doin anything.

Evangelical young people—Brethren included demanding that their churches stop hiding behind a facade of orthodoxy and practice one of the fundamental truths of all, the compassion and straining love of Christ (see Matthew 25:31-46).

The young are saying "We will follow doers faith but we will revolt against the watchdogs of odoxy and tradition who only talk." For the youn have been raised in "practical" homes and edu according to the scientific method, orthodoxy and tion have meaning and value only if they work.

Given the volatile socio-economic atmosphere in we find ourselves, it is urgent that The Bre Church conceive and develop a meaningful and vant approach to youth ministry within an evan context. We are convinced that this can be done w sacrificing a line of Biblical truth. We are com to the proposition that the church and her m are relevant and that youth will rise to the cha of Christ. For that reason, we straight-forwardly your financial support for the Brethren Youth mi

The needs are great... *for each dollar receive year, two were needed!* The revolution is upon will we lead or be led? Will we talk about the f put it to work?

Your support will help us continue and develo vices and programs which will truly *explore new sions in Brethren Youth ministry.* Give now, don having to pay later!



NATIONAL BYC MODERATOR

Mr. Steve Zerbe of Peru, Indiana, has had a busy year since his election in August 1969. Steve is a freshman at Taylor University, Upland, Indiana. He is a talented musician and hopes to spend part of the summer of 1970 on tour with the Taylor choir in Europe. During the past year he has given valuable assistance and able leadership to the Youth Commission of the Board of Christian Education and the Brethren Youth Council. National BYC is fortunate to have such an outstanding Moderator!

BYC CONVENTION



Photo by Bruce Dodds

One of the basic functions of the National BYC Convention is to get acquainted with the youth from other churches. Above, Mr. Dave Benshoff, 1968-69 Moderator, is shown greeting some of the youth at the President's reception.

BYC CONVENTION



Photo by Bruce Dodds

Learning in groups of common interest has special blessings. The Study Seminars added at the 1969 BYC Convention were generally well-received by the youth. Special studies were arranged for juniors, junior high, high school and Life Work Recruits.



Photo by Bruce Dodds

Local youth groups are encouraged to use the BYC goals as a challenge to balanced programming. Above Rev. Fred Burkey, Director of Christian Education, passes a banner society certificate to Julie Godwin of Pittsburgh.

WINTER RETREAT



Photo by Bruce Dodds

The second annual Winter Retreat for older high school and college students was held at Camp Friedenswald, near Cassopolis, Michigan, in December. Discussions on current issues, resource ideas, recreation, and lots of food were the order of the day. The above discussion leader is Mr. James Berkshire of Dayton, Ohio.



Inner tubes, toboggans, and the snowmobile were the objects of considerable attention at Friedenswald. Above, Becky Barker faces the toboggan run alone after Ray Allison "fell" off the inner tube.

BRETHREN YOUTH COUNCIL



The Brethren Youth Council was conceived in 1969 as a possible means of keeping concerned young people informed about BYC and involving them in planning their own programs. Fred Finks is shown bringing the Council up to date on the 1969-70 project.



Members of the BY Council at the February meeting are L. to R., front row: Bob Fowler, Steve Zerbe, John Shultz, Greg Bowling, Dale Stoffer; second row: Paul Deardurff, Diane Miller, Sherry Barnhart, Eugene Hill; third row: Bob Young, Janet Bird, Mike Radcliff; fourth row: Ron Blake, Norma Grumbling, Frank Bargerhuff; back row: Bruce Ronk, Sherry Shannon, Paula Tinkel, Ron Waters.

YOUTH SERVING CHRIST AND THE CHURCH

INCE 1950, Brethren Youth have impressively supported the larger ministry of The Brethren Church through their annual Project. By this means, well over $100,000 has been raised and mmitted to areas of special need, generally in the areas of home and foreign missions.

The current (1969-70) BYC Project touches both these vital fields in addition to providing some nds for other aspects of the total program. The youth are interested, they are involved, and they ambitious! While each one may not be personally able to become involved in building new church- (Fort Wayne) or confronting the Hindus in Rajahmundry (India), all can share in these import- ventures of faith by selflessly giving their money to support them.

A new opportunity for older youth to find meaningful service in the church is the 1970 Sum- r Crusader program. By providing a variety of service opportunities (VBS, Camps, Inner-city, burban Ministry, etc.), it is expected that Crusaders will discover new ways in which God can them in His Church. In addition, Crusaders will perform a genuine service to the Brethren.

YOUTH AND THE WORD

The book of Hebrews offers a challenge to all youth to study and discover the riches of God's th for their lives. The 1970 Bible Quiz is based on Hebrews in the "Good News for Modern Man: day's English Version."

We strongly recommend that churches make full use of the Bible Quiz to better acquaint their ng people with the Word of God.

YOUTH AND CAMPING

At its August 1970 meeting, the Board of Christian Education will organize a Camping Com- sion which will begin working to improve the camping program of The Brethren Church.

Camping provides such an exceptional climate in which to teach and practice the Word that we st make full use of every week of camp. In a relaxed, outdoor atmosphere, young people are able hear and see how the Christian faith is relevant to their lives.

Initial decisions and recommitments are made in most Brethren camps. These are the visible ults. Many others are so profoundly influenced by their camping experience that decisions which made later had their genesis in a camp study or around a campfire.

Christian camping deserves our attention and our youth deserve the best camps we can develop!

YOUTH LEADERS

Recognizing the fact that youth leaders—and especially senior high leaders—have so little ource material at hand, the office staff of the Board of Christian Education is developing a *uth Leader's Resource Guide* for Senior High leaders.

Audio-visual resources, program ideas, fund raising tips, and articles on understanding your th will be included. This is an attempt to put our effort where it will help the most. The first source Guide will be available about the time of General Conference.

OHIO DISTRICT
CANOE CAMP

in cooperation with

THE NATIONAL BOARD OF CHRISTIAN EDUCATION

JUNE 9 - 12

Registration Deadline

MAY 1st

Open to all young "men" in The Brethren Church who have completed their junior or senior year of high school.

Cost: $25.00



Rev. James Fields and Paul Carey doing their thing, namely 110 miles in four days.

OHIO DISTRICT CANOE CAMP REGISTRATION

Return to: Rev. Don Rinehart, 17 Highland Ave., Ashland, Ohio 44805, by May 1st.

Name _____

Address _____

Home Church _____

Please include check for $5.00 payable to:
Ohio Board of Christian Education

T IS WORSE THAN USELESS
for Christians to talk about the
nportance of Christian morality,
nless they are prepared to take their
and upon the fundamentals of
hristian theology. It is a lie to say
at dogma does not matter; it
atters enormously. It is fatal to
t people suppose that Christianity
only a mode of feeling; it
vitally necessary to insist that it
first and foremost a rational
xplanation of the universe. It is
opeless to offer Christianity as a
guely idealistic aspiration of a
mple and consoling kind; it is, on
e contrary, a hard, tough, exacting,
d complex doctrine, steeped in a
astic and uncompromising realism.
nd it is fatal to imagine that
erybody knows quite well what
hristianity is and needs only a little
couragement to practise it. The
utal fact is that in this Christian
untry not one person in a hundred
s the faintest notion what the
urch teaches about God or man
society or the person of Jesus
rist. If you think I am
aggerating, ask the Army
aplains. Apart from a possible one
r cent of intelligent and
structed Christians, there are
ree kinds of people we have to deal
ith. There are the frank and open
athen, whose notions of
hristianity are a dreadful jumble
rags and tags of Bible anecdote
d clotted mythological nonsense.
ere are the ignorant Christians,
ho combine a mild gentle-Jesus
ntimentality with vaguely
manistic ethics—most of these
e Arian heretics. Finally, there
e the more or less instructed
urch-goers, who know all the
guments about divorce and
ricular confession and communion
two kinds, but are about as
ell equipped to do battle on

Creed or Chaos

by DOROTHY SAYERS

Dorothy Sayers, perhaps best known throughout the world as the creator of Lord Peter Wimsey, was born in Oxford in 1893. In addition to having been an accomplished writer of detective fiction, Miss Sayers was the author of drama, a radio play, translations of Dante, and a large number of essays. It is in her essays that Dorothy Sayers established her reputation as an articulate student and persuasive critic of Western culture, and it is in this capacity that she appears in the book from which this article was taken, **Christian Letters to a Post-Christian World** (Wm. B. Erdmans, 1969, Grand Rapids, Michigan, 1969).

Copyright 1949 Dorothy L. Sayers.

"Christianity," says this colorful writer of detective stories and astute Christian apologist. "is the most exciting drama that ever staggered the imagination of man"

fundamentals against a Marxian atheist or a Wellsian agnostic as a boy with a pea-shooter facing a fan-fire of machine-guns. Theologically, this country is at present in a state of utter chaos, established in the name of religious toleration, and rapidly degenerating into the flight from reason and the death of hope. We are not happy in this condition and there are signs of a very great eagerness, especially among the younger people, to find a creed to which they can give wholehearted adherence.

This is the Church's opportunity, if she chooses to take it. So far as the peoples' readiness to listen goes, she has not been in so strong a position for at least two centuries. The rival philosophies of humanism, enlightened self-interest, and mechanical progress have broken down badly; the antagonism of science has proved to be far more apparent than real, and the happy-go-lucky doctrine of **laissez-faire** is completely discredited. But no good whatever will be done by a retreat into personal piety or by mere exhortation to a "recall to prayer." The thing that is in danger is the whole structure of society, and it is necessary to persuade thinking men and women of the vital and intimate connection between the structure of society and the theological doctrines of Christianity.

The task is not made easier by the obstinate refusal of a great body of nominal Christians, both lay and clerical, to face the theological question. "Take away theology and give us some nice religion" has been a popular slogan for so long that we are apt to accept it, without inquiring whether religion without theology has any meaning. And however unpopular I may make myself I shall and will affirm that the reason why the Churches are discredited today is not that they are too bigoted about theology, but that they have run away from theology. The Church of Rome alone has retained her prestige because she puts theology in the foreground of her teachings. Some of us may perhaps think it a rather unimaginative and confined theology; but that is not the point. The point is that the Church of Rome is a theological society, in a sense in which the Church of England, taken as a whole, is not, and that because of this insistence on theology, she is a body disciplined, honoured, and sociologically important.

I should like to do two things. First, to point out that if we really want a Christian society we must teach Christianity, and that it is absolutely impossible to teach Christianity without teaching Christian dogma. Secondly, to put before you a list of half dozen or so main doctrinal points which the world most especially needs to have drummed into its ears at this moment—doctrines forgotten or misinterpreted, but which (if they are true as the Church maintains them to be) are cornerstones in that rational structure of human society which is the alternative to world chaos.

I will begin with this matter of the inevitability of dogma, if Christianity is to be anything more than a little mild wishful-thinking about ethical behaviour.

Writing in **The Spectator,** Dr. Selbie, former Principle of Mansfield College, discussed the subject of "The Army and the Churches." In the course of this article there occurs a passage that exposes the root-cause of the failure of the churches to influence the life of the common people.

> . . . the rise of the new dogmatism (he says) whether in its Calvinist or Thomist form, constitutes a fresh and serious threat to Christian unity. The tragedy is that all this, however interesting to

theologians, is hopelessly irrelevant to the life and thought of the average man, who is more puzzled than ever by the disunion of the Churches, and by the theological and ecclesiastical differences on which it is based.

Now I am perfectly ready to ree that disputes between the urches constitutes a menace to ristendom. And I will admit at I am not quite sure what is ant by "the new dogmatism"; it ght, I suppose, mean the pearance of new dogmas among e followers of St. Thomas and lvin respectively. But I rather ncy it means a fresh attention to, d reassertion of, old dogma, and at when Dr. Selbie says that "all is" is irrelevant to the life and ought of the average man, he is liberately saying that Christian gma, as such, is irrelevant.

But if Christian dogma is elevant to life, to what, in aven's name, is it relevant?—since igious dogma is in fact nothing t a statement of doctrines ncerning the nature of life and the iverse. If Christian ministers lly believe it is only an ellectual game for theologians l has no bearing upon human life, s no wonder that their ngregations are ignorant, bored, l bewildered. And indeed, in the y next paragraph, Dr. Selbie ognizes the relation of Christian gma to life:

> . . . peace can only come about through a practical application of Christian principles and values. But this must have behind it something more than a reaction against that Pagan Humanism which has been found wanting.

The "something more" is dogma, l cannot be anything else, between Humanism and ristianity and between Paganism l Theism there is no distinction whatever except a distinction of dogma. That you cannot have Christian principles without Christ is becoming increasingly clear, because their validity as principles depends on Christ's authority; and as we have seen, the Totalitarian States, having creased to believe in Christ's authority, are logically quite justified in repudiating Christian principles. If "the average man" is reguired to "believe in Christ" and accept His authority, for "Christian principles," it is surely relevant to inquire who or what Christ is, and why His authority should be accepted. But the question, "What think ye of Christ?" lands the average man at once in the very knottiest kind of dogmatic riddle. It is quite useless to say that it doesn't matter particularly who or what Christ was or by what authority He did those things, and that even if He was only a man, He was a very nice man and we ought to live by His principles: for that is merely Humanism, and if the "average man" in Germany chooses to think that Hitler is a nicer sort of man with still more attractive principles, the Christian Humanist has no answer to make.

It is not true at all that dogma is "hopelessly irrelevant" to the life and thought of the average man. What is true is that ministers of the Christian religion often assert that it is, present it for consideration as though it were, and, in fact, by their faulty exposition of it make it so. The central dogma of the Incarnation is that by which relevance stands or fails. If Christ was only man, then He is entirely irrelevant to any thought about God; if He is only God, then He is entirely irrelevant to any experience of human life. It is, in the strictest sense, **necessary** to the salvation of relevance that a man should believe **rightly** the Incarnation of Our Lord Jesus Christ. Unless he believes rightly, there is not the

faintest reason why he should believe at all. And in that case, it is wholly irrelevant to chatter about "Christian principles."

If the "average man" is going to be interested in Christ at all, it is the dogma that will provide the interest. The trouble is that, in nine cases out of ten, he has never been offered the dogma. What he has been offered is a set of technical theological terms which nobody has taken the trouble to translate into language relevant to ordinary life.

". . . Jesus Christ, the Son of God, is God and man." What does this suggest, except that God the Creator (the irritable old gentleman with the beard) in some mysterious manner fathered upon the Virgin Mary something amphibous, neither one thing nor t'other, like a merman? And, like human sons, wholly distinct from and (with some excuse) probably antagonistic to the father? And what, in any case, has this remarkable hybrid to do with John Brown or Tommy Atkins? This attitude of mind is that called by theologians Nestorianism, or perhaps a debased form of Arianism. But we really cannot just give it a technical label and brush it aside as something irrelevant to the thought of the average man. The average man produced it. It is, in fact, an immediate and unsophisticated expression of the thought of the average man. And at the risk of plunging him into the abominable heresy of the Patripassians or the Theo-Paschites, we must unite with Athanasius to assure Tommy Atkins that the God who lived and died in the world was the same God who made the world, and that, therefore, God Himself has the best possible reasons for understanding and sympathizing with Tommy's personal troubles.

"But," Tommy Atkins and John Brown will instantly object, "it can't have mattered very much to Him if He was God. A god can't really suffer like you and me. Besides, the parson says we are to try and be like Christ; but that's all nonsense—we can't be God, and it's silly to ask us to try." This able exposition of the Eutychian heresy can scarcely be dismissed as merely "interesting to theologians"; it appears to interest Atkins and Brown to the point of irritation. Willy-nilly, we are forced to involve ourselves further in dogmatic theology and insist that Christ is "perfect God **and perfect man.**"

At this point, language will trip us up. The average man is not to be restrained from thinking that "perfect God" implies a comparison with gods less perfect, and that "perfect man" means "the best kind of man you can possibly have." While both these propositions are quite true, they are not precisely what we want to convey. It will perhaps be better to say, "altogether God and altogether man"—God and man at the same time, in every respect and completely; God from eternity to eternity and from the womb to the grave, a man also from the womb to the grave and now.

"That," replies Tommy Atkins, "is all very well, but it leaves me cold. Because, if He was God all the time He must have known that His sufferings and death and so on wouldn't last, and He could have stopped them by a miracle if He had liked, so His pretending to be an ordinary man was nothing but play-acting." And John Brown adds, "You can't call a person 'altogether man' if He was God and didn't **want** to do anything wrong. It was easy enough for Him to be good, but it's not at all the same thing for me. How about all that temptation stuff? Play-acting again. It doesn't help **me** to live what you call a Christian life."

John and Tommy are now on the way to becoming convinced Apollinarians, a fact which, however

nteresting to theologians," has distinct relevance also to the es of those average men, since ey propose, on the strength of it, dismiss "Christian principles" as practicable. There is no help for We must insist upon Christ's ssession of "a reasonable soul" as ll as "human flesh"; we must mit the human limitations of owledge and intellect; we must ke a hint from Christ Himself d suggest that miracles belong the Son of Man as well as to the n of God; we must postulate a man will liable to temptation; d we must be quite firm about qual to the Father as touching s Godhead and **inferior to the ther as touching His manhood."** mplicated as the theology is, e average man has walked straight o the heart of the Athanasian eed, and we are bound to follow. Teachers and preachers never, I nk, make it sufficiently clear that gmas are not a set of arbitrary gulations invented **a priori** by a mmittee of theologians enjoying a ut of all-in dialectical wrestling. st of them were hammered out der pressure of urgent practical essity to provide an answer to resy. And heresy is, as I have tried show, largely the expression of inion of the untutored average n, trying to grapple with the blems of the universe at the point ere they begin to interfere th his daily life and thought. me, engaged in my diabolical upation of going to and fro in the rld and walking up and down it, conversations and respondence bring daily a gnificent crop of all the standard resies. As practical examples the "life and thought of the erage man" I am extremely miliar with them, though I had to nt through the Encyclopedia to them with their proper ological titles for the purposes this address. For the answers I need not go so far: they are compendiously set forth in the Creeds. But an interesting fact is this: that nine out of ten of my heretics are exceedingly surprised to discover that the Creeds contain any statements that bear a practical and comprehensible meaning. If I tell them it is an article of faith that the same God who made the world endured the suffering of the world, they ask in perfect good faith what connection there is between that statement and the story of Jesus. If I draw their attention to the dogma that the same Jesus who was the Divine Love was also Light of Light, the Divine Wisdom, they are surprised. Some of them thank me very heartily for this entirely novel and original interpretation of Scripture, which they never heard before and suppose me to have invented. Others say irritably that they don't like to think that wisdom and religion have anything to do with one another, and that I should do much better to cut out the wisdom and reason and intelligence and stick to a simple gospel of love. But whether they are pleased or annoyed, they are interested; and the thing that interests them, whether or not they suppose it to be my invention, is the resolute assertion of the dogma.

As regards Dr. Selbie's complaint that insistence on dogma only affronts people and throws into relief the internecine quarrels of Christendom, may I say two things? First, I believe it to be a grave mistake to present Christianity as something charming and popular with no offence in it. Seeing that Christ went about the world giving the most violent offence to all kinds of people it would seem absurd to expect that the doctrine of His Person can be so presented as to offend nobody. We cannot blink at the fact that gentle Jesus meek and mild was so stiff in His

opinions and so inflammatory in His language that He was thrown out of church, stoned, hunted from place to place, and finally gibbeted as a firebrand and a public danger. Whatever His peace was, it was not peace of an amiable indifference; and He said in so many words that what He brought with Him was fire and sword. That being so, nobody need be too much surprised or disconcerted at finding that a determinded preaching of Christian dogma may sometimes result in a few angry letters of protest or a difference of opinion on the parish council.

The other thing is this: that I find by experience there is a very large measure of agreement among Christian denominations on all doctrine that is really ecumenical. A rigidly Catholic interpretation of the Creeds, for example—including the Athanasian Creed—will find support both in Rome and in Geneva. Objections will come chiefly from the heathen, and from a noisy but not very representative bunch of heretical parsons who once in their youth read Robertson or Conybeare and have never got over it. But what is urgently necessary is that certain fundamentals should be restated in terms that make their meaning—and indeed, the mere fact that they **have a meaning**—clear to the ordinary uninstructed heathen to whom technical theological language has become a dead letter.

May I now mention some of the dogmas concerning which I find there is most ignorance and misunderstanding and about which I believe the modern world most urgently needs to be told? Out of a very considerable number I have selected seven as being what I may call "key-positions," namely, God, man, sin, judgment, matter, work, and society. They are, of course, all closely bound together—Christian doctrine is not a set of rules, but one vast interlocking rational structure—but there are particular aspects of these seven subjects which seem to me to need special emphasis at the moment.

1. **God**—At the risk of appearing quite insolently obvious, I shall say that if the Church is to make any impression on the modern mind she will have to preach Christ and the cross.

Of late years, the Church has not succeeded very well in preaching Christ: she has preached Jesus, which is not quite the same thing. . . .

It is only with the confident assertion of the creative divinity of the Son that the doctrine of the Incarnation becomes a real revelation of the structure of the world. And here Christianity has its enormous advantage over every other religion in the world. It is the **only** religion which gives value to evil and suffering. It affirms—not, like Christian Science, that evil has no real existence, nor yet, like Buddhism, that good consists in a refusal to experience evil—but that perfection is attained through the active and positive effort to wrench a real good out of a real evil. . . .

2. **Man**—A young and intelligent priest remarked to me the other day that he thought one of the greatest sources of strength in Christianity today lay in the profoundly pessimistic view it took of human nature. There is a great deal in what he says. The people who are most discouraged and made despondent by the barbarity and stupidity of human behavior at this time are those who think highly of **Homo Sapiens** as a product of evolution, and who still cling to an optimistic belief in the civilizing influence of progress and enlightenment. To them, the appalling outbursts of bestial ferocity in the Totalitarian States, and the obstinate selfishness and stupid greed of Capitalist Society,

e not merely shocking and
arming. For them, these things
e the utter negation of
erything in which they have
lieved. . . .

3. **Sin**—This doctrine of man
ads naturally to the doctrine of sin.
ne of the really surprising things
out the present bewilderment of
manity is that the Christian
urch now finds herself called upon
proclaim the old and hated
ctrine of sin as a gospel of
eer and encouragement. The final
ndancy of the modern
ilosophies—hailed in their day as
release from the burden of
ifulness—has been to bind man
rd and fast in the chains of an
n determinism. . . .

Needless to say, the whole
ctrine of "original sin" will have
be restated, in terms which the
dinary modern man, brought up
biology and Freudian psychology,
n understand. These sciences have
ne an enormous amount to
pose the **nature** and **mechanism** . .
man's inner dislocation and
ght to be powerful weapons in the
nd of the Church. It is a thousand
ies that the Church should
er have allowed these weapons
be turned against her.

4. **Judgment**—Much the same
ing is true of the doctrine of
dgment. The word "punishment"
r sin has become so corrupted
at it ought never to be used. But
ce we have established the
ne doctrine of man's nature, the
ne nature of judgment becomes
rtlingly clear and rational. It is
e inevitable consequence of man's
empt to regulate life and
iety on a system that runs
unter to the facts of his own
ture. . . .

5. **Matter**—At this point we shall
id ourselves compelled to lay
wn the Christian doctrine
ncerning the material universe; and
is here (I think, that we shall
ve our best opportunity to
plain the meaning of
sacramentalism. The common man labours under a delusion that for the Christian, matter is evil and the body is evil. For this misapprehension, St. Paul must bear some blame, St. Augustine of Hippo a great deal more, and Calvin a very great deal. But so long as the Church continues to teach the manhood of God and to celebrate the sacraments of the Eucharist and of marriage, no living man should dare to say that matter and body are not sacred to her. She must insist strongly that the whole material universe is an expression and incarnation of the creative energy of God, as a book or a picture is the material expression of the creative soul of the artist. For that reason, all good and creative handling of the material universe is holy and beautiful, and all abuse of the material universe is a crucifixion of the body of Christ. . . .

6. **Work**—The unsacramental attitude of modern society to man and matter is probably closely connected with its unsacramental attitude to work. The Church is a good deal to blame for having connived at this. From the eighteenth century onwards, she has tended to acquiesce in what I may call the "industrious apprentice" view of the matter: "Work hard and be thrifty, and God will bless you with a contended mind and a competence." This is nothing but enlightened self-interest in its vulgarest form, and plays directly into the hands of the monopolist and the financier. Nothing has so deeply discredited the Christian Church as her qualid submission to the economic theory of society. The burning question of the Christian attitude to money is being so eagerly debated nowadays that it is scarcely necessary to do more than remind ourelves that the present unrest, both in Russia and in Central Europe, is an immediate judgment upon a financial system

that has subordinated man to economics, and that no mere readjustment of economic machinery will have any lasting effect if it keeps man a prisoner inside the machine. . . .

A very able surgeon put it to me like this: "What is happening," he said, "is that nobody works for the sake of getting the thing done. The result of the work is a by-product; the **aim** of the work is to make money to do something else. Doctors practice medicine, not primarily to relieve suffering, but to make a living—the cure of the patient is something that happens on the way. Lawyers accept briefs, not because they have a passion for justice, but because the law is the profession which enables them to live. The reason," he added, "why men often find themselves happy and satisfied in the army is that for the first time in their lives they find themselves doing something, not for the sake of the pay, which is miserable, but for the sake of getting the thing done."

If man's fulfillment of his nature is to be found in the full expression of his divine creativeness, then we urgently need a Christian doctrine of work, which shall provide, not only for proper conditions of employment, but also that the work shall be such as a man may do with his whole heart, and that he shall do it for the very work's sake. But we cannot expect a sacramental attitude to work, while many people are forced, by our evil standard of values, to do work which is a spiritual degradation—a long series of financial trickeries, for example, or the manufacture of vulgar and useless trivialities.

7. **Society**—Lastly, a word or two about the Christian doctrine of society—not about its translation into political terms, but about its dogmatic basis. It rests on the doctrine of what God is and what man is, and it is impossible to have a Christian doctrine of society **except** as a corollary to Christian dogma about the place of man in the universe. This is, or should be, obvious. The one point to which I should like to draw attention is the Christian doctrine of the moral law. The attempt to abolish wars and wickedness by the moral law is doomed to failure, because of the fact of sinfulness. Law, like every other product of human activity, shares the integral human imperfection: it is, in the old Calvinistic phrase: "of the nature of sin." That is to say: all legality, if erected into an absolute value, contains within itself the seeds of judgment and catastrophe. The law is necessary, but only, as it were, as a protective fence against the forces of evil, behind which the divine activity of grace may do its redeeming work. We can, for example, never make a positive peace or a positive righteousness by enactments against offenders; law is always prohibitive, negative, and corrupted by the interior contradictions of man's divided nature; it belongs to the category of judgment. That is why an intelligent understanding about sin is necessary to preserve the world from putting an unjustified confidence in the efficacy of the moral law taken by itself. It will never drive our Beelzebub; it cannot, because it is only human and not divine.

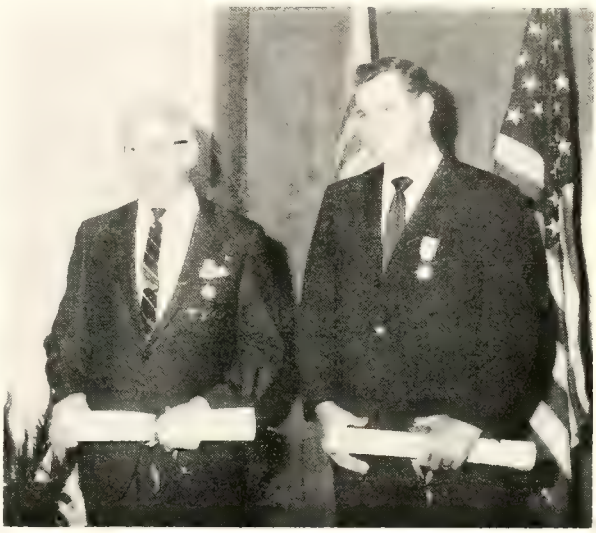
Nevertheless, the law must be rightly understood or it is not possible to make the world understand the meaning of grace. There is only one real law—the law of the universe; it may be fulfilled either by way of judgment or by the way of grace, but it **must** be fulfilled one way or the other. If men will not understand the meaning of judgment, they will never come to understand the meaning of grace. If they hear not Moses or the Prophets, neither will they be persuaded, though one rose from the dead.

WORLD RELIEF COMMISSION OFFICIALS Honored By GOVERNMENT OF VIETNAM

R. EVERITT S. GRAFFAM, Executive V.P. of the World Relief Commission, and Rev. Richard W. dell, Director for Vietnam, received First Class ial Welfare Medals, highest civilian award given by Ministry of Social Welfare of the Republic of Viet-, at a special ceremony held in the Saigon office of Ministry, with Minister of Social Welfare Dr. Tran ion Phieu presiding, and high-ranking officials of Ministry in attendance. The medals were given to ognize the Commission whose motivation is to "help dy people to help themselves."

he citation stated that "The Commission's remark-e performances include aid in the education field by structing elementary and vocational schools for refu- children at Hoa Khanh and Hue. In the public lth field they have cooperated with U.S. Marines assume administrative and medical responsibility of 120-bed Hoa Khanh Children's Hospital built by the rines. In the social betterment field they have estab-ed a farm in Hue near the Refugee Resettlement nps, including vegetable growing, a piggery, a bak- producing bread for 16,500 students: also an ice am and ice plant are now in full operation to help vocational training school to be self-supporting."

r. Graffam and Mr. Pendell accepted these medals on behalf of the entire WRC team in Vietnam. The Commission, overseas relief arm of the National Association of Evangelicals, has served in Vietnam since 1961.



CAMERON, WEST VIRGINIA

WENTY YEARS AGO, a dream came true for a small congregation in a little community named neron nestled among seven hills in West Virginia. uilding was completed for a final place of worship. ded out of the hands of man, God was the designer, financier, and foreman.

his month, the Cameron people have set a special to give thanks to God and honor the people who ved and sacrificed for their church. The congregation cted this date and has planned for it since August 9. Since we are without a minister at this time, the ple have gotten together to present a service of ration, love and friendship.

he highlight of this special day will be **The Brethren-s,** a quartet from the First Brethren Church, New is, Indiana. The quartet will be in charge of the 2:00 rnoon service. As everyone knows, this group sung General Conference and also recorded with Dr. old Barnett.

t noon, friends will get together and enjoy a basket ner.

booklet has been printed that will be handed out day. This 10-page composition is entitled "Precious mories." We feel this is a most appropriate choice to honor our Lord for His gift as well as bringing back memories of the Cameron church.

We hope all of our Brethren in the area can come and worship with us on April 19. Sunday school starts at 9:30 followed by the morning service at 10:30. Everyone welcome!

David Chambers, Chairman,
Dedication Anniversary Committee

THANKS FROM SOUTHWEST DISTRICT

ON BEHALF OF THE SOUTHWEST DISTRICT of the Brethren Church, I want to take this belated opportunity to thank all of the Brethren Youth groups and all of their supporters in the 1969 Brethren Youth Project. Your effort was greatly appreciated and will continue to be appreciated for many, many years. This was the first effort of this kind that the Brethren Youth have ever undertaken, and I think that they did an excellent job.

Because of your efforts, our camp is almost entirely paid for, and our building program will be able to begin next year with a mortage-free property. Starting

next year our plans are to build at least one building a year.

I want to give special thanks to Rev. Frederick Burkey and his staff for the fine help that they gave us during the project. I would also like to thank Rev. Carl Barber and the Board of Christian Education for their help and support.

Once again, may I remind you that for every soul that is won to Christ at the Arizona Brethren Camp, you played a part in making a few men's dream a reality. We needed this camp in Arizona as a place where people can meet God. As we talk about pollution and smog, we need more places where we can away." Arizona Brethren Camp is truly one of t places. I truly have never seen such a beautiful sk is over that camp on a moon-lit night.

As I finish this letter, I have tears in my eyes. I be leaving Arizona in June, and I am truly grat (beyond words) for your help in building this cam didn't think that I would see this before I left. May Lord richly bless you all. Thanks again! ! !

Camp Business Manage
Larry R. Baker

World Religious News in Review

WIFE KILLED BY ARABS, PASTOR NOT BITTER

Grandville, Michigan (EP) — The 36-year-old Baptist pastor whose wife was killed in occupied Jordan last month said he holds no bitterness to the Arabs.

The Rev. Theodore Ertle, in describing the death of his 31-year-old spouse, showed no anger or visible emotion during an interview with the Grand Rapids Press.

Mrs. Ertle was fatally shot February 23 and three other people were wounded when machine gun bullets sliced into a bus carrying 37 American tourists on a visit to the Holy Land.

After the attack the party commandeered a private car to take Mrs. Ertle for medical help. "She died in my arms on the way," the minister said.

"I had many reasons for burying her there," he said. "But I think the main reason was the place itself. It has religious significance, it's the Holy Land, the land of spiritual things."

The minister said he wants to put things "back to normal as soon as possible." He said he wants to take care of his daughters and, "with the help of members of the church, it shouldn't be any problem."

The pastor has two daughters, Dorothy, 9, and Sharon, 7. Church members have started a memorial fund in Mrs. Ertle's honor with the funds to be used to educate the children.

BIBLE TORN AS ARAB GROUP, ISRAELI SUPPORTERS CLASH AT CHURCH MEETING

Toronto, Ontario (EP) — A Bible was ripped to shreds and angry shouts rang out at Yorkminster Baptist Church here when a dozen screaming "Palestinians" disrupted a Brotherhood Week meeting to promote harmony between Christians and Jews.

Nuns, rabbis and priests in the audience watched as the Arabs, who yelled that they were members of the El Fatah terrorist organization, seized a microphone, only to find it didn't work.

The eruption came just after the Rev. Roland de Corneille, director of the Anglican Diocese of Toronto's Christian-Jewish dialogue, accused the United Church Observer and its editor, the Rev. A. C. Forrest, of inciting anti-Semitism among Christians.

Dr. Forrest, who recently returned from a year as editor-at-large in the Middle East, has been critical of Israel's treatment of the Palestine refugee problem.

Police were called to help restrain the Palestinians, who live here but claim they belong to El Fatah. No arrests were made, but nine policemen stayed until the end of the meeting.

Before they arrived, howe some of the Palestinians leapec to the platform and ripped up Bible.

PIKE WIDOW REPORTS MESSAGES FROM HER LATE HUSBAND

Augusta, Ga. (EP) — Mrs. D Kennedy Pike, widow of the R Rev. James A. Pike, who once se as bishop of the Episcopal Dio of California, reports that she d itely has received messages f her dead husband.

"I have been given a numbe messages from him about the m ing of his experience in the wil ness, his death, my continuing e tence after he died and the na of our relationship in this dimension," she stated in an i view with the Associated Press

Bishop Pike, maverick clergyn died last September on a through Israeli-controlled terri close to Jerusalem.

A number of dreams, Mrs. I said, had left her "absolutely doubt he was survived as a scious personality."

Pike became interested in occult after his 20-year-old son c mitted suicide in 1966. He later that he had been in touch with dead son.

TAX LAW GIVES CHURCH SIX YEARS TO SHED BUSINESS

Washington, D.C. (EP) — A tion of the 1969 Tax Reform provides a block against busi enterprise operated by tax-exe congregations.

Singled out as an example in Akron Beacon which reported little-publicized measure was

's Cathedral of Tomorrow. The rch, pastored by the Rev. Rex nbard, has six years to shed its iness enterprises before the gov- ment passes its hat for a share he profits.

he church is known throughout nation for its radio and television grams. It is also known as the ner of the Real Form Girdle Co. Brooklyn, N.Y.

he decision to sell its holdings not been made yet but the pastor his board are aware of the ulti- um.

esides owning the girdle com- y the Cathedral holds Unity ctronics Co. and Nassau Plastics Wire Co., both in Brooklyn.

HOOL PRAYER ADVOCATE NTENCED TO JAIL TERM

rockton, Mass. (EP) — Judge rge Covett of Brockton District urts here sentenced Mrs. Rita rren, 42, a crusader for prayer ublic schools, to 60 days in jail fined her $20, but released her $300 bail pending appeal.

Irs. Warren was given two 30-day terms on charges of disturbing peace and trespassing in con- tion with a "sit-in" at the office the Brockton superintendent of ools. She was fined $20 for keep- her daughter Teresa, 13, out of junior public high schools here e January 21 as part of the yer crusade.

udge Covett, who advised Mrs. rren to return her daughter to ool said, "this woman is trying mpose her beliefs on the super- ndent of schools and the school rd which she has no right to do." added, "She is asking them to ak the law."

'ollowing the court session, Mrs. rren said her daughter would be ored by a qualified teacher out- of Massachusetts until the out- ie of further court appeals.

I will take the case all the way the Supreme Court," Mrs. War- declared.

ERGYMAN ADMITS HE DED PANTHERS

Washington, D.C. (EP) — "As a inister of the Gospel I will not ex- le anyone" from attending ser- s because of race, creed or poli- .

his admission by the Rev. Phillip vson, 37, was made on the witness chair of the House Committee on Internal Security which opened an investigation into the Black Panther party.

The minister acknowledged that he had worked with the Black Panthers in Kansas City.

The cross examination brought out the fact that the Methodist Inner-city organization, of which the Rev. Lawson is executive director, had rented for $1 a year a building used by the Kansas City chapter of the Black Panthers as their headquarters. Mr. Lawson said he did not know it was to be used for that purpose when the Panthers negotiated in late 1968 for the lease.

The clergyman said his agency had raised a $2,500 fund to help pay the bail bond for young people arrested on minor offenses. Some $900 was used to get members of the Black Panther organization out of jail, he said.

BENEATH JERUSALEM, A PRE-CHRISTIAN CITY UNCOVERED

Jerusalem (EP) — Below the bustling Arab market of Old Jerusalem an Israeli archaeologist has discovered a lifeless city 2,000 years old.

A network of large rooms branching off from alleys and passegeways are to be found there, the labyrinths running all the way to ancient Jerusalem's gates — some a mile away.

Mud and debris that had clogged the spaces for centuries have been hauled away carefully in buckets. Water drips from the ceiling into rooms that stink of decay.

The city is said to have disappeared when the Romans destroyed the Great Herodian Temple in A.D. 70 and plundered Jerusalem's Jewish property.

TURMOIL PREDICTED AS TEACHERS INCLUDE CREATION ACCOUNT

San Francisco (EP) — The new California state rule requiring science teachers to give the religious account of creation equal time with evolution will "lead to chaos in our school curricula," predicts the board's attorney, Irving Breyer.

Guy Wright, in his **San Francisco Examiner** column, says Breyer is hunting legal loop holes to boot out the ruling.

"Why shouldn't our young people be told how the great god Marduk created the world after killing his rival, Chaos?" Wright asks. "And how Yami became the mother of mankind by seducing her twin brother, Yama?"

The columnist argues that if the foregoing doesn't sound like religious theory it "depends on whose religion you teach."

He asks why California schools shouldn't teach all the various accounts of creation "with their tantalizing echoes of each other." The result, he says, should be to whet the curiosity of our young people, develop a healthful skepticism and, hopefully, an intellectual tolerance —all desirable traits in the scientific mind.

RELIGION PROFESSOR COMMENTS ON HAIR

Santa Barbara, California (EP) — "To me, hair is freedom, Dad. I guess you can't understand it, but when I shake my head and I feel my hair swinging back and forth, it tells me I am free."

Dr. Elwyn A. Smith, a graduate of both Yale Divinity School and Princeton Theological Seminary, with an earned PhD from Harvard, divulges for readers of the Santa Barbara, California News-Press his son's thoughts on the importance young men attach to the length and style of their hair.

Dr. Smith, professor of religion at Temple University, drew an analogy from the story of Samson whose long hair meant freedom and strength in his ancient day.

"The hair thing is a symbol of freedom but it is also a symbol of power," the writer said. "The two are inseparable. To be free is to possess power—at the very least, the power to succeed against pressures to conform. If a young man can win the battle of the hair he feels that he can win a lot of other battles too, like clothing, music, language, schooling, religion and about anything else."

Professor Smith advised America's school leaders, parents, and everyday folks to take the heat out of the hair question. "It would be the short route to the solution of many a boy's problems," he said.

The Brethren Layman

The Laymen's Meeting

Program for M

James E. Norris

Topic:

HANNAH, PRAYING MOTHER

Scripture: I Samuel 1:1-28; 2

For Reading:

The story of Hannah, mother of Samuel, is the story of a woman who trusted God; the story of a prayer of faith and the story of answered prayer. I would suggest that we read both chapters and continue to study the life of Samuel and his influence on the people of his time and since. The story begins with a barren woman, anxious for children. She was one of two wives of Elkanah, an easy going priest who seemed to take his worship much in a mechanical way; he was regular at the temple at Shiloh. He tried to console his wife with preferential love. Peninnah, the other wife had children and made fun of Hannah, but Hannah knew who to go to for help.

Topics for discussion:

1. The consolation—I Samuel 1:6-8

Mere words are not the answer to an aching heart.

2. Earnest prayer is the answer—I Samuel 1:9-11

She poured out her soul to God and asked for a child. She knew God is the creator of life.

Please note this prayer, "O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.... Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she been drunken. And Eli said unto her, How long thou be drunken? put away thy wine from t Hannah said, "No, my lord, I am a woman of a sor ful spirit: I have drunk neither wine nor strong d but have poured out my soul before the Lord... out of the abundance of my complaint and grief ha spoken hitherto. Then Eli answered and said, **G peace: and the God of Israel grant thee thy pet that thou hast asked of him."** God gave Eli the a ance that her prayer would be answered. Do you t Eli knew what she prayed for? How did he know prayer would be answered?

3. Asked of God—I Samuel 1:20

When her son was born she named him San Hannah waited till the child was weaned (1:22 Continue with I Samuel 1:24-28. Explain.

4. Samuel in the Temple—I Samuel 2:18-19

Discuss Samuel's duties. Samuel's mother wen church to see how her son was doing. Do mother day show this concern for the children? Mothers t could offer their children to the Lord as ministers, tors, teachers...? Do we have any assurance prayers will be answered today? Read Luke 18:27; 14:12-14.

Closing Prayer:

Pray for godly mothers who will dedicate their dren to God.

ISTERHOOD

Devotional Program for May

l to Worship

g Service

cle of Prayer

le Studies:
Senior: What does the Bible say about . . . "Mothers"
unior: "The Bible—Our Guidebook"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

UNIOR BIBLE STUDY

THE BIBLE — OUR GUIDEBOOK

by BONNIE MUNSON

S WE CONTINUE our search through the Bible, our Guidebook, one chapter stands out as particularly important because it tells us about faith. Since th is the basic foundation upon which we build all other guidelines of our Christian lives, it seems we ould take some time to understand it a bit better. are given several examples of men who have shown ir faith in various ways, and I think it would be wise we looked closer at these examples to see if we can rn something of what God would like to see in us.

Turn with me to the 11th chapter of Hebrews. The hor of Hebrews starts this part of his letter with a inition or explanation of faith so we can all see what is he is talking about. In the New English Version Good News for Modern Man we read: "To have faith to be sure of the things we hope for, to be certain the things we cannot see" (v. 1). That makes faith retty concrete thing; not just an idea some one had a sure thing and a certainty. Faith is believing in nething you cannot see, show someone else or prove. n recent times we have read in newspapers, magaes and signs appearing everywhere that God is Dead. ier intelligent people think about it and decide that ause of all the problems that we have in the world ay there cannot be a God. Faith then is saying, I ieve there is a God. I can't see Him and I can't prove ut I believe there is a God.

Many men and women throughout history have said just that and endured many hardships and persecutions for it. The beauty of it is that they remained faithful to God because they believed not only that He existed, but that He had the power to help them and the love and desire to help them. If we believe we can have that same power-packed faith.

The writer of Hebrews went on to say that it was faith that led us to understand that the world was made by God. Scientists today have a lot of theories that try to explain how the earth was formed, and now as we study the moon they think they are coming closer to some of those answers. Our author says it is faith that believes that out of nothing God created this world and set its forces in motion.

In order to make the point very clear and help us see just what having this faith means, the writer of Hebrews goes on to list several men who give us an example of faith in action. Notice as we go down through this chapter the author repeats each time "it was faith," or "by faith." He wants to keep it clear in our minds that this action on the part of each man was an act of faith.

Read verse 4. Abel's faith in God and sincere sacrifice were pleasing to God. God can be pleased with us if we, too, give Him some honest time. If we serve in His church we serve willingly and not grudgingly; if we

spend time in prayer, pray honestly not just words; if we spend time reading His Scripture, read to learn not out of duty. These acts of our faith can also gain God's approval.

Read verses 5-6. Enoch was taken into Heaven without dying which was God's way of showing His pleasure with Enoch's faith. Verse 6 tells us that rewards come to those who seek Him. God doesn't ignore us when we look for Him and give praise to His name in our actions.

Read verse 7. Noah had been faithful to God over a period of time, and because of that was able to hear when God had a message for Him. He went ahead and acted on that faith even though he was probably laughed at and considered crazy by his friends. Out of that action, God rewarded him by saving his life and the lives of his family and allowing them to begin a new life on this earth after the flood. We have to be "tuned-in" to God so that we can hear the message He has for us. He many times requires action on our part to do some of His work, and we have to be willing.

Read verse 8. Abraham showed his faith through an act of obedience. God asked him to leave his country and go to a new place. Abraham did and trusted God to show him the way. That kind of faith is often compared to a miner's lamp or a flashlight in a very dark place. You can only see a little way in front of you, and you have to keep walking and keep the light up ahea see just a little more each step as you go. God gu us that way through many things just showing u few steps at a time, and through our faith we l going with the belief that he will guide us safely He did Abraham. Several verses following show us o acts of Abraham's faith; read through them to what you can learn from this man of God.

Read verses 24-28. Throughout Moses' life he showed signs of his faith which give us clues to things that are pleasing to God. Moses as a young m chose to be on the side of God's people and gave up plush life of the palace because of his faith that was real and that God would act on behalf of the Isr ite people.

Read verse 29. Sometimes miraculous things hap such as the parting of the Red Sea as a result of faith of these people. Other times in our lives it is dramatic but nevertheless real when we know God been at work in something that has happened to us

There are many other examples here of a faith action and the results of that action. The impor thing to remember through them all is that once determine that God exists and you put your faith Him He never fails you. He not only provides for y needs, but He makes promises of rewards which never forgets to give you if you remain faithful active for Him.

SENIOR BIBLE STUDY

by RUTH LINDSTROM

What does the Bible say about . . .

MOTHERS

"Let's play house. I'll be the mommy." How often we hear this phrase repeated by small girls as they play with their playmates. Sometimes the role is changed to nurse, teacher, or other exciting occupation, but the one most mentioned and always returned to is the role of "mommy."

The older a girl becomes, the more important that role of mother becomes. There is no greater calling—just think what a wonderful mother can do!—and how important it is that she be a **Christian** Mother! !

What does the Bible say about Christian Mothers? Let's see—what about Timothy's mother?

READ IN YOUR BIBLE
Acts 16:1; II Timothy 1:5; 3:15

There are many other descriptions of wonderful mothers to be found in your Bible, much too lengthy to begin to include them in this brief article. Perhaps you have a favorite; Moses' mother, for example.

hy not look up a favorite and tell out her to the rest of the girls at ur S.M.M. meeting?

For myself, I had a new thought st this year on a favorite blical mother. She is Mary, the ther of Jesus. For some unknown ason, I had never stopped think before that on the first ster morning, Jesus' own mother s **not** one of those women who me "early in the morning." Why t, do you think? Was she crushed and saddened? Think out this for a minute and then. . . .

READ IN YOUR BIBLE
Luke 1:26-38; 2:41-52; John 19:25-26

Here, in a brief resume, we ve the background story of sus' birth and death in relation to s mother. Have you ever thought out that phrase, "kept all these yings in her heart"? Any woman o had been chosen of God mself to bear His Son must have so had enough insight to realize, , that when the Lord Jesus Christ id He would rise again in three ys, He meant what He said! hy should she go to an empty mb? Here was truly a mother with th!

READ IN YOUR BIBLE
Proverbs 31:10-31

How wonderful to be a young man in these days! When one ks back into history, time and time ain great changes have taken ce because a woman and her faith od firm in the face of great odds. Look around you in this time —much needs to be done. We hear much talk today of the new feminist movement. Jesus himself was the first to grant a place of equality to woman-kind. With that gift, however, came responsibility, and that word never has more meaning than it will when each girl becomes a mother.

That new son or daughter is not only to be loved and cared for tenderly but also with great discipline and understanding. In those early days of childhood, be sure to follow the advice found in Proverbs.

READ IN YOUR BIBLE
Proverbs 22:6

This advice has held true in case history after case history. Check it out and see for yourself.

Look at yourself—are you the kind of person that will make a fine Christian Mother some of these days? If you have any doubts in this matter, check yourself against some of the prerequisites to be found in your Bible; "search the Scriptures."

May I just add a postscript to this month's writing: This entire series is not intended to be a complete study of any one subject but more a "leading question" which just might ignite your interest in that subject enough to get you to study your Bible more. Try to learn more of what your Bible tells you on each subject. You will find this to be a most interesting and stimulating experience, rather like a "treasure hunt" through the Scriptures.

"ANOINTED TO PROCLAIM"
Isaiah 61:1-2; Luke 4:16-18

Signal Lights Program for M

Prepared by Mrs. Alberta Holsin

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

Singing Time:

"I Will Trust"
"He Will Keep You"
"Trust in the Lord"
(from **Beginner's Sing**)

Bible Time:

A Helpful Sister

Miriam had a baby brother. A sweet little baby with big black eyes and dark, curly hair. She wanted everyone to see the dear little fellow. But she couldn't take him out. She couldn't even tell anyone she had a baby brother. The cruel king had said all Hebrew boy babies were to be thrown into the river.

Miriam helped Mother and Father keep their baby a secret.

One day Mother said, "Miriam, the baby is too big to hide any longer."

"What will we do?" asked Miriam.

"We will obey the king," replied Mother.

"Oh, no!" said Miriam.

"We will put him in the river," continued Mother, "but first we will put him in this."

Mother showed Miriam a basket she had made. She had woven it tightly and filled all the cracks so it would float.

Gently Mother put the baby in it. Carefully she tucked the covers about him. Then Miriam helped Mother carry the basket-boat to the river and place in in the water.

"Hide here in the tall grasses," said Mother. "Watch to see that no harm comes to the baby." Then Mother went home.

While Miriam watched the princess and her maids came to the river.

"Oh, look," said the princess. "See that basket? Bring it to me."

A maid waded into the water and brought the basket back to the princess.

"It's a baby!" said the princess. "A Hebrew baby! What a sweet little boy! I'm going to keep him."

Miriam ran to the princess. "Shall I bring a Hebrew woman to take care of him for you?" she asked.

The princess nodded.

Miriam ran quickly to her own home.

"Mother! Mother!" she called. "The princess found our baby. She's going to keep him! She wants a woman to take care of him for her!"

Mother and Miriam hurried back to the river. The princess handed the baby to her. "Take this baby and care for him. I'll pay you for his care. When he is older he will come to the palace to live with me as my son. I will name him Moses."

Happily Mother and Miriam carried Moses home. No one would harm him now for he was the princess' son.

Miriam helped Mother care for Moses. Often she told him of the day he floated in a basket-boat and of God who watched over him.

Based on Exodus 1:22—2:10

(Note to Patroness: Use flannelgraph figures to help you tell the story.)

Discussion Time:

Let the Signal Lights tell about their little brothers and sisters. Guide their thinking by asking such questions as: How do younger children feel when they are teased? How do they feel when older ones will not let them play? When the play is too rough? How does Mother feel when she is busy and you entertain the younger ones? How does she feel when you share with the little ones? How does God feel when you are kind and thoughtful of others?

Memory Time:

Psalm 56:3

Do you think Miriam was afraid for her baby brother? Yes, I think she was, too, but she knew God would help them. Today's memory verse tells us how she felt. (Read the verse to the children. Pass the slips of paper with the v written on them.) Will God you when you are afraid? Do trust Him?

(Practice reading it and saying Review previous verses.)

Story Time:

God's Plan for Families

Did you ever watch a mother father robin feed their babies? you ever watch a mother cat c her babies in her mouth? Did ever watch a mother hen call babies under her wing? (Let children talk about these thin God planned that animals take of their young until they are to care for themselves.

God has such a wonderful pla
For babies everywhere.
He plans that there are famil
To give them love and care

Dorothy stood by the crib wa ing baby Allen. He was sound asl It seemed to Dorothy that all A did was to sleep and eat and When mother and baby Allen c home from the hospital, Dor was surprised that the baby coul do anything for himself. He coul walk. Mother or father carried Sometimes they let Dorothy c him. She was always very car not to drop him. He couldn't He couldn't feed himself. He coul do anything but sleep and eat cry. Mother had told Dorothy when she was a little baby, couldn't do any of these thi either. But Dorothy couldn't rem ber that long ago.

"Mothers and daddies have alw taken care of babies," mother said. "It is a part of God's p When babies grow a little older are able to walk and talk and themselves, they still need the of their parents until they g up."

Dorothy thought this was a very nderful plan. Now as Dorothy od by the crib she whispered, "I'm ad that God has planned for fam-es. I'm glad for Mother and Daddy o take care of baby Allen and e."

Jesus and His Mother

Jesus had a mother
Who cared for Him each day;
She cooked His food, and tended Him,
And watched Him at His play.

God picked her out for Jesus
Because she was so good;
There wasn't any one like her
In all the neighborhood.

And when He grew to manhood,
With many things to do,
His mother still was dear to Him,
As yours must be to you!

But even Jesus' mother,
To win a home on high,
Must have a living Savior,
The same as you and I.

So Jesus is her Savior, too.
He died for everyone
Who will repent and turn to Him,
And trust Him as God's Son.

— Selected

Prayer Time:

Let us thank God for His wonderful plan for families. Let us each thank Him especially for our own mother and father.

Let us ask God to be with the children who do not have parents to care for them. Let us pray especially for those in our children's home in India.

Handwork Time:

A Surprise for Mother and Father

Give each child ten pieces of cardboard about two by three inches. Ask them to think of jobs Mother and Father ask them to do. Then help them to write something like this: "I promise to do the dusting willingly and with a smile whenever Mother hands me this ticket." Or: "I promise to weed the garden willingly and with a smile whenever Daddy hands me this ticket."

Be sure each one is signed with the child's name. Then put all ten into an envelope to be taken home and given to the parents.

Business Time:

1. Signal Lights' Motto.
2. Roll Call and Offering.
3. Discuss our project of a Children's Home for India.
4. Plan to plant flowers at the church next month.

Signal Lights' Benediction

n eye-opener

25-YEAR STUDY PRODUCES LANDMARK BIBLE

THE PATIENCE of distinguished scholarship for a generation has produced a new translation of the riptures which strives for accuracy while preserving e beauty of the 359-year-old King James Version which replaces in Anglican churches.

The New English Bible, issued as a joint effort by xford and Cambridge University Presses, has gone ck to original Greek and Hebrew sources, according Oxford's Sir Godfrey Driver, head of the team of holars which produced the new version. Most translans, he explained, are merely new versions of old ones ven the King James is based on the Bishop's Bible d some earlier versions).

'One of my friends told me, 'I'll buy your new Bible you haven't touched the 23rd Psalm,' " one of the nslators said.

But the venerable passage did not escape the transors' scapel. "Still water" becomes "waters of peace"; restoreth my soul"—"he renews life within me"; "the lley of the shadow of death"—"a valley dark as ath."

Another example of change is found in Job 19:25-27. e King James reads, "For I know that my redeemer eth, and that he shall stand at the latter day upon e earth: And though after my skin worms destroy s body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." The new English Bible reads: "But in my heart I know that my vindicator lives and that he will rise last to speak in court: and I shall discern my witness standing at my side and see my defending counsel, even God himself, whom I shall see with my own eyes, I myself and no other."

The familiar words of the 121st Psalm become: "If I lift up my eyes to the hills, where shall I find help? Help comes from the Lord, maker of heaven and earth. How could he let your foot stumble?"

One major goal of the translators was to prepare a text that would read well aloud. Consequently, many passages now sing with a fresh meter more understandable even, in the view of some, than the 1952 Revised Standard Version.

The New Testament of the New English Bible was first published in 1961 and has since sold more than 7 million copies. The publishers anticipate that the demand for the $9.95 first edition of $1 million will exceed the supply until the high speed presses in late summer can catch up.

Jesuit Biblical Scholar John L. McKenzie of the University of Notre Dame predicted in **Time** magazine that the new version will be quickly accepted for Catholic church use and praised it as the "most successful modern-language version I have seen."

MISSIONARY NEWS

DORMITORY FOR BOYS AT LOST CREEK

THE CONTRACT was let to a local contractor and work is beginning immediately on the new dormitory for boys at Riverside Christian Training School, at Lost Creek. Following the fire disaster in December at Lost Creek, the Missionary Board determined that it was most essential to build a Boys' Dormitory.

The Kentucky Commission immediately investigated the best building materials, construction and plans to be used for this new building. Woodrow A. Immel took the initiative as the Chairman and the responsibility fell on his shoulders along with the other two commission members, Waldo Gaby and Jerald Radcliff.

A sketch of the general floor plan for the new dormitory is herewith. This building will house sixteen boys, in addition to having living quarters for dorm parents. It will be complete with electric heat (a special rate is given in Kentucky for electric heat), thermopane windows, aluminum siding and vinyl floof coverings. There also will be built-in bunks, wardrobes and desks for the students.

Many contributions were made to alleviate expenses after the disaster and funds were used in part to do work on the faculty house to bring it to near completion to give the needed rooms there. Money is still coming in for the Boys' Dormitory to support the Missionary Board, whose responsibility it is for the construction and the payment of the contract.

The cost of the building is to be approxima $25,000. To date we have on hand the following fun

Insurance received from old dormitory	$10,000
Robinson Foundation	5,000
Local contributions	3,000
Denomination	1,500
TOTAL	$19,500

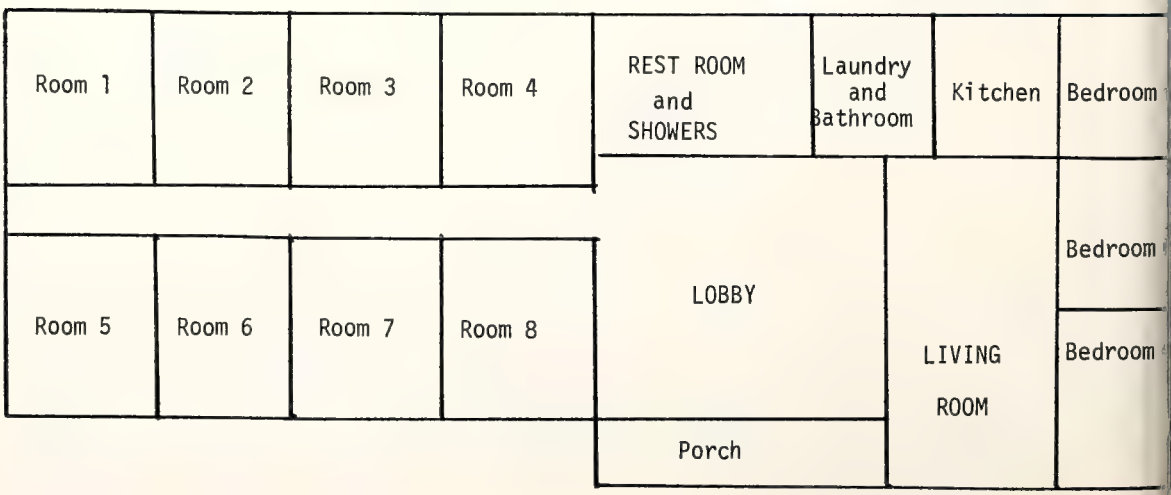
The need is for at least an additional $6,000. The l community has given thousands of dollars for project, they have responded generously. We, the Br ren, need to support this, our mission work at L Creek.

Please! let us make this an **over and above gift** this special need. Continue your regular support to Home Mission work and then designate special "o and above" gifts for "dorm project" and mail to:

Missionary Board of the Brethren Church
530 College Avenue
Ashland, Ohio 44805

Thank you for your interest, prayers and suppor the mission program of the church. May the Holy Sp guide you in your stewardship for this need at Ri side Christian Training School at Lost Creek, Kentu

New Dormitory for Boys at
Riverside Christian Training School
Boys' rooms to the left and Dorm parents
apartment to the right



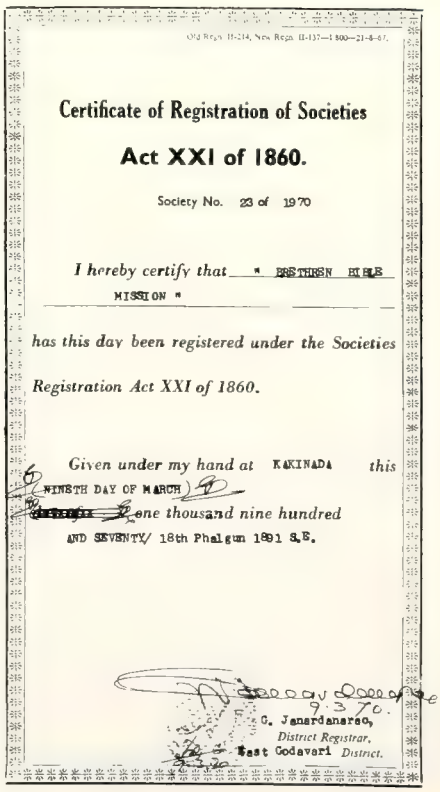
Brethren, We Are Now In India!

by K. PRASANTHA KUMAR

THE BIG talk in India today is *"Hindusthan"* (India for Hindus). iis came out of Indianisation of India iich really means "to be an Indian you ust be a Hindu." The situation appears ry critical for Christians. *Shudhi leansing*) Committees are coming into istence in many states to convert ristians to Hinduism. *Siva Sayna*, the my to strengthen Hinduism, is fast creasing in numbers. The central vernment is also taking necessary eps to control Christian activities in India. *na Sangh*, one of the leading political rties in India, has resolved for the mediate ban of all foreign missionaries. me state governments have already ade "anti-conversion" legislations. In the ate of Madhya, "The bill provides for e prohibition of religious conversion rough force, allurement or by fraudulent eans. Conversion of women under the e of eighteen is banned. Every conversion the state will have to be intimated the District Magistrate concerned, for vestigation by a police officer not under e rank of an Inspector. It provides for o-years' imprisonment or a fine of ,000 Rupees (U.S. $1,340) for illegal nversion." In the State of Orissa the law ys "No person shall convert or attempt to nvert, either directly or otherwise, any rson from one religious faith to another use of force or by inducement or by any audulent means, nor shall any person et any such conversion."

When the human forces are trying their st to control the growth of Christianity India, the Lord has set an open door r The Brethren Church. In the Hindu ligious state of Andhra Pradesh, on e banks of "holy river" Godavari, in the storic pilgrim city of Rajahmundry, The rethren Church was established with e participation and cooperation of ate and local governments.

On Thursday, January 22, 1970, the rethren Bible Mission was founded in ajahmundry as an extension of the inistries of the Missionary Board of The rethren Church, for fulfilling the rposes and objectives of The Brethren urch.



Certificate of Registration of Societies

Act XXI of 1860.

Society No. 23 of 1970

I hereby certify that " BRETHREN BIBLE MISSION "

has this day been registered under the Societies Registration Act XXI of 1860.

Given under my hand at KAKINADA *this* NINETH DAY OF MARCH *one thousand nine hundred* AND SEVENTY/ 18th Phalgun 1891 S.E.

G. Janardanarao,
District Registrar,
East Godavari District.

Legal Registration of the Brethren Bible Mission in India

Rajahmundry, the city of temples and the rice bowl of India, became the seat of the Brethren Missions in India. The greater city is with a growing population of about two hundred thousand, but only 3% are Christians. In this situation, the Lord enabled us to have our inaugural function in the Municipal Council Hall.

God has blessed us so much that we were even able to get the cooperation of the State Government. The Government of Andhra Pradesh has taken part in our inauguration through its cabinet minister (the term "minister" is used in India only for highest political officials) inaugurating our mission. It may sound strange to hear of the Andhra Pradesh Government taking a prominent part in a Christian function, whereas other states are making legislations against Christianity. We know the Holy Spirit works in mysterious ways; it is He who channeled the Brethren Church to India.

We felt the presence of the Lord in our plans and we depended upon Him to lead us and guide us. When we approached the mayor of the city, a devoted Hindu, to preside over the function, he accepted without any hesitation. Some officials in the town gave their cooperation in



Foundation shield (or plaq for the Brethren Bible Missi



Director Kumar expresses thanks to inau ral audience



Official act of Inauguration by State official, with Director Kumar and the Mayor assisting



Cabinet Minister addresses Assembly, w Secretary Ingraham, the city's mayor Director Kumar looking on.

tending the function even at the busy ur of the day. Many local Christians gave eir prayerful support in being there.

In order to start the function, I invited e speakers to occupy their respective airs on the platform. Honorable *Sri* ne Indian way of saying Mr.) V. rishnamurty Naidu, Minister for Power, vernment of Andhra Pradesh; Sri Veerabhadrarao, Mayor of the city; and verend M. Virgil Ingraham, General cretary, Missionary Board of The ethren Church, were invited to sit and re individually honored by being rlanded with flowers.

The function started with prayer by J. Martin, Principal of the Lutheran eological College, Rajahmundry.

verend Ingraham delivered the inaugural dress. In his address, he explained the storic background of The Brethren urch and its doctrinal position of n-violence, which is similar to that of ndhi's. He made it clear that the purpose establishing Brethren Bible Mission is proclaim the love of Jesus Christ, d to help Indians to help themselves.

The Honorable Sri Krishnamurty Naidu veilded the foundation shield of the ethren Bible Mission and said that it was s first time to take part in a Christian nction. In his speech he said that he never ad the Bible and did not know anything out Christianity but he hailed the luable social services rendered by the ristian missionaries in India. He thanked the United States for helping India in many different ways and urged for the growth of friendship between the two nations.

Sri P. Veerabhadrarao, the mayor, who is an attorney by profession, said that the Bible is a good book like *Gita* (Hindu Sacred Scripture), and they both speak of being good and doing good. He thanked the Brethren Church for selecting Rajahmundry as headquarters of the Brethren Bible Mission. He said the city is fast growing in size and population and the people have great needs. He expressed his hope that the Brethren Bible Mission will immediately involve in humanitarian service, as it is the service of God.

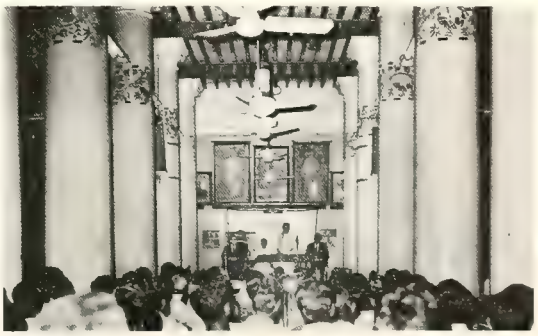
The function came to an end by the proposal of a vote of thanks and a closing prayer by me.

Before the function we invited the minister to our home for breakfast and he came with his staff. A few days after the function we sent a Telugu Holy Bible by mail to his office in the state capital, Hyderabad, and he accepted it.

The civic response for the inaugural function was good. There were about two hundred people, both men and women, representing various walks of life including the police chief. Many Christians commented that this was the first time they saw Hindu government officials taking part in a Christian function. Praise the Lord! We had a good start!



yor of Rajahmundry offers commendation
Brethren Bible Mission



Scene of Inauguration
City Hall, Rajahmundry

YOUR MAY YOUTH OFFERING SUPPORTS

. . . OUR HELPING MINISTRY TO YOUTH LEADERS

— Youth Workers' Conference and Seminars
— The BCE News
— Youth Commission Research
— Camp Commission*
— Youth Leaders Resource Guide*

. . . OUR MINISTRY TO YOUNG PEOPLE

— 1970 Bible Quiz* (Hebrews)
— National BYC Convention
— BYC Council
— Special Retreats
— LWR Lifeline — Mailing to Life Work Recruits
— Military Messenger — Mailing to Brethren Servicemen

. . . OUR MINISTRY THROUGH YOUNG PEOPLE
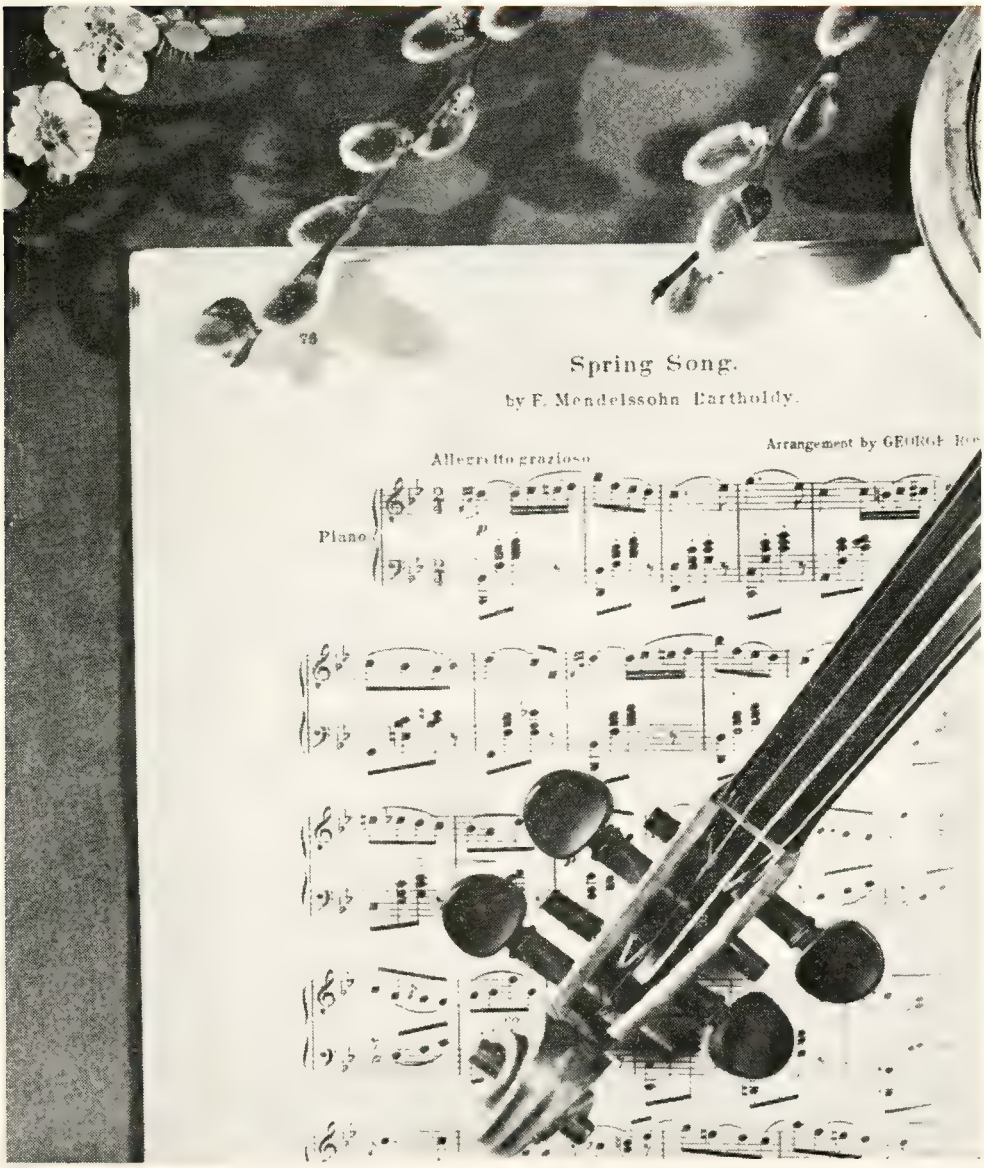
— The Crusader Program*

*Coming in 1970

WE URGENTLY NEED YOUR FINANCIAL ASSISTANCE TO REACH OUR GOAL OF $10,000

JOIN US IN OUR QUEST FOR A VITAL YOUTH MINISTRY, GIVE LIBERALLY AS THE SPIRIT LEADS!

The Brethren
EVANGELIST



Vol. XCII May 9, 1970 No. 10

The Brethren EVANGELIST

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NOTES and COMMENTS

ATTENTION of all brethren is called to an "**Open Letter to the Brethr** as provided by the Central Council on Central District Memorial on Baptism. Brethren should read and consider the O Letter and Report, and are encouraged give prayerful and careful consideration t

CONGRATULATIONS



CONGRATULATIONS are in order for and Mrs. Philip Hershberger upon the b of a daughter on January 8, 1970.

Leah Rae weighed six pounds seven and half ounces at birth.

QUESTIONS

What is The Brethren Church?
How and by whom was it started?
What is its Life, Thought and Mission?
How old is The Brethren Church?
What historical position does it have?
Where can one find enlightenment as to its problems and progress?
Who is most qualified to answer these questi
The answers to these questions?
Look at the back cover of this issue of the Evangelist.

Report of The Indiana Leadership
Training School
Attention! Pastors and Statisticians
Saving The Seventies
Holy City To Host Prophetic Conference
Found: One Lost Day
World Religious News In Review
Board of Christian Education



by ELTON WHITTED
President of the Brethren Publishing Company

TRODUCING!!!

Ir. George Schuster, Editor of Brethren Publications.

Ir. Schuster, a layman from the Trinity Brethren urch, in Canton, Ohio, begins his editorial duties with ; issue; the first layman to serve as Editor of Publi- ions. The Brethren Publishing Company takes asure in presenting him to our readers.

'he Brethren Publishing Company has taken this o only after much searching and prayer. In keeping h tradition some seven Brethren ministers were inter- wed for the editorship, by letter, by phone, and in son. Several exhibited genuine interest in the call in the end each felt that his call was for the pastoral istry. This response, coupled with the shortage of isters in our pulpits and the previous recommenda- is that the format and emphasis be directed toward laity, led us to turn in this direction in our search. are pleased that Mr. Schuster has accepted our itation.

Ir. Schuster is a member of the Trinity Brethren urch in Canton, Ohio, becoming a member in 1951 er having worshipped with the congregation since 6. The Schuster home was in the Magnolia area, theast of Canton, and when the church moved to its sent location, it meant a 24 mile drive to church each day for the family. In spite of this the Schusters re active in the work of the church, and George ved as teacher of the Family Circle Sunday School ss, as Vice-Moderator, as a Trustee, and is presently of the Deacons of the Trinity congregation. He is o now serving as a Trustee of the Ohio District.

Ie has been active in laymen's work, serving as Presi- it of the Trinity Laymen and of the Northeast Ohio Laymen, and is now in his second term as Secretary of the National Laymen's Organization.

He attended General Conference for the first time in 1958 and has since become a familiar figure on the conference grounds, singing in the Conference choir and penning his "Schusterisms" on the Laymen's blackboard. He served for several years on the Evangelist Promotional Committee and has been a contributor to its pages. His other General Conference activities have been with the Membership Committee and the Resolutions Committee.

George and his wife Ola have four children all of whom are living in the Canton area. The oldest and the youngest are boys, George and Dick; the girls are Karen (Reidenbaugh) and Donna Faye (Rohl). The family has shared George's love of music, painting, and collecting miniature automobiles. In addition to his choir work he plays the violin, organ and piano.

After a brief fling in the retail business George joined the Standard Oil Company of Ohio and had worked with them as a driver and driver trainer for 29 years when he took early retirement to come with the Publishing Company.

Mr. Schuster began his work with the Publishing Company by attending a three-day Conference on Christian Literature sponsored by Christian Life Publications and held at Wheaton College. He came back from this meeting full of enthusiasm and ideas. His interest and eagerness to learn and his devotion to the Brethren Church have made us believe our choice was right. We feel that the Lord has led us in this direction, and we look forward to our association together. May God bless him and direct him as he labors in this new vineyard.

AN OPEN LETTER TO THE BRETHREN FROM CENTRAL COUNCIL ON THE CENTRAL DISTRICT MEMORIAL ON BAPTISM

THE CENTRAL DISTRICT CONFERENCE, in August 1969, memorialized the General Conference concerning the question about receiving into membership without re-baptism believers previously immersed by other than the triune mode.

The memorial reads as follows:

> "We memorialize the General Conference of the Brethren Church with this petition of inquiry—that the Central District Conference goes on record as favoring—that the Brethren Church accept into membership persons who have confessed Jesus Christ as personal Lord and Savior, and have been baptized by Believers' Immersion, and who evidence a personal faith in their lives."

Following a brief discussion on the conference floor, the matter was referred to Central Council for consideration.

Central Council, in its November meeting, gave careful consideration to the matter, and appointed a committee charged with preparing guidelines for an indepth study of the memorial, to report back to Council in April. Their report was to include a program for getting this before the church so that in due time a knowledgeable consensus might be reached by the Brethren.

The consensus of the committee is that the memorial is offered in a spirit of genuine inquiry and is intended to precipitate neither disagreement nor disharmony, but candid discussion of the matter.

In the interest of harmony and unity in the Brethren Church, the committee is seeking to design a program of research, discussion, and information on the memorial relating to baptism which will be implemented on all levels of the Brethren Church (local, district and national) leading to a knowledgeable concensus within the brotherhood in a reasonable period of time.

Inasmuch as the Executive Committee of General Conference has assigned the time period of 8:15-9:15 a.m. on the Wednesday, August 18, 1970 program for a panel discussion dealing with the memorial relating to baptism, the committee feels that its own members should present a program consisting of:

(1) The spirit in which this research is to proceed
(2) The suggested approach to this study
(3) Specific areas to be researched
(4) Methods of sharing research with the brotherhood

Following the panel discussion there will be opportunity for questions on the subject matter presented by the panel, and on the suggested program of study and consideration among the Brethren. The panel presentation will be prepared in manuscript form for publication in **The Brethren Evangelist** at a later date. It is also planned that the panel discussion will be taped, and tapes made available to local churches which may wish to use them.

Following conference, there will be papers prepared on the various aspects of the memorial subject, which will also be available to districts and local churches, for discussion groups, further study and questions.

A bibliography on the subject of baptism will be prepared for distribution to pastors at the 1970 General Conference.

The Committee and Central Council urge the General Conference to make no conclusions on this matter in less than two years (beginning with the 1970-71 Conference year) and that no action be taken by the General Conference without 90 days notice to all churches (by letter from the Central Council) prior to the opening of General Conference. (The purpose of this recommendation is to assume sufficient time for research, discussion, and dissemination of information at all levels of the church.)

We would remind the Brethren that this is a matter on which no snap judgment and conclusion should be made. For this reason, this period of indepth scriptural study with thinking and much prayful consideration should transpire before seeking a consensus.

By this method the Holy Spirit may continue to direct in the work and witness of the church without interruption, while the mind of the church manifests itself in an orderly Christian response to this inquiry.

Prepared and submitted in the love of Christ, **Central Council of the Brethren Church** and Committee on the Central District Memorial on Baptism.

W. St. Clair Benshoff,
Chairman
W. Clayton Berkshire
Arden E. Gilmer
Glenn Shank
Frederick T. Burkey,
Secretary

REPORT OF THE COMMITTEE ASSIGNED TO IMPLEMENT STUDY OF THE CENTRAL DISTRICT MEMORIAL

)LLOWING LUNCH four members of the committee assembled at the office of the Director of Christian cation at Ashland, Ohio, at 1:15 p.m., Wednesday, ruary 25, 1970. Members present were: Rev. W. St. r Benshoff, chairman, Rev. W. Clayton Berkshire, . Arden Gilmer and Rev. Frederick Burkey.

fter a period of prayer, Chairman Benshoff called committee into formal session.

Memorial

The Memorial, as printed in the Conference Annual 1969, page 37, was read and the consensus was that the Memorial is offered in a spirit of genuine inquiry and is intended to precipitate neither disagreement nor disharmony but candid discussion of the matter.

Purpose of this Committee

We understand our task as a committee to be that of designing a program of research, discussion, and information concerning the Central District Memorial relating to baptism which will be implemented on all levels of the Brethren Church (local, district, and national) leading to a knowledgeable consensus within the brotherhood in a reasonable period of time.

Articles of Incorporation

The Committee perused the Articles of Incorporation of the Brethren Church, filed with the Secretary of State of the State of Ohio, September 21, 1883, and found no statement which precludes further investigation of the matter before us.

1970 General Conference

Inasmuch as the Executive Committee of General Conference has assigned the time period of 8:15-9:15 a.m. on the Wednesday, August 18, 1970 program for a panel discussion dealing with the Central District Memorial relating to baptism, the Committee feels that its own members should present a program consisting of:

(1) The spirit in which this research is to proceed
(2) The suggested approach to this study
(3) Specific areas to be researched
(4) Methods of sharing research with the brotherhood

Committee members will prepare their panel presentations in manuscript form for publication in **The Brethren Evangelist** at a later date. One member of the Committee will act as moderator. Following this presentation questions from the floor may be directed to the panel through the moderator but will be limited strictly to the subject of the panel and will not deal with the issue of baptism. Comments on the program of implementation will be allowed—comments on the issue of baptism will not.

Information

1. We recommend that the letter prepared by this Committee be endorsed by the Central Council at the April 1970 meeting and that it appear as an open letter to all Brethren in the May 9, 1970 issue of **The Brethren Evangelist.** The letter will be informational regarding the spirit and procedure to be followed in this research project.
2. We also recommend that this panel session be tape recorded and that Central Council purchase twenty-five (25) cassettes to be used for distribution to local churches who wish to hear them. We further recommend that Central Council secure the services of a competent technician to engineer the recording, editing (under committee guidance), and reproduction of tapes on cassettes.

Recommendations on Procedure

We recommend that:

1. A Supervisory Committee be selected by the Central Council to oversee the carrying out of the entire research, discussion and information program regarding the Central District Memorial pertaining to baptism as outlined in this report.
2. The Supervisory Committee select writers who will produce assigned papers in collaboration with two other men also selected by this Committee. (Thus three men would participate in the production of each paper.) The writer will prepare his paper in triplicate and send one copy of the manuscript to each of the other two men. These two men will study the paper, offer constructive suggestions and return the paper to the author who will then prepare a revised copy for formal presentation according to assignment.
3. One copy of the revised manuscript be sent to the chairman of the Supervisory Committee no later than one month before formal presentation to facilitate reproduction and distribution.
4. Immediately following the presentation of e paper, small discussion groups be established formulate questions which may then be directe the three-man writing committee.
5. The reading of the papers and question and ans sessions be tape recorded for distribution in same manner as described in the section on "In mation" section 2.
6. Following the presentation of a paper or pap district moderators be notified by letter from Central Council Executive Secretary that they r arrange for discussion sessions with the auth in their districts by contacting the Central Cou Executive Secretary who will make the necess arrangements. Either the Executive Secretary member of the Supervisory Committee will ac moderator of the meeting. Travel expenses wil assumed by the Central Council.
7. Papers which are prepared as assigned by Supervisory Committee be brought together publication in book form upon completion of study.
8. A general bibliography on the subject of bapt be prepared by the Supervisory Committee for tribution to pastors at the 1970 General Confere
9. Central Council urge the General Conferenc make no conclusions on this matter in less than years (beginning with the 1970-71 Conference y and that no action be taken by the General Cor ence without 90 days notice to all churches letter from the Central Council) prior to the o ing of General Conference. (The purpose of recommendation is to assure sufficient time fo search, discussion, and dissemination of infor tion at all levels of the church.)

Recommended Areas of Research

1. The Brethren Position on the Inspiration Authority of Scripture
2. The Biblical View of Believers' Immersion
 Evidence for triune immersion
 Evidence for single immersion
 (No conclusions or opinions—simply a s ment of evidences cited in support of view)
3. The New Testament Relationship of Baptism to Purpose of the Church
4. The Apostolic Fathers' View of the Relationshi Baptism to the Purpose of the Church
5. The Historical View of the Brethren Church (1 1970) on the Ordinance of Baptism
6. The Nature and Purpose of Baptism in the Be ers' Church
7. Is the Re-immersion of Believers Scriptural necessary for membership in the Brethren Chu

This report is respectfully submitted to the Cer Council of the Brethren Church by:

Rev. W. St. Clair Benshoff, Chairman
Rev. W. Clayton Berkshire
Rev. Arden Gilmer
Rev. Glenn Shank
Rev. Frederick Burkey, Secretary

OW PASTORS SHOULD TREAT THEIR LAYMEN

by REV. L. V. KING

NCE MY RETIREMENT from the active pastorate I have ired to write two articles for **Brethren Evangelist** on the eral subject "Pastor and People ationships," with the hope that it y help younger pastors as well as rches. These articles will refore deal with two topics: "How A Pastor Should Treat People" and (2) "How The ple Should Treat Their Pastor." ome of the illustrations used will aken from my own ministry of years, and others from what I e observed of other pastors and rches. I have served smaller rches and the largest church our denomination. I have served ntry churches and city churches. ave had several churches of rt pastorates and several of ger terms. So I have had a varied erience as a pastor.

have always believed in long torates even though my own erience involved only an average ix years. In some instances the nge meant a greater work for Lord and a wider experience. am deeply concerned with this tionship. I have seen strong rches become weak because there some misunderstanding between tor and people, and I have seen e weak churches become strong n the proper attitudes were med. I have seen strong pastors me discouraged because they the congregation did not show er regard for their ministry. I have seen weaker pastors me strong because their gregations proved a blessing to r ministry.

Sometimes when a new pastor moves into a field he is thought of as an angel sent from heaven; he is just the man for the place. He is such an improvement over the former pastor. Surely he was sent by God to occupy the place of leadership. That sweetness and love seemed to have changed after a few years, and often it is because of a few disgruntled members who feel that the entire church ought to bow to their wishes.

Why the change so suddenly. Is this due to the fact that the pastor begins to know his people too well, knows their weaknesses and faults? Or is it that the people begin to see the short comings of the pastor?

I deal with the problem of the pastor first because he ought to know best how to run a church. He has had schooling and training on this subject, while many of his flock have never had any training on how to treat a pastor; therefore he ought to be an example to the flock. He should be able to apply the golden rule first so that his people may see that he has the right and proper attitude toward them.

I want to use two texts that I believe ought to be helpful. The first is found in I Peter 5:2. I want you to think about the first few words of this verse, namely, "Feed the flock." This text suggests that a congregation is a "flock." It also suggests that a flock is to be fed. It also suggests that the flock must eat the food that is served.

What is the food the pastor is to feed his flock? The food must be the Word of God. He has no other

food to give them. This is the only food a Christian congregation can eat and digest. It suggests that a congregation is a flock, and that the flock is hungry. It is not the pastor's flock but the flock of God; not his choice pets nor just his enemies. Jesus informed Peter of what group the flock consists when He said to him, "Feed my sheep." This involved the entire congregation. Then Jesus said, "Feed my lambs." This included the little children; those just newly born into the Kingdom of Heaven. How happy we ought to be to feed the happy, lively lambs. Then He also said to Peter, "Feed the mother lambs"; those who are about to give birth to little ones and those who have little ones to nurture.

Yes, it is more interesting to feed the little hungry lambs than the old, worn-out ones, but a pastor that feeds his flock feeds the entire group. He dare not neglect any of his flock. If he neglects any part he is borrowing trouble for himself. It means he dare not have pet lambs, pet members of his congregation. It means that he gives equal consideration of his entire flock, no matter what attitude they assume toward him. It means not to give the pets hay and the others straw. There may be one black sheep among the flock, but the black one dare not be neglected.

The children are important. They have all of life before them and are easily trained. The "awful young people" as some term them, are being brought up in a mixed world and must therefore be given special consideration. The young married people with their families must be fed the sweet milk of the Gospel and solid food. The Senior Citizens, especially the older ones with their aches and pains and their lack of understanding the youth of today, need **hope.** So to feed the flock the pastor must give equal consideration to all the members, regardless. To feed the flock means every member.

It means not only those who come to church and support the pastor, but we are to go out into the byways and the highways and bring them into the fold. I take it that this would include the inactive. How much better this is than to simply dismiss all responsibility by removing them from the rolls.

The second duty and this necessarily follows the first, is **"to love the brethren."** In fact if a minister is true to his calling he is duty bound to love all the members. Of course we cannot help but love those who love and respect us; this is easy. But it is Christ-like to love those who do not respect us and treat us as kindly as we think they should. This includes those who attend our services yet appear cold toward us. It also includes the inactive. Inactive because they may not be able to go along with our program. What is our relationship to these? The Scriptures state that we are to love our enemies. We are to do good to all men. Hence it means we dare not ignore them. Some pastors discharge their duty to such by simply removing them from the roll of the church. We then forget them as though they never were a part of the flock.

I have discovered that there were some in the church I could not interest, but they became good workers when the new pastor came on the field. And there were those who were active in my ministry but

"ANOINTED TO PROCLAIM"
Isaiah 61:1-2; Luke 4:16-18

d not support the new pastor. In ct there are very few members of e flock who have not themselves en inactive at some time. So stors should not feel that the rson that has not supported m may not support the next man at comes on the field.

What then should be our attitude ward the whole church, active and ctive? Who in the church needs e love and prayers of the pastor st, the active or the inactive? Who needs to be visited in the home most often, those who come regularly or those who do not attend? Does not the Scripture urge us to love all men.

So I close by urging all pastors to feed the whole flock, even if he has to go out and away from the church to do it, and to love the entire congregation with a passion that thrusts him out to where the people live. Preach the Word, love the brethren.

AC STUDENT WINS NATIONAL MENTION

In Woodrow Wilson Competition



Prof. Gerald W. MacKellar commends Richard L. Stoffer, senior biology major

ICHARD L. STOFFER, a senior at Ashland College, received an honorable mention in the Woodrow lson National Fellowship Foundation competition.

From 12,000 nominees in the United States and Cana- regional selection committees have this year named 50 Woodrow Wilson designates and placed 1,150 on honorable mention list," Gerald W. MacKellar plained.

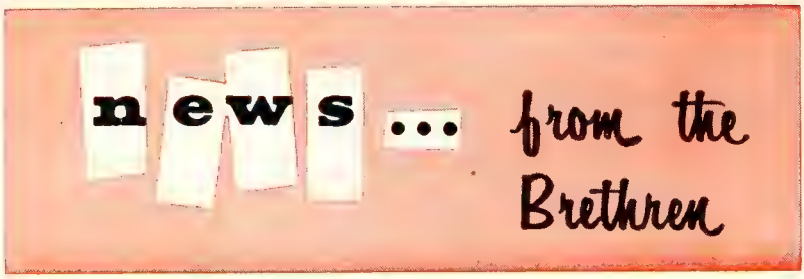
MacKellar, associate professor of history at Ashland llege, heads the faculty selection committee for Wood- v Wilson Nominees from AC.

Stoffer, who is a biology major, is the son of Mr. and s. Thomas L. Stoffer, Canton. He was treasurer of Pathfinders (biology club) his sophomore year and sident his junior year and has been treasurer of ha Theta (non-denominational campus organization) for two years. He has been named to the dean's list five times.

According to information received from the foundation, all these students have met the same high standards as Woodrow Wilson Fellows elected in past competitions. Stoffer's name has been sent to graduate schools with the endorsement of the Woodrow Wilson Foundation.

Funds for Wilson fellowships and study awards have been provided by the Ford Foundation, the Charles E. Merrill Trust and the Avalon and Old Dominion Foundations.

Over 1,000 future college teachers have been elected winners in the annual competition. The finalists, known as Woodrow Wilson Designates, topped a field of approximately 12,000 outstanding graduating seniors nominated for the honor by more than 800 colleges.



Bryan, Ohio. Rev. M. W. Dodds has been released from the hospital. He wishes to express his appreciation for all the prayers, cards, visits, and other expressions of kindness during his illness.

Oakville, Ind. Rev. Philip Hershberger resigned his pastorate at the First Brethren Church in Oakville on December 28, 1969, to be effective within six months.

Warsaw, Ind. Rev. Claude Stogsdill has received a call to pastor the First Brethren Church of Warsaw. His pastorate will begin in June.

Waterloo, Iowa. Rev. Glenn Grumbling will begin his pastorate at the First Brethren Church of Waterloo in June.

Goshen, Ind. The Goshen Brethren News reports that Rev. Waldo E. Gaby accepted the call of their church to be their pastor. He moved into the parsonage on Febuary 14.

Falls City, Nebr. Rev. Elmer Keck reports the ordination of Brother James Rieger as deacon. He was elected to be a deacon Friday, January 23 and ordained at the morning worship service on Febuary 22, 1970.

Memorials

GARBER. Mrs. Gertrude Garber of Walton, Indiana, passed away on December 18, 1969. She was a member of the First Brethren Church of Peru. Services were conducted by the undersigned.

Rev. Wilbur L. Thomas

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EIKENBERRY. Madeline Ruse Eikenberry passed away February 27, 1970, after several months of illness. She was a faithful member of the Mexico First Brethren Church, Mexico, Indiana. Funeral services were conducted in the church with her pastor Rev. Floyd Sibert officiating. Interment was in the Greenlawn Cemetery, Mexico.

Mrs. Joseph Berkheiser

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ENYEART. Howard Enyeart, aged 72, of North Manchester, passed away January 2, 1970. Funeral services were held in the Bender Funeral Home by his pastor Rev. W. A. Immel. Burial was in Oaklawn Cemetery. He was a member of the North Manchester, First Brethren Church.

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HIPPENSTEEL. Mrs. Elsie (Bruckart) Hippensteel of North Manchester, passed away February 2, 1970. She would have been 90 years old February 25. She was a member of the North Manchester First Brethren Church for more than 50 years. Funeral services were conducted by her pastor, Rev. W. A. Immel. Burial was in the Pleasant Hill Cemetery.

* * *

KNEILEY. Mrs. Pearl B. Kneiley, aged 81, of North Manchester, passed away February 15, 1970. Funeral services were held in the Bender Funeral Home by her pastor, Rev. W. A. Immel. She was a member of the North Manchester First Brethren Church.

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SHOCK. Max E. Shock, aged 51, died unexpectedly March 11, 1970, in Bradenton, Florida. Funeral services were held in the North Manchester First Brethren Church of which he was a member by the pastor, Rev. W. A. Immel. Burial was in the Fairview Cemetery.

* * *

JONES. Raymond Jones, 71, Flora, Indiana, died March 26, 1970. He was a member of the First Brethren Church of Flora. Services were held in the Leiter-Reinke Funeral Home with Rev. Clarence Kindley officiating. Burial was in the Maple La Cemetery.

Gladys Flor
Corresponding Secretar

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GAWTHROP. Mrs. Vera Gav rop, age 81, of Milford, India passed away March 21, 1970. was a member of the First Breth Church of Milford. Funeral serv were conducted by the undersig at the Mishler Funeral Home interment was in the New Sa Cemetery.

Rev. Albert Curtrigh

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HOOVER. Perry Hoover, aged passed away March 21, 1970 in Petersburg, Florida. He had bee member of the First Breth Church of Milford for 64 years. neral services were conducted by undersigned at the First Breth Church of Milford, and intern was in the New Salem Cemetery

Rev. Albert Curtrigh

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GLENN. Mr. Robert Brent Gl 77, passed away January 31, 1 He was a member of the Sec Brethren Church, Johnstown, P sylvania. Memorial services v conducted by the undersigned. Ir ment was in Richland Cemet Johnstown, Pennsylvania.

Rev. Joseph Han

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BECKER. Mr. Charles W. Bec aged 61, passed away Octobe 1969. He was a member of the ond Brethren Church, Johnst Pennsylvania. Services were ducted by the undersigned and i ment was in Headrick Cemeter

Rev. Joseph Han

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LEVENTRY. Mr. Irvin E. Le try, aged 77, passed away Jan 6, 1970. He was a member of Second Brethren Church, Johnst Pennsylvania. Services were ducted by the undersigned and i ment was in Grandview Cemet

Rev. Joseph Han

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JONES. Mrs. Jessie M. Jones passed away February 1, 1970. was the wife of the late Rev. Ge H. Jones. She was a member of Second Brethren Church and se for many years as deaconess. Me rial services were conducted at church by the undersigned. I ment was in Grandview Cemet Johnstown, Pennsylvania.

Rev. Joseph Han

SMITH. Miss Ethel Smith passed ay February 15, 1970. She was a mber of the Second Brethren urch, Johnstown, Pennsylvania. emorial services were conducted the undersigned and interment is in the IOOF Cemetery, Stoysvn, Pennsylvania.

Rev. Joseph Hanna

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PECK. Mr. Frank U. Peck, age 82, ssed away February 2, 1970, at e Community Hospital in Falls y, Nebraska. He was an active mber of the First Brethren urch in Falls City. Funeral ser- es were conducted with the Rev. mer Keck, pastor, officiating.

Twila Lemmon,
Corresponding Secretary

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SHOWALTER. Mrs. Florence eisley Showalter, 85, died January 1970. She had been a faithful mber and worker in the Bethlem Brethren Church, Harrisonrg, Virginia. Memorial Services re held Monday, January 5, at the ndsey Chapel in charge of the v. Olin B. Landes assisted by the v. Robert L. Bridgers.

Rev. John Locke

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MORRIS. Mrs. Susie Morris of ru, Indiana departed this life on rch 4, 1969. She was a charter mber of the First Brethren urch of Peru. Services were conted by the undersigned.

Rev. Wilbur L. Thomas

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HALPIN. Mrs. Faye Halpin of ru, Indiana, passed away Novem- 27, 1969. She was a faithful mber of the First Brethren urch and had held several offices the church and Sunday school. rvices were conducted by her stor, the undersigned.

Rev. Wilbur L. Thomas

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RALSTON. Mrs. Susie Ralston ssed away on January 14, 1970. rvices were conducted by her pas- , the undersigned, assisted by s. Ralston's grandson, Rev. Ron- Laudenschlager.

Rev. Wilbur L. Thomas

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HALIDAY. Mr. Clyde Haliday, 3 Parkland Court, Washington, C., died on September 18. He was member of the Washington Brethn Church for many years. Services re conducted by Rev. Robert L. plinger.

WHITEHAIR. Mrs. Myrtle Arnold Whitehair, aged 91, passed away February 12, 1970. She was a member of the Whitedale Brethren Church, Terra Alta, West Virginia.

Mrs. Melvin Slaubaugh

Weddings

GEASLEN-LORRAINE. Miss Nancy Geaslen was married to Mr. Robert Lorraine on November 22, 1969, in a home wedding officiated by Rev. Robert Keplinger and Rev. Jimmie Geaslen, brother of the bride. The couple are at present making their home at 6030 Logan Way, Bladensburg, Maryland.

Rev. Robert Keplinger

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SYLVESTER-LEHMAN. Miss Jeanne Sylvester was married to Mr. Glenn Lehman II on Saturday, December 27, 1969, at the Washington Brethren Church by Rev. Robert L. Keplinger. Mr. Lehman is a member of the church, and the couple will reside at 11216 Evans Trail, Apt. 104, Beltsville, Maryland.

Rev. Robert Keplinger

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MOOMAW-WENGER. Sharon Anne Moomaw, daughter of Mr. and Mrs. Rudolph Moomaw of Timberline, Virginia and George Logan Wenger II, son of Mr. and Mrs. George Logan Wenger of Linville, Virginia were united in Christian Marriage the evening of Thanksgiving Day 1969, in the Bethlehem Brethren Church, Harrisonburg, Virginia. Pastor of the church, John F. Locks used the double ring service.

Rev. John F. Locke

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PRATT-ERTEL. On Saturday, February 21, 1970, Miss Sanda Pratt became the bride of Mr. Nickolas Ertel, both of the St. Petersburg area although Mr. Ertel is stationed in Virginia with the Navy at this time. Miss Pratt, a member of the church, is the daughter of Mr. and Mrs. Willis Pratt, formerly of Akron, Ohio. The ceremony was conducted in Brethren House by the undersigned.

Rev. Phil Lersch

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ESTEP-MELENDEZ. Miss Scerita Estep and Pedro Melendez were united in Holy Wedlock on Friday, March 20, 1970, at the First Brethren Church of Milford by the undersigned. Mrs. Melendez is a member of the church. The couple will reside at Kale Island, Syracuse, Indiana.

Rev. Albert Curtright

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WEBER-BUSH. Miss Debbie Weber of Goshen, Indiana, and Gary Bush of North Manchester, Indiana, were married in a quiet ceremony, Saturday, February 21, 1970, in the North Manchester First Brethren Church, by Rev. Woodrow A. Immel. They will reside off base near Fort Knox, Kentucky, until Gary is discharged from the service.

MEMBERSHIP GROWTH

Canton (Trinity), Ohio — 6 by baptism . . . **Pittsburgh, Pennsylvania** — 13 by baptism . . . **Dayton (Hillcrest), Ohio** — 7 by baptism . . . **Elkhart, Indiana** — 4 by baptism, 3 by letter . . . **South Bend (Ardmore), Indiana** — 8 by baptism, 1 by letter . . . **Johnstown (II), Pennsylvania** — 4 by letter, 1 by baptism.

BILLY GRAHAM, IN WHITE HOUSE SERMON, CALLS FOR AN AMERICAN 'REVIVAL'

Washington, D.C. (EP) — "A revival can begin in your hearts today," evangelist Billy Graham told a small White House "congregation" which included President and Mrs. Nixon.

The occasion was the 20th religious service to be held in the Executive Mansion since Mr. Nixon became President. The first service, on January 26, 1969, was also the last time Mr. Graham had preached for the President and his guests at a Sunday service. But he also spoke at a Presidential Prayer Breakfast in the White House last Fall.

During his sermon, Mr. Graham said:

"I hope every one of you will come individually to that cross (of Christ) and receive forgiveness of your sins. . . ." Interspersed throughout his sermon, entitled "God's Answer to Man's Dilemma," were such responses as "Amen" and "Yes, Lord" which came from members of a ten-man group of black Baptist clergymen, who met with the President later that day (March 15).

MISSIONARY NEWS

WATI ANALYZES INDIA TODAY



I. Ben Wati, President of World Evangelical Fellowship

'A dedicated minority can make an impact on an entire nation'

This reprint of Dr. Ben Wati's article is from the December 14, 1969 issue of Christian Times

"In India in November the country is celebrating the Gandhi Centenary Year; and yet there is hardly any atmosphere of truth or non-violence on the scene." That was the sober observation of Dr. I. Ben Wati, president of World Evangelical Fellowship, speaking in a WEF conference at Landour, India this year. "In the midst of India's colossal problems with a multi-religious and multi-lingual population which crosses the 533 million mark this year," he said, "we evangelicals in India seek to bring hope, love and faith."

Dr. Wati pointed out that, "1969, the year of the moon, could be a significant watershed in the history of the church in India. Forty years of negotiation for church union is coming to an end and 1970 will see the inauguration of the church of North India. This will release, we hope, all the resources within the church for an evangelistic movement in North India. The All-India Congress on Evangelism, scheduled for January 4-8, 1970, sponsored by the Evangelical Fellowship of India, will give an intensive thrust, we hope, towards India's conversion by A.D. 2000.



People receiving supplies of water

"Historically," Dr. Wati said, "it was
ring 40 years of wandering and
ondering, that the church lost its initiative
r evangelism. Ecumenism has occupied such
top priority for so long that some
ymen are asking, 'Is there any evangelism
India today?' This is a relevant question
d needs an answer."

In answer to his own question Dr. Wati
clared: "The church has lost her concern
r her primary task. Deeply preoccupied
th aid, structure and development,
me church leaders have gone to the
tent of saying that what the church needs
not 'revival' but 'renewal' through
cially oriented church activities. In
edding tears for the physically hungry,
e church has failed to shed tears for the
iritually hungry.

"Even some theological colleges have
come incubators of doubters rather than
oducers of flaming evangelists and
nisters of the Gospel. It is no secret that
the last few years one Protestant
eological teacher was converted to Roman
tholicism and that two others in two
tstanding theological colleges have gone
the point of renouncing their Christian
th. This has left sensitive church leaders
ndering how best to recover the
tinctive in Christianity and witness to its
idity for India today."

Analyzing the Christian history of
dia, Dr. Wati stated, "It is generally
recognized that evangelism came to India in three waves: Apostolic, Catholic, and Protestant. Most present missionaries (both foreign and national) belong to another category, which could be called the post-war or post-independence wave of evangelism.

"Immediately following World War II there was an unusual interest in missions in the West. New missions appeared on the Indian scene with diverse types of evangelism. Evangelist Billy Graham's visit to India early in 1956 helped the church to take more interest in her outreach. Now foreign missionary force in India is at an all-time low, steadly diminishing. In 1954 there were 5,783 non-Commonwealth missionaries. By this summer the figure had dropped to 2,624. This number is really small for India as compared with Taiwan which has more than 850 foreign missionaries in a population of 13 million."

Dr. Wati noted one optimistic trend. "Though the foreign missionary force has been dwindling through the years," he said, "the methods and techniques of evangelism in India have been on the upward trend. The post-independence missionary organizations in India pioneered in radio evangelism, literature evangelism, student evangelism, and so on. The traditional method of saying 'Come to church' has become obsolete: we must go where the people are—in their homes, in their places of work and recreation, and in the streets.

Indians at a mission center receiving assistance



"Among the many ways of reaching people where they are, one type of evangelism needs special attention in India. I refer to **urban and industrial evangelism.**

"Dr. Akira Hatori of Japan said: 'I am not myself a fisherman, but I have a good friend who is a very skillful fisherman. He once preached to me a three-point sermon. 'If you want to catch many fish,' he said, 'you must meet the following conditions. First, you must go where the most fish are; second, you must choose a good time; third, you must use skill. But most important of all is to choose the place where the most fish are.'

"The great cities of the world are the number one places of evangelism for our generation. With rapid urbanization and industrialization in a developing country like India, this aspect of evangelism has to be taken more seriously. By A.D. 2000 India will have about 20 cities with 20 million in each.

"Cities are where the action is. They are the centers of power and decision-making which need to be influenced."

Dr. Wati declared, "It is time to confront the educated leaders and men of influence in government, politics, business and the armed forces. If we saturate the large cities with the Gospel, we can extend the impact to the rest of the nation.

"As we face the seventies, and as we see the church in India today, the one strategy I would like to see adopted on a wide scale is evangelism-in-depth. This would awaken numerous churches and individual believers to a new spiritual vision and dynamic. It would be a training program of great value to the churches and believers—a training in evangelism by clergy and laity, by old and young alike. It would spark a chain prayer movement, maintaining the zeal and dynamics of the church at large."

Commenting on various "waves" of Indian evangelism, Dr. Wati prophesied, "The different waves of evangelism which came to India—Apostolic, Catholic, Protestant—have established the church in India with all her limitations. The next wave of evangelism may well be through 'cells,' Bereft of the foreign missionary, foreign finance, bereft of government protection and of constitutional rights to propagate religion, and bereft of several other things, the church in India in the future may be compelled to have its wave of national and indigenous evangelism mostly through such cells.

"David Adeney in his booklet on the strategy of cell groups says 'If a hostile government should curtail the main services of the church, the cell groups will continue an unstructured witness.'

"Meanwhile, when the doors are open, we must unitedly go forward in evangelism today—for tomorrow may not come. The present government will one day change, even the constitution may change, and the post-independence phase of missionary endeavor may be over. At all costs, we must maintain a 'Christian presence' in a hostile world," Dr. Wati concluded.

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Note: It was my privilege to meet Dr. Wati Calcutta during my recent visit to In His wise counsel and suggestions were valuable as Kumar and I set ourselves the task of planning for our new missio that great land. His insights into the spi ual needs of his countrymen, from a s evangelical point of view, provided direct for the legal construction so as to allow a flexible program of evangelism under leadership of Rev. Kumar. We are indeb to Dr. Wati for his helpfulness in the est lishment of the Brethren Bible Mission.

M. Virgil Ingraham

BIRTHDAYS OF NEW MISSIONAR

We had previously published birthdays of all sionaries, and thought you might now be intereste those of the India missionaries.

K. Prasantha Kumar	April 27
Nirmala	February 13
Shanthi Shalini	April 10, 1969

CENTRAL DISTRICT MISSION BOARD NEWS

Progress — Praise To Our God!

THE CENTRAL DISTRICT has talked about a Mission Church for at least 40 years, but never was it ore than talk until 1966 when the District selected dar Falls as the site to establish a new work and rchased four acres at $14,000 in southeast Cedar lls. In December of 1966 Rev. Gene Hollinger was ntacted, in January 1967 he met with the Board, and rough the call and plan of God, Rev. Hollinger and family came to begin his pastorate in late May 1967. the meantime the Board decided to build a $20,000 rsonage on the property. It had a room (18' x 30') begin holding services. There has been a $2,000 addin to the parsonage for classroom space in 1968.

We believe the Cedar Falls work is moving. Our Disct has come alive! April 18, 1970 (as pictured) we re able to burn the notes, signifying the payment of land and the parsonage debt in full. **Five churches** ve accomplished this unbelievable record. It took peration and dedication! Some help was received m the National Missionary Board, a Ten Dollar Club ll, and a $10 per member apportionment for the misn work in the district. It took four years to have our d and parsonage debt free (ca. $35,000, not including erest). What a people! What a vision! What a wonful God!

The Cedar Falls First Brethren Church now has an rage attendance of about 25. They need a worship it. The plans are ready. The price is right. The Cen-1 District people have pledged support for 10 years $10 per member, if need be, to provide the first unit education and worship. Pray for our pastor and for Cedar Falls venture of faith and vision.

Rev. Paul D. Steiner, Chairman
Central District Mission Board



Rev. Paul Steiner, Rev. Gene Hollinger
Rev. Virgil Ingraham

Memorials

A gift was given to Argentina for New Testaments in loving memory of Mrs. Neva Finley by her friends in the Woman's Missionary Society, Love Circle of the Louisville Church.

A gift was given toward the recent purchase of a bus for Lost Creek by Reverend Ronald B. Ritchey in loving memory of his father.

The yearly memorial for Mr. and Mrs. John A. Rishel was received from Mrs. Rishel's sister, Mrs. Mary E. Ringler.

QUIPS AND QUOTES

Do not expect a thousand-dollar answer to a ten-cent prayer.

* * *

The following ad appeared in a newspaper of a large metropolis: "For sale. Complete set of encyclopedias. Never Used. Wife knows everything."

* * *

Much more painful than acting like a fool is suddenly to realize that you were not acting.

* * *

People pay very little attention to what you say about your religion—they're busy watching what you do about it.

* * *

It's called "take-home-pay because after the taxes and deductions, you can't afford to go anywhere else with it.

BRYAN, OHIO

DEDICATION DAY for the new First Brethren Church of Bryan, Ohio will be April 26. This will also be the day we will dedicate our new parsonage.

Rev. Dodds and his family moved into the new parsonage on June 4, 1969. The parsonage is located just east of the new church building at the junction of County Road C and 13. It is a two-story house with the living room, kitchen, dining room, family room and one complete bath on the lower level. On the upper level there are four bedrooms and two baths, the master bedroom having a connecting bath. The house has a two-car, attached garage and a patio in the back.

We are very grateful to our parsonage building committee, William Stombaugh, Louis Bishop, Lenore Mansfield and Ann Moog for all of the time and work put in on this project.

The parsonage was completed in just a few months. The completion of the new church building has been slower than we anticipated, but it is now nearly completed. We are all looking forward to Dedication Day.

Our last service in the old church was on July 20, 1969. We moved into the lower level of the new church building during the week, with the help of many of the congregation. Our first morning worship service in the new building was the following Sunday, July 27. Services were held in the lower level of the church until the sanctuary was completed upstairs. The co-operation of the Sunday School teachers and the entire congregation during this inconvenient time was very much appreciated.

On January 4, 1970, we had our first service (evening) in the sanctuary. This was a baptismal service in which four were baptized and welcomed into membership in the church. Others are now awaiting baptism.

The following Sunday, January 11, we were very happy to have our morning worship in the beautiful new sanctuary.

It is our prayer that we will now be able to reach more people and bring them into fellowship with us as we worship God and study His Word in the beautiful church building He has provided for us.

In March nine members of the church took a two-week tour of the Holy Land. Those who went reported a very fine trip and were thrilled with seeing the places where Christ walked. Those making the trip were Rev. and Mrs. M. W. Dodds, Mr. and Mrs. William Musser, Mr. and Mrs. William Peltes, Mrs. Grace Kleinhen, Mrs. Arvilla Morton and Mr. Keith Morton. We are sure the rest of the membership will profit from their trip also. Our prayers went with them, and we are very glad to have them all back with us.

Rev. Dodds underwent major surgery a few days after their return from the Holy Land. He is now recovering at home, and we are looking forward to his return to the pulpit.

We will be having revival services April 13-19, with Rev. W. E. Thomas as evangelist.

Corresponding Secretary,
Marcia Sander



NEW PARSONAGE



MOTHERS

A mother is a person, who, seeing there are only four pieces of pie for five people, promptly announces she never did care for pie.

* * *

Mother—that was the bank where we deposited all our hurts and worries.

T. DeWitt Talmadge

* * *

Woman in the home has not yet lost her dignity, in spite of Mother's Day, with its offensive implication that our love needs an annual nudging.

John Erskine

The Brethren Layman

ymen president communications

"EVERY CHURCH SHOULD HAVE A BOYS' BROTHERHOOD"

by VIRGIL L. BARNHART

Y WAY of experiment, an educator once hired a) man and gave him a job striking a log with the :k of an axe. Before noon the man came in and gave the work. He said he could not work at that sort of any longer because he could not see any chips fly. other words, he could not see any progress or visible ults. Few of us can keep our morale very long in rking at a job that produces no evidence of accomp- ıment. We laymen possibly see the meaning of a ys' Brotherhood, but we will seldom if ever see any gress or visible results until an application of self been unselfishly inserted.

Boys today are in a similar plight as the man in the ry. Their bodies and minds are developing capabili- ; for undertaking important and meaningful work in . In school they are learning skills and obtaining)wledge to help them in their quest for maturity. wever, as far as their personal intent of purpose is cerned, there seems to be something lacking.

'here are agencies as Y.M.C.A. that are trying to p young boys gain a sense of perspective and a ection for living. Guidance counselors do many ıgs to help youth understand the possibilities of ious trades and professions.

'he church has an opportunity to lead eager boys) a sense of **dedication to God** and **service for God.** too often the Church is not doing its task properly. y not? Is it because we are inclined to take for nted that the young person who attends the Worship vice and sits in a Sunday School Class already had abiding purpose in life? Do we feel that a spirit of ication will "rub off" on them without a conscious, cerned, concentrated effort on our part. This is gerous thinking on our part, and a risky path to ıd in our complacent and apathetic manner.

oyalty to Jesus Christ and a hearty desire to do His is a healthy motivation for our life. Boys are ready eager to be doing something constructive in this ld, a world which definitely needs Christian leadership. It's high time the laymen of the Church awaken to the challenge of this opportunity. It's time for Christian laymen to impart to the boys a definite and positive sense of direction. It's of prime importance to do this in the formative years of youth.

When laymen realize that the Church is a place for the "pastor and laity" to work and plan according to "the leading of the Holy Spirit" things begin to progress. More laymen are realizing that they have an important place to fill in the over-all mission and program of the Church. Therefore it is time we are assuming a greater amount of responsibility in carrying out this task.

One phase of this task is Boys' Brotherhood organizations, and it's a definite responsibility of laymen to assume this sponsorship. Every Brethren Church that has a pastor has many laymen, and yet if it wasn't for the zeal and concern of the pastor, many of our Boys' Brotherhood organizations would be without a sponsor. This is commendable for our "pastors," but deplorable for our "laymen."

Why are so many young boys dropping out of Sunday school and church after graduation? Why do we find it so difficult to get these boys to be active in a laymen's group? Is it because "we laymen" do not show interest in them until that time? If we want a "feeder group of young men" to become members of a Laymen organization, then we had better train and instruct them in this phase of service while they are in their formative stages of spiritual development. This is a responsibility that some laymen have shirked, shunned, and neglected. Christian maturity requires time and effort, it's necessary and essential, and of great value to all. The apparent neglect of this is showing in our churches and Christian activities today.

It's time we revitalize our thinking, regenerate our being, and reaffirm our faith. It's time to assume our loving responsibility to boys that they may see our witnessing in our actions and daily behavior. The re-

sults of our lukewarmness, our unconcern, and our apathy are very evident in the lack of young men becoming ministers and Christian leaders.

A small boy was given a dollar by his father to go to the circus. He arrived in town just as the parade was passing. He stood enthralled watching the animals, horseback riders, and other performers pass by. At length a clown stopped directly in front of the wide-eyed boy, and made a low sweeping bow. Mistaking the purpose of the gesture, the lad dropped his dollar in the extended hat. When the parade had passed, the boy went home, not realizing that he had not seen the main performance at all.

Many laymen see in the Church only a parade of meetings and activities, and not the "real performance of God inspiring and leading men" into a definite purpose of guiding boys through trials, temptations, and pitfalls of daily living. Boys need action, love, and guidance in their planned activities. How many "Christian boys" go to Florida over Easter week-end? How many "born-again believers" are helping stage the demonstrations and riots that are occurring today? Why is all this unrest evident today? This energy needs to be harnessed for the work of the Kingdom of God, that His plan can become a reality in our young people.

How many of us deny little league baseball and other sports activities for our boys? How many times have we taken our boys and girls to doctors for treatment when needed? Do we refuse to buy shoes, boots, and clothing to keep them warm and dry? We purchase books, pencils, and school supplies as they are needed. In dozens of other ways we take care of their physical needs. Where and when are we going to assume the spiritual needs that are their heritage? Dare we neglect this any longer?

"Oh, Johnny, I don't have time to start and meet with a boys' organization. I'm too busy now, or I'm not a leader. It isn't my duty, let someone else be responsible." These and many other excuses have been extended. I wonder what goes through our boys' minds when they see that we don't care enough to spend one or two nights a month with them. How much love do we display when we refuse this request? Eventually these boys will evaluate our excuses and arrive at the conclusion that they are being put off or ignored. They need our time and efforts in their behalf.

Men, have we stopped lately to realize how much time boys are in the presence of women? For instance; mothers at home, den mothers in Cub Scouts, Sunday school and school teachers, 4H Club leaders, and other areas. God will continue to bless and guide these dedicated Christian wives and mothers because they have a monumental task. Have we laymen been too lax too long? Men, let's be thankful that our sons can be under the influence of Christian women, but let's also be concerned to see that we—not only take our rightful place in teaching and training of boys—but also see that our boys are not under the control and authority of **non-Christian men and women.** Let's quit taking the easy way out, and buckle down to the assignment that is ours to oversee.

Does it surprise you when your sons want to go fishing with you, play ball, take hikes, explore caves, climb trees, scale bridges, handle worms, snakes, and frogs? Do you realize that they want you to go swimming so they can display their dives, strokes, strength? They seek your approval and your pra How many times have you heard boys say gleef "My dad and I went to a big league ball game night?" Or "Dad and I were at a Father and Son B quet and we really had fun." We can see that a **needs his father and other men** to spend time v him. After seeing and admitting this, then we sho realize that this is another reason why a Boys' Brot hood meeting is needed. The enjoyment you'll h watching lads (or taking part) as they jump ditc swing on grapevines, and skip rocks on the wa might be a surprising revelation to you.

Where are we placing our emphasis concerning daily living? Where is our love, concern, and time be funneled? Where are our talents (dormant in so cases) being channeled? Let's meet the challenge h on relating to the needs of today's youth. The pas already determined, but what we're doing in this— present time—has a bearing upon where we're go to spend eternity. The choice is ours, but choose must. Men, let's do all that is possible today to gu our loved ones into the will of God. In order to do we must put ourselves into that relationship first. can be a reality by using the **J O Y** method of **J**e first, **O**thers second, and **Y**ourself last.

Daniel Webster said, "That if we work upon mar it will perish. If we work upon brass, time will effac If we rear temples, they will crumble into dust; bu we work upon the immortal minds of children, if imbue them with principles, teach them the just fea God and love of our fellowmen, we engrave on th tables something which will brighten all eternity."

God cares for boys and loves boys, do we care love enough to give part of ourselves to their needs we can and don't what will we use for an excuse?

This poem, taken from "In Orbit," carries a mess that we should read and heed.

"The Teacher's Task"

Whatever you write in the heart of a child,
No water can wash it away.
The sands may be shifted when billows are w
And the efforts of time may decay.
Some stories may perish, some songs are forg
But this Holy Record, time changes it not.
Whatever you write on the heart of a child,
A story of gladness or care
That Heaven has blessed, or that earth has def
Will linger unchangeably there.
Who writes it has sealed it forever and aye,
He must answer to God on the great judgm
day.

There is no valid reason why the words of **The R Lord,** "Go ye therefore into all the world," may no taken intensively as well as extensively. Oftentimes have interpreted this proclamation to be a geograph term, but there is a deeper significance. It could n all phases of life, (economic, political, cultural, do tic etc.) but it definitely refers to the spiritual lif man's hearing, understanding, and accepting of C Word, God's Son, and God's way of life. Then it requ obedience to and penetration of God's Holy Writ. preparing our bodies to be a dwelling place of G Holy Spirit.

Boys' Brotherhood is a definite phase of this mand, "Go Ye." This means us, you and I. In nearl

nmunities there are hundreds of people who are sinely eager to do something to help produce a better rld, but they do not know what to do or how to omplish it. All of the problems seem so large that r efforts appear futile, and therefore nothing is ıe.

;od is the Pitcher, (the well that never runs dry) the ng water is Jesus, the Holy Spirit is being poured to all who accept, believe, commit, confess, and ow divine teachings. Perhaps we need to be used as handle of this pitcher as a dedication of our Chris-ı faith.

The blessings of life are so numerous that we should continue to thank the Lord for His understanding and His provisions for boys and their leaders.

We realize and acknowledge the fact that not all men should be Boys' Brotherhood sponsors. Those who can be and should be are urged to prayerfully consider this challenging question.

Are you interested enough in boys to serve as sponsors of their organization, or other areas in which they **need you?**

Let us pray for God's guidance in our lives for the use of our time and talents.

ISTERHOOD

ates' bait box —

by NANCY BATES

ATTENTION
SISTERHOOD PATRONESSES AND GIRLS

Be sure to read the following article;
it was meant for **you.**

IRLS, we have come to the time of year that **you** become extra important to us and the Sisterhood k. Yes, this is the time when we need **your** help. We asking for your co-operation in each of the follow-matters; it is very important that each of you make e that everything is done in your society so that **you** receive the recognition that you deserve. Thanks!

irst we have the matter of Thank Offerings. Have ı of your members been contributing to this very ortant offering? They are due by July 15 so make ote of the date and make sure that it is sent in plenty ime to the correct person. (This is to be sent to the ancial Secretary Donna Miller, 1946 Edmar Street, isville, Ohio 44641.)

hen there is the matter of the Statistical Report is also due July 15; this goes to the District Secre-. In case you do not know who yours might be, I e decided to list their names and addresses also.

Pennsylvania—Barb Friend, Route 1, Marianna, Pennsylvania 15345

Ohio—Sue Stoffer, 332 47th Street NW., Canton, Ohio 44709

Indiana—Diane Miller, Route 5, Box 20, Peru, Indiana 46970

Mid-West—Carlo Klopfenstein, 104 Filmore, Mulvane, Kansas 67110

Southeast—Linda Humelsine, Avon Road, Hagerstown, Maryland 21740

For those who are not organized as a district, just send yours to me. Now at this writing, we of the board are not quite sure how these reports will be sent to you, but they will either arrive via mail or **The Brethren Evangelist.** (This year we want to honor the top society and also the other 9 highest; therefore be sure to follow the directions—and also get them in on time.)

One other item—the Sisterhood Scholarship—which is available to any of you girls who are planning to enter Ashland College next fall. We have no way of knowing if you need it or if you would like to apply for it, unless you write to me for the necessary forms. It isn't too early to do this. (This is a competive "thing," so the sooner you can get the forms, the better!)

Before I close for this month, I want to say "congratulations" to our Literary Secretary, Jean McPherson who we hear has become the wife of John! Best Wishes and God's blessing to both of you in your life together!

Good luck to all of you, and may you continue to grow in your life with God.

Nancy

Let Go and Let God

Signs In The Last Days

by STEPHEN D. SWIHART

"I know thy works, that thou art neither cold nor hot: I would th wert cold or hot. So then because thou art lukewarm, and neither co nor hot, I will spue thee out of my mouth. Because thou sayest, I rich, and increased with goods, an have need of nothing; and knowe not that thou art wretched, and miserable, and poor, and blind, an naked: I counsel thee to buy of m gold tried in the fire, that thou mayest be rich; and white raimen that thou mayest be clothed, and t the shame of thy nakedness do no appear; and anoint thine eyes wit eyesalve that thou mayest see" (Rev. 3:15-18).

WE FIND IN REVELATIONS 1:19—3:19 that John was commanded by Jesus to write to seven churches. These are prophetic churches. That means they actually existed during the time in which John wrote, but also, they describe the condition of the church (its people) during the different periods of church history prior to the rapture.

Jesus said it is not for us to know the times, the seasons or the dates, but we do know that the Bible mentions from Genesis to Revelations an "X" point in time called **"the last days—the latter times!"** Today it is universally held both by scholars and children that we are in the last days. Thus putting us in the description of the prophetic church period. The last church is **Laodicea.** Its description is found in the opening text.

Of the seven prophetic churches, Laodicea is the only church of which Jesus had nothing good to say. History reveals that Laodicea was one of the **wealthiest** cities in the world. It was a **clothing center.** They were famous for their mass-produced cheap garments. Laodicea was a **medical center.** It had one of the world's few medical schools. Some of its doctors were so famous that their names appear on the coins of Laodicea. The medical school was famous throughout the world for its salve ointments for the eyes.

The church at Laodicea was filled with riches, pride, independence, self-sufficiency, and the **one impossible attitude toward Christianity—neutrality!** It is obvious that the church at Laodicea was not on fire for Jesus Christ. Jesus described the people as **poor, naked, blind and lukewarm!**

This is where you and I come in. Jesus declared that the characteristics of the Laodicea church would be manifested in the last days—right now! In other words, every feature, every identifying mark, every characteristic of the Laodicean church is to happen today!

Jesus said that today's church would be lukewarm. Jesus said the people in the church of the last days will love their money more than God. He said they will take pride in their material goods. Jesus said that these church members will have need of **no one and no thing!** This is the only prophetic church where the

ople say: **We don't need Jesus in r daily lives!**

The tragedy at Laodicea was not its alth but rather its blindness its poverty. They were monetarily h but they were also spiritually k. Today, by human standards, e world has never know or perienced such material ndances. The world has never en so prosperous. Spiritually eaking, however, the world has ver been so liberally neutral, thy struck, lukewarm or mefully naked.

Paul writes in II Timothy 3:1-7 the general character of the ople in the **"last days."** Paul, ough the inspiration of the Holy rit, describes what the people of world as a whole will be like ing the last days. The character the people today, according to l, is a shocking but realistic truth. l writes, **"In the last days, ilous times shall come."** I make s in reference to the church. In last days, perilous times shall e to the church! In the last days ilous times shall come to the Body Christ. In the last days, men, men, boys and girls will be ewarm! Beloved, it's a perilous e when people are lukewarm. Do you know how Paul describes ple that are lukewarm? He says t the lukewarm people (vs. 4-5) l be **"...lovers of pleasure more n lovers of God."** These people not deny God, but they will deny l's power for daily living! That's odicea—that's today! **God has lost deity, God has lost His power, God has lost His relevance in ay a church members life.**

n II Peter 3:3 we find Peter ussing the attitudes of the people ore the coming of Jesus Christ at Rapture. Verse 3 reads, **nowing this first, that there shall e in the last days scoffers, king after their own lusts."** There be **"scoffers"** in the last days. ple will say: "There is no God. God is dead. He is not coming back. We will not be judged. We took a trip in space; we never found God or any angels. **We didn't find God on the Apollo 13 space trip, but the nation prayed as though there was a God and that He had the power to bring these men back safely.** I wonder if the nation will be asked to pray for future space flights or will we be called upon only in emergencies?

Paul writes, "...the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears... they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3-4).

Jude said that in the last days there would be "mockers" walking after their own ungodly lusts.

Have you ever wondered why there will be more **scoffers, mockers, disbelief, and lukewarmness** in the last days than any other period? Jesus, Paul, Peter, and Jude all gave the same reason for the situation. **People during the last days, more than any other time, will "walk after their own lusts!"** They will walk after their own desires! They won't want Jesus to come back! They will want to worship God and believe in God the way **they want** but not the way God demands! **Cain** tried the same thing. The Bible says Cain's results were eternal separation from God. Apostacy began in Genesis before the flood and that's important because Jesus said in Matthew 24:37, "But as the days of Noah were, so shall also the coming of the Son of man be." When the conditions of Noah's day before the flood are repeated, Jesus Christ is coming back.

Genesis 4, 5, 6 and Matthew 24:36-39 give a good account of what the days before the flood were like. When these events are repeated in history, the end is near! Jesus

Christ will then come back for His Church. What was it like in Noah's day? Travel was one of the first characteristics of Noah's days. People were on the move. They were going places. They were doing things. Daniel 12:4 says that "in the end time many shall run to and fro." I've never seen so many people in such a hurry to be everywhere, to do everything, and to see everything —**except worship God!** In the last 50 years man has raced his way from cars to planes to jets to rockets, and man still isn't going fast enough or far enough. It's a sign of Noah's day.

Knowledge was another sign. Men were experimenting with minerals, and technology reached an untold peak in Noah's day. They were experiencing an industrial revolution. The Bible says knowledge shall increase in the last days (Dan. 12:4). Today our knowledge doubles every 10 years. Seventy-five percent of the scientists that have ever lived are alive today. We have computors that can handle 55 billion transactions in one second. We have developed a lazer beam that could revolutionize the world of technology. There was little desire for spiritual knowledge in Noah's day but everyone was increasing in knowledge. Paul said in the last days men will be ever learning, but never able to come to the knowledge of truth (II Tim. 3:7). **Knowledge—technology—it's a sign of Noah's day!**

There was an abnormal emphasis on the stomach and sex in Noah's day. The Bible says their life revolved around eating, drinking, marrying and giving in marriage. **They loved pleasures more than they loved God.** As it was in the days of Noah, so shall it be before the Rapture.

Genesis 1—God put man in the garden. Genesis 3—God commanded man to till the ground. By Noah's day people were building great cities. People were moving to the cities to work and live. Seventy-five years ago 85 percent of our country lived in the rural areas. Today, 75 percent of our people live in the cities.

Moses writes that they built cities and they were filled with violence. There was rebellion against authority, there was lawlessness, perils, fightings and destruction, so great that God had to intervene. **And God came with judgment! It happened once in history and it will happen again! "As in the days of Noah were, so shall the coming of the Son of man be."**

Taking one last look at the church at Laodicea (Rev. 3:20-22) Jesus said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus wants to come in. In the context of which this is written, Jesus wants back into the church. He has been pushed out of His own sanctuary. He is no longer in many pulpits. Christ has been replaced with the "Social Gospel," "Situation Ethics," and pure moral teachings.

Verse 22 says, "He that hath an ear, let him hear what the Spirit saith unto the churches." You have read the Bibles' comments on the last days. It is easy to read an article like this and apply it to everyone but ourselves. Jesus said the Spirit bears witness that **every** man, women, boy and girl in this world, **you,** will be affected by the events of the last days.

How can we cope and battle such problems? I think our solution is to take two days out of every week and forget them. There are two days in every week that we need to stop worrying about or being overly concerned about.

The first day is **yesterday,** with all its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed beyond our control. All the money in the world could never bring it back. We

nnot undo a single act or erase a ıgle word. Yesterday is gone.
The other day is **tomorrow.** We ed to stop being so concerned about e future with all its burdens and ys. We have no stake in tomorrow ıtil it comes.
That only leaves one day—**today!** ıere isn't a Christian that can't ght and conquer the battles of **st one day!** It's when we begin ding the burdens of those two ful eternities—yesterday and tomorrow that we are liable to fail in seeing the light.

Many people know what the world has done in yesterdays and therefore know what it should do in the future, but history proves that man has only failed in living **today! Today is the day of salvation.** Today is the time to get Jesus back in the home, community and church, but we must first put Him on the **throne** of our lives! Today is the day to **Let Go and Let God!**

CHANGING HORSES

N MY PAST OCCUPATION of transport driver for a major oil company, I knew many drivers ıo seemed to have a language of their own. If e were to ask, "How many horses do you have der there?" he would be inquiring about the rsepower of the power plant under the hood. I not know the horsepower rating of a typewriter newspaper press, but it is quite a contrast to at of a large diesel truck.
I am also reminded of the cliche' "changing rses in the middle of the stream," and in this stance it is a reality. And with the change that I ve undertaken, I am fully aware that getting hind the wheel of the editor's desk has just as ıny if not more responsibilities as travelling wn a busy highway.
Having spent the month of April in a period of doctrination in the mechanics of editing and blishing, I would like to take this opportunity to press my deepest appreciation to Rev. Spencer ntle for his patience and willingness to extend me the benefits of his past experience as editor. also wish to thank the editorial staff, the men the press room, the Bookstore personnel, and e members of the various boards which make up e denominational headquarters complex. Their ıral support and advice in this "thumb-sucking" ıge is vital.
One does not fully realize the importance or the ıny responsibilities of being in the editor's chair til he sits in it for the first time.

As so frequently in similar instances, the weather bureau predicts some storms ahead, and although a few dark clouds have been visible on the distant horizon, and a few flashes of lightning observed along with the faint sound of accompaning thunder, it is hoped that the shelter of constructive critiques will provide protection from the hailstones and torrential rains that characterize severe storms.

As we see various trends of normal ways of living suddenly becoming revolutionized, I am more fully convinced that the **"Brethren Evangelist"** and the other publications of **The Brethren Church** are our only hope in helping preserve the heritage, the historical position, the Missionary outreach, the message of the Brethren Ministry, and the tenacious adhering to the Scriptural doctrines which the church must get a death grip on and hold fast to.

It is my sincerest desire and hope to fulfill the obligations which are imposed upon the position of Editor of Publications, and it is only with the divine guidance of God the Father, the continued help and co-operation of my co-workers, the solicited intercessory prayers and support of the entire brotherhood that I can hope to accomplish this goal through the media of communication that has been entrusted to me.

G.S.

THEY

THERE WAS A MAN who lived in the 20th century. His house was new, two cars and a boat graced his garage and carport; color television gleamed in his den; his family was abundantly provided for, and good fortune smiled upon him.

As was his custom—when he was in town—when the fish were not biting—when he was not on the beach or at the lake—when company did not come—when he could get up on time—when he was not too tired—and when he could not find anything else to do—he regularly went to church.

On these occasions, once every five or six weeks, he spent his time deploring the decaying state of the church: The Sunday school was low in attendance; the choir was scanty and not too well trained; the congregation was diminishing and seemed dejected; the offerings were far smaller than what was needed; the pastor was giving evidence of being disturbed and discouraged, and as for the Sunday evening and mid-week services, they were on their last legs.

"**They** ought to do better," he said. "What do t think this thing of religion is about, anyway? Sur **they** could do better than this."

And so vacations and days off had come and g until many moons had passed. As is the way of world, this man's children grew up. He knew they not go to church because **they**—down at the churc had failed to interest them in religion.

The man's health failed. One day he noticed so thing strange: **they**, down at the church, came by more. **They** did not visit him in the hospital, and ver verily, he was angry. But being a great heart he deci to forgive them and go to church once more. Beh when he arrived there was no church, only a Spe Foods Store.

"Where is the church?" he demanded. "The churc dead" came the astonishing answer.

"Oh," he moaned, "**they** should never have let it d

I AM YOUR CHURCH PAPER

I am the mouthpiece of the church. I was born in the deep need of the reform principles of the church. I have helped to make this church possible. I have held up the light of true religion and true reform. As men floundered around in the slough of worldly institutions which threatened to engulf them, I have shown the way out.

I have been the solace of our people for these many decades. My help has never failed them, though without pastor or church organization. I have made my biweekly visits to the home to comfort, bless, and cheer. I have helped the young and old, the sick and distressed, and have cheered them in the fight for righteousness.

I have stood by the institutions of our church. I have boosted at every point possible and have pulled success out of failure many times. To me belongs the honor of the forward progress of every department of the denomination. Without me the church can do nothing.

I have warned the church of false doctri of evil ways, of loose, slipshod revival wo of things superficial in religion. I h championed the cause of truth in doctr and have exposed the fallacies of the fals am indispensable. My light needs to sh more and more.

As I have done in the past, so will I do the future. My influence is ever growin will live to bless your children and the ger ation yet unborn.

I am the voice of the church. I know death or decay, but come up with new fre ness every two weeks. I am the builde moral reform, of orthodoxy and of exp ental religion. I stand by the Bible with fear or favor.

I am the best friend your church, y home, or your country can boast of.

I am your church paper.

— Selected

REPORT OF THE INDIANA LEADERSHIP TRAINING SCHOOL

THE TRAINING SCHOOL was in session seven nights, one night each week starting on January and ending on February 23, 1970. The school was ided into three districts: The Northern District and uthern District, with the Southern District dividing o two separate schools.

Dr. Joseph R. Shultz, Dean of Ashland Seminary, s the opening speaker on Monday evening at Nappa- e and on Tuesday evening at the Peru church. A od report has been given from all the classes con- ning the subjects, the teachers and the fellowship.

rthern District:

Enrollment: Pupils	147
Director and Teachers	8
	165
Average Attendance	113
Certificates Awarded (for those who attended five or more sessions)	104
Perfect Attendance (all sessions)	46
Offering	$120.38
Expenses: Speaker	80.00
Material—stamps, phone	40.38
	$120.38

Southern District:

Two separate schools were held one at Roann and one at Kokomo, because of the long distance involved in traveling.

At Roann:	
Five teachers and one director	
Average Attendance	48
At Kokomo:	
Five teachers and one director	
Average Attendance	41
Average Attendance both schools	89
Offering, both schools	$120.85
Speaker and Materials	$39.50
Church Rental	50.00
Total Expense	$89.50
Balance	$31.85

ATTENTION PASTORS AND STATISTICIANS

tention: Pastors and Statisticians

This year there is a new Statistical Blank!

t has been called "Annual Brethren Stewardship port." The Central Council Statistical Study Com- ttee felt this was a better term since our attendance l giving are a vital part of our Christian Stewardship. feel records have been neglected in the past and st we can move to correct this deficiency.

Many felt the Statistical Form was too complicated l contained much information which was never uti- d. We hope the simplification of this year's form will ourage **all** churches to complete it in full and return the Statistician as soon as possible. Note the dead- e date of May 15 for return to the District Statis- an. This is necessary to allow proper recording and cking at the district and national level. We urge your peration in this. Much time consuming work is in- ved in compiling and printing results, and if one ndred percent returns are not available the work is limited value.

o assure accuracy this report should be filled out the pastor (who may be the best qualified record per in the church), the financial secretary, treasurer, the church secretary or statistician. Reports should compiled by all auxiliaries (W.M.S., Laymen, Youth, terhood, Brotherhood, Signal Lights) and submitted use. If Sunday school classes are organized and give monies that are not channeled through the church treasurer they should report them. Your report should include **all** giving as well as a breakdown of the areas of giving.

Data can be collected in various ways. Some churches have put a note in the Sunday bulletin or Church Newsletter asking during the year, the average attendance, offerings or earnings, amounts paid for dues, projects, missions, etc. Some have made out lists with the needed information and given one to each organization. Remind them the information is to include the period from April 1, 1969 to March 31, 1970. Whatever method facilitates prompt reporting and recording of your stewardship is recommended. One thing is needful—time for accurate reporting. The District Statisticians have the Stewardship Reports. It is hoped they have sent them to the individual churches by this time and you are working on them. If your church is without a pastor, and you are an active layman, be interested enough in this phase of the Lord's work to be sure someone is completing and returning this report.

This is a new task for me, but I am praying that you will make it as easy and enjoyable as possible by promptly returning the completed reports to your District Statisticians so they can have them to me no later than the last of June.

Mrs. Cecil Bolton,
National Statistician

SAVING THE SEVENTIES

A SENSE OF CRISIS and urgency keynotes the feeling of Christians facing a new decade. Many issues confront the church with their multiplicity and complexity:

- ... Problems of ecology and pollution
- ... The alarming increase in the use of hallucinogenic drugs
- ... Unprecedented filth in the film industry, in the TV medium, and the printed page
- ... The secularization of all that is sacred, as evidenced in the increase in Sunday business
- ... The destruction of the sacred, as seen in an attitude of total permissiveness in sex today
- ... A wide spirit of situation ethics in all avenues of belief, life and practice
- ... Efforts to sabotage the judiciary system
- ... The loss of a sense of authority and the meaning of freedom with obligation in the educational campuses of our country
- ... The increasing polarization of nations, races and peoples with the resultant sin of racism and prejudice

Christians in faith believe that Jesus Christ is the Lord of history. Nevertheless, all too many are tempted to ask, "Can the seventies be saved if the Lord Jesus Christ delays His coming during this decade? Does the church have a redemptive word and act for this hour?"

We remind ourselves and others that our pledge to be involved in saving acts in the seventies can never mean any concept of universal salvation for all. We declare anew that apart from the shed blood of Jesus Christ on the cross and His resurrection power there is no deliverance from the penalty of sin. We also stand on the threshold of the seventies questioning whether we shall ever see the end of this decade. Or again we see before us the possibility of an extension of that persecution of those true to the faith once for all delivered so evident in other lands.

The church needs to be a redemptive force in the decade of the seventies. The prayer of many has become the heartcry of the evangelical constituency: "Lord, help us to take You out beyond the walls of this church."

This first National Association of Evangelicals annual convention of the seventies and twenty-eight in the series of conventions since the founding of NAE declares that we believe we do have something we can say, do and be with respect to the issues confronting us. We answer the challenge of the Seventies as believers in the authority of the Word of God written and in the continuing command of the Word of (manifest in the flesh, even Jesus Christ, our Lord.

Jesus Christ as recorded in the Bible said, "Occ till I come." He also commanded, "Go and teach nations." Moved by the Holy Spirit, His servant, Apostle Paul enjoined, "Be filled with the Spirit." thus realize we operate under the mandate **to act** society in the context of scriptural principles, **to sp** to the world and ourselves in truth in love, and to s the life of the Spirit of God which will renew us in inner man to live Christlike lives in a decadent soc and to challenge the basic presumptions of a lost w around us.

The National Association of Evangelicals calls on its constituent members to declare their individual corporate positions on the broad issues of the day so doing we know there are areas where the NAE shall speak as and when it is the mind of its mem ship so to do.

The NAE will continue to present the cause of e gelical Christendom in the areas of witness to gov ment and corporate structures in society. We conti to call on our own membership to review our spiri insights and actions, praying God that He will cle us from all sinful prejudice and misunderstanding His will for man.

However, a sense of urgency and crisis alone never get us out to do the job, to speak the word is necessary. We realize anew the need for a fresh pouring of the Spirit of God on the church. We rej in the evidences of revival and renewal in div peoples and groups. The movement of the Spirit of in these past weeks in youth groups, on campuses churches, in the healing of divisions and genera gaps, is evidence that in this first year of the Seven decade the promise of the Word of God, "I will d new work in your midst," is still valid and sure. saving acts must therefore always be in the contex the prophetic word, "Not by might, nor by power, by my Spirit, saith the Lord of hosts."

We also sense in a fresh way an urgency to w cooperatively in evangelism, not only in our indivi church or denominational ways as in the past. We call on the membership of the NAE to seek active v of collective witness to the world at large of "new for all."

Our watchword in saving acts in the Seventies ever be—**Behold, He cometh!** And to that end, in w deed and being, we shall occupy till He comes. A "Even so, come quickly, Lord Jesus."

hey returned to Jerusalem with great joy..."

HOLY CITY TO HOST PROPHETIC CONFERENCE

OT SINCE CHRIST gathered His disciples together there and forecast the apocalyptic events of the l of the age has Jerusalem seen a conference on lical prophecy.

3ut such will be convened there June 1-4, 1971, accord- to Gaylord Briley of Red Hill, Pennsylvania, prime ver in staging the Jerusalem Conference on Biblical ophecy.

he consultant on direct marketing and fund raising non-profit agencies is coordinator of what some ieve will be the most significant conference on hatology to be convened in modern history.

he four-day conference is being arranged at the itation of the American Institute for Holy Land idies through its president, Dr. G. Douglas Young, rently teaching at Trinity Evangelical Seminary, erfield, Illinois.

he conference for clergy and laymen alike will emble leading theologians and pastors to deliver a ies of papers on various phases of Bible prophecy the setting where many of them were originally en and about which they speak. An impressive array theologically conservative scholars will participate, ley told EP News Service. Their names will be an- nced soon.

hree major and one minor travel tours will bring conferees to Jerusalem by a variety of routes, Briley said. The major tours are appropriately named for major prophets of the Old Testament. The 22-day Ezekiel Tour takes its passengers by air to such places as Leningrad, Moscow, Rome, Athens, and parts of the Holy Land; the Daniel Tour of equal length makes stops in cities of Europe; the 15- day Isaiah Tour will touch Rome, Corinth, Athens, and parts of the Holy Land. All flights lead eventually to the conference in Jerusalem where Briley has reserved virtually every air-conditioned hotel room for guests of the conference. The one minor tour is the Zechariah Tour to accommodate budget-minded students and others, touching Rome and another major city of Europe in addition to the Holy Land excursion.

Dr. Young eagerly endorsed the efforts of the young marketing consultant and stated that the conference might well be the last opportunity for conservative scholars to witness to the entire world of the cataclysmic events of the age forecast by the sacred Scriptures.

The Jerusalem conference will feature a lecture by a prominent rabbi on the Jewish view of prophecy and matters pertaining to the end of the age. Israeli government officials are cooperating fully in this first-ever event. The lectures will subsequently be published in books for global distribution.

ble bails out computer

FOUND: ONE LOST DAY

OD'S WORD need not be called on the carpet by science, but when it was, recently, apparently the iptures helped set an aerospace computer straight.

n Green Belt, Maryland, space scientists were check- the position of the sun, moon and planets to dis- er where they would be a century or a millenium n now, according to President Harold Hill of the tis Engine Company in Baltimore.

We have to know this so we don't send a satellite and have it bump into something later on in its it," he is quoted in **Truth and News,** published by Huffman Church in Birmingham.

he computer measurement, properly programmed, nned the century back and forth until suddenly a signal brought it to a halt. Maintenance crews were ed, but the computer was given a perfect bill of lth. What could be wrong?

We have found there is a day missing in the elapsed ," the scientist admitted. They tore their hair in r frustration, the report goes, until one remembered ible story in Joshua. His associates found the story of the sun standing still "pretty ridiculous" and asked him to prove it. He did, by reading the tenth chapter of the Book of Joshua. "The sun stood still and the moon ceased . . . and hasted not to go down about a whole day."

The computer went to work again, found the missing moments to be 23 hours and 20 minutes—not enough for an entire day. Forty minutes were still missing.

Another reading of Joshua 10:13 provided the answer: ". . . **about** (approximately) the space of a whole day." But what of the 40 minutes?

Again the Bible provided the clue in II Kings 20. Hezekiah, on his death bed, was visited by the Prophet Isaiah who predicted his recovery. Hezekiah did not believe him and asked for a sign as proof: "It is nothing for the sun to go ahead 10 degrees, but let the shadow return backward 10 degrees." Isaiah spoke to the Lord and He brought the shadow 10 degrees backward. Ten degrees is exactly 40 minutes!

Declared the editor of **Evening World,** a newspaper at Spencer, Indiana: "Our God is rubbing their noses in His truth."

World Religious News in Review

HOW TINY TIM NEARLY TIPTOED INTO BIBLE COLLEGE

Toronto (EP) — The falsetto-voiced singing star might have been standing in a Protestant pulpit preaching the gospel and singing a hymn instead of appearing at the Beverly Hills Motor Hotel here singing his theme song, "Tip-toe Through the Tulips."

The celebrated singer told Douglas Hall of the **Toronto Star** that he came within a hair's breath of preparing for the ministry, at the advice of Evangelist Jack Wyrtzen.

"I first met Mr. Wyrtzen in 1953," Tiny Tim said. "Two friends, George and Fred Schlotter, took me to hear him preach at his Broadway Tabernacle in New York. It was then that I gave my life to Christ and became a Christian."

Tiny Tim said his Catholic father and Jewish mother impressed upon him the importance of devotion to God. Today he carries a Bible with him always and reads it often.

Wyrtzen said he has talked for hours on the phone to Tim about the things of Christ and honestly believes that he is a born-again Christian. "I'd like to see more evidence, however," the evangelist said.

Wyrtzen had offered to marry Tim and Miss Vicki on the Johnny Carson show last December but had laid down five conditions: the singer would have to be baptized, join an evangelical church, cut his hair, get out of show business and enroll in Bible school.

"I agreed to all these conditions," said Tiny Tim. "I was ready to get out of show business and do everything Mr. Wyrtzen wanted except cut my hair at that time. I asked him to give me until the end of January or early February and then I'd do it. There were a number of reasons why I couldn't cut it before the wedding."

He explained that Carson and NBC had invested a lot of time and money in promoting the wedding and he had firm contracts for club and TV appearances that took him through January.

"All I asked Mr. Wyrtzen for was a little time, just a few weeks, in fact," Tiny Tim said. "He wouldn't budge. I had to go all the way or nothing, as far as he was concerned. I'd made up my mind to do it, right up until two hours before the wedding, but I couldn't. It wouldn't have been fair or honest, especially to Mr. Carson. He never knew what I was thinking."

Wyrtzen cited II Corinthians 11:-14 to support his conviction. It reads "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?"

WEST POINTER PUNKS OUT FOR CONSCIENCE

New York (EP) — A graduate of West Point military academy is seeking a discharge from the Army as a conscientious objector, stating that he "would not serve in Vietnam in uniform in any capacity."

"I love my God and my country," said 1st Lt. Louis P. Font, 23, of Kansas City, Kansas, in the office of a representative of the American Civil Liberties Union, "but I love my God first."

He said the United States was "engaged immorally in violence."

The young soldier said he would follow the laws of the land as long as he was able, "then I'll have to follow the laws of conscience."

BAY AREA HIPPIE TYPE GIVE VIGOROUS CHRISTIAN WITNESS

San Francisco (EP) — A rev is growing out of hippie and c cultures of this city.

Disenchanted dropouts of 1960's from among the "turned generation" are boldly proclaim the message of Jesus Christ. T 19-word theological statement faith reads: "God is angry with wicked" (Psalm 7:11), "Study show thyself approved unto (II Tim. 2:15), and "Working Jesus is like wow!"

Many of the modern-day disci are bearded and beaded, but t message is one proclaimed f evangelical pulpits the nation ov

"Turn on with Jesus," one of t told Larry Hatfield of the **San F cisco Examiner** and **Chronicle,** a good trip."

Another, labeling himself a "J Freak," said at a recent prayer m ing near the Berkeley campus of University of California, "Rep but not on your knees. That woul put Jesus on a good trip."

Jack Sparks, 40-year-old leade the Christian World Liberat Front in Berkeley, observed, "Sc how or another God is suddenly ing something among the youtl our country."

The former Penn State profe and once a staff member of Cam Crusade for Christ, insists that youth of this age haven't reje the church as an institution more than other generations."

He sees a "major change in atmosphere in respect to recep ness to Christ in the Berk scene."

"We think Christians have l sitting on their rear ends too lo says 30-year-old Pat Matrisci editor of the newspaper Right and formerly a Seattle high sc teacher. "We feel our mission Christians is not just to con people and leave them, but to vide for them the functions real family—food, clothing, hou and jobs."

Sparks plays host to many of young believers. Meetings in quarters near UC draw as man 200 people. A hat is passed and t who can give do so, and people need take out of the hat. It us ends up empty.



"ETHEL BARRETT'S HOLY WAR" IS WITTY RETELLING OF BUNYAN'S CLASSIC ALLEGORY

ailed by reviewers as "the most important work of career," **Ethel Barrett's Holy War** brings this best- ing authoress' magic touch to a new retelling of the oric Christian allegory by John Bunyan. In Mrs. rett's hands, the 17th century epic becomes vivid and ly readable for today's Christian. As a swift paced of blood and thunder, kings and intrigue, spies and nterspies, it takes on new life and meaning. The book ublished in both cloth bound and paperback versions Regal Books Division of G/L Publications, Glendale, fornia.

he new book, a powerful story about the struggle ood and evil for the soul of man, has been complete- efashioned into a witty, fast moving story in today's m. At the same time, Bunyan's underlying spiritual ne of God's concern for the ultimate good of men's ls is given new point and clarity. Readers will reco- the war within themselves between good and evil.

he story emerges as a highly readable and intensely onal account of conflicts in the Christian life. In Mrs. Barrett's own words, the reader will be "filled with—at how little you love God, and how much He loves you."

Said one reviewer, "For the first time this makes sense. I struggled with the book in high school, but it took Ethel Barrett to make it the fascinating story it really is. For the first time I can see the suspense and drama. Now I know why it's a classic."

Mrs. Barrett has been bringing this magic storyteller's touch to many fields, in a career as a nationally known conference speaker and recording artist as well as writer. She is the author of more than ten books for Regal, including the best selling **"The Strangest Thing Happened"** and the teen-age reader favorite, **"Sometimes I Feel Like A Blob."** Recently she completed a series of "Regal Venture" books of Bible studies, especially written for pre-teen readers.

"Ethel Barrett's Holy War" is available in hard cover, $5.95; and paperback, $1.95, at Christian bookstores.

— A Gospel Light news release

CHRISTIAN YOUTH: AN IN-DEPTH STUDY

Dr. Roy B. Zuck, Dr. Gene A. Getz
Chicago: Moody Press
Reviewed by: Fred Finks

ristian education workers attention! Have you sent your copy of **Christian Youth: An In-Depth Study?** ot, why don't you inquire today. This book has many tical answers to the problems of youth. Written by Roy B. Zuck (Executive Director of Scripture Press ndation) and Dr. Gene A. Getz (Associate Professor hristian Education at Dallas Theological Seminary) **stian Youth** examines a national profile of profess- Christian youth.

cluded are in-depth tables and graphs which repre- the findings of the authors. For instance, did you v that "Parents are the most influential persons in the conversion of youth"? Even in this "generation gap" parents are the ones leading their children to Christ. Also the church service is the greatest factor contributing to the teens' spiritual life and growth. Youth groups and Christian camps rank next.

Here are a few things to look for: self-acceptance, family living, church life, ethics and morality, values and goals and many more interesting topics.

What adds to the value of this book is the summary included after each chapter.

Christian Youth: An In-Depth Study is a necessity for your church library.

ARDMORE JUNIORS

September is always a month with mixed emotions for our Junior group. We promote many of our dependable members into the Junior Hi group and we are left with a mere handful. This makes us sad. The joyous part is to accept the challenge of getting new recruits into our group.

Our officers this year are:

President Brian Rohde
Vice President Ronald Sparks
Treasurer Jeffery Basham
Secretary Kim Marlowe

Once a month we go on a Mystery Ride. Our sponsors arrange the ride for us. We end up in a home where we have devotions and refreshments.

At our regular meetings we take turns having devotions. After devotions, there is a game if we have time and then we have refreshments.

This year we have taken in six new members so far. All of them are faithful and very interested.

We gave $20 to the Thirty Pieces of Silver offering for our building fund.

Our former sponsors were unable to continue because they were burdened with so many responsibilities. God provided us with another fine couple, Mr. and Mrs. Wayne Amber.

We plan to have a project to make and sell popcorn balls. This is for our National Project.

We also have banks to raise money for a new church sign.

— Brian Rohde, president

SMITHVILLE SENIORS HAVE UNUSUAL PANEL

During the months of December through March, Smithville Senior Youth participated in a variety programs.

Prior to Christmas, the youth group sang Christ carols through the halls of the Wayne County Ho visited shut-ins and various other people of the chu Following this cold, traditional manner of bringing Christmas spirit to people during the holidays, we at the home of Bob Sniff where games and records w played and refreshments were served.

On Christmas Eve, the Senior Youth, along with Junior Youth, participated in the candlelight servic forming a candle-lit cross in the chancel area of sanctuary. Narration was read from the balcony, Junior Youth presented gifts of love for less fortu children, and the old, familiar carol, "Silent Night," sung.

In the month of February, the Senior Youth spons a chili supper to which people came dressed in t "hobo" clothes.

A panel discussion regarding the "generation summed up the midwinter activities. The panel con ed of: Carol Matthews and her father, Vernon thews; Wendy Berger and her father, Nelson Ber Don Dravenstott and his mother, Doris Dravens Denny Shamp and his mother, Donna Shamp. It presented on Sunday evening and performed in style of "The Newlywed Game." Ed Weber was M.C., and Mike and Mary Ellen Drushal asked questions. The questions concerned many topics. S of them were: dating, music, dress, hair lengths, "lingo" of both generations. This special program pr that a generation gap does exist between youth their parents even though it is a slight one.

— Linda Glasgo, secretary



Shown on the left is the Senior group of Ardmore at one of their Fellowships. These are held once a after the Sunday evening service.

FRIENDLY TOWN VISIT
JULY 31 - AUGUST 9, 1970
AND
FRIENDLY TOWN CAMP
AUGUST 9-15, 1970

OHIO DISTRICT BRETHREN ARE PLANNING TO BECOME INVOLVED IN A MINISTRY OF OUTREACH

BY HOSTING INNER CITY CHILDREN IN THEIR HOMES
AND
BY SPONSORING INNER CITY CHILDREN AT CAMP BETHANY

HIO DISTRICT MAY BECOME INVOLVED

By serving as host and sponsor.

By serving as a host.

A) Hosts would have a child in their home for a 10-day visit at the end of the month of July (July 31 - August 9, 1970).

B) Hosts would transport the child to Camp Bethany, August 9.

C) Hosts would pick up the child at camp on August 15, and return him to his home, which may either be in Cleveland or Columbus.

By serving as a sponsor.

A) If you can not serve as a host, but would like to make it possible for another couple to host a child, you could help by paying the cost of camp—$25.

B) Individuals, Sunday School classes, Laymen's groups, W.M.S. organizations and Youth groups may want to serve as sponsors.

eveland and Columbus Inner City Children

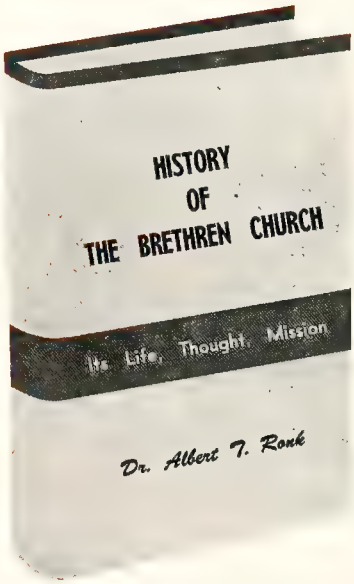
1) will come to us through Friendly Town. This is an inner City Protestant Parish ministry attempting to provide children with a vacation outside the city.
2) will be between the ages of 10 and 12.
3) will have had complete health examinations.
4) will be covered by accident insurance.
5) will receive many benefits from the contact with your home.
6) will be a blessing to each of us, who dares to reach out beyond ourselves.

WOULDN'T YOU LIKE TO BECOME INVOLVED?

See your pastor for further information

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by Dr. Albert T. Ronk



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NOTES and COMMENTS

The regular Junior Sisterhood Bible S column which is written by Miss Bonnie Mu will not be published in this issue. She is ur to prepare the article due to an accident. Munson is at the Tempe Community Hosp Room 105, Tempe, Arizona 85281.

Miss Nancy Bates will be taking over duties of supplying the study material for Munson. This study will be found printed future issue of **The Brethren Evangelist.**

An article entitled, **"Root Causes of Y Alienation"** by Rev. Thomas A. Schultz ca found on page nine of this issue. Rev. Schu a member of the First Brethren Churc Pleasant Hill, Ohio and was commission Lieutenant (Chaplain Corps) in the United S Navy on April 1, 1969.

Excerpts from an address presented by C L. Clayton, President of Ashland College special meeting of the Faculty on May 16, are published on page six of this issue.



THE EDITOR DIPS HIS PEN

HE MIGRATION AND THE EXODUS

THIS EDITORIAL was prompted by the reading of an article recently released by the Associated Press pertaining to the increasing rate of riests dropping out of the ministry. It is reported at in Holland out of 8,000 priests, 30 left the inistry in 1965, 60 in 1966, 115 in 1967, and that 0 left in the combined years of 1968 and 1969. lso, the article pointed out that the number of ewly ordained priests is about half of what it as ten years ago.

Another news source reveals statistics provided The National Education Association and prects that the nation's public school system will ve a combined enrollment of approximately 62 illion students by 1972. At the present time ese schools are operating with a shortage of out 172,000 teachers, and it is estimated that in period of five years 60% of all new teachers drop t of the profession.

This editorial does not intend to become analyal and try to prove or disprove the validity of ese statements, but does intend to ask, **why?**

It has been obvious that conditions comparable those just revealed have been in existence for ite some time in many other areas of professioncareers. I am going to fabricate a hypothetical tuation for the purpose of illustrating a point. I n sure that if one were to make a field trip to udy Nature during the months of June and July, d suddenly hear the loud honking of geese and k up to see large flocks migrating south, one uld register surprise and astonishment. Then, one were to also realize that the presence of odchucks would be nonexistent because they cided to set a precedent and hibernate early, uld one just shrug it off or would one become ncerned about it? Concerned enough about ese things to wonder, **why?**

When men and women in various professions start a trend which signifies a unseasonable nature or unnatural tendency to migrate or make an exodus in or from their chosen careers, are we too complacent to show any signs of concern?

There are many of us on the senior side of the so-called generation gap who may recall when it was quite normal and perhaps even expected that a young man would follow in the footsteps of his father, careerwise, be it actor, teacher, doctor, lawyer, merchant, chief, etc. Something must have instilled this desire to choose the same vocation. Could it be that they were saying, "If it's good enough for Dad, it's good enough for me?"

Surely something must be discouraging young men from pursuing the same means of making a livelihood as did their fathers. Perhaps they are saying, "It was good enough for Dad, but it's not good to me."

Some time ago our Seminary Library benefitted greatly by the closing of a Seminary of another denomination. Much concern over the purchase of books for our Seminary Library was alleviated by obtaining many needed textbooks from this source. It would be interesting to know how many people were concerned about the reason for the closing of their Seminary.

On the same note, are there enough, if any, people really showing any signs of consternation over these facts and statistics to apply the brakes to a runaway migration and exodus in the world of professional careers? Or may it be that the lines of the classic, "Ours is not to reason why," were meant for the ears of those of an era of long ago?

If it seems the natural thing for man to do in becoming bewildered and perplexed at a most unusual pattern of behavior of nature, should not man be equally concerned about a condition that is presenting a threat to an orderly, balanced civilization?

HOW LAYMEN SHOULD TREAT THEIR PASTOR

by REV. L. V. KING

AFTER HAVING CONSIDERED the theme of how ministers should treat their laity let us turn to the subject of "How Laymen Should Treat Their Pastor." We dealt with the first subject first because a pastor has had training on how to be a successful pastor. This covers the method of how to get along with people. However, very few laymen have ever taken a course on how to get along with preachers. For this reason the pastor must be an example to his flock. They should be able to learn from him how to treat all men.

This question of pastor-people relationship is a twofold thing. Sometimes even good, strong pastors have not been able to maintain good relationships with their laity as a whole; so this article is very timely and important.

Now, some of the things I have said about a pastor's relation to his congregation also apply to a layman's attitude toward his pastor. If the pastor is to preach the Word, his congregation must be good listeners so they can be taught the true Word; but more, they must also be good doers of the Word, else a preacher's ministry will not succeed.

Laymen must learn to practice what is preached. If the Word cuts sharply into their lives, instead of opposing the preacher they ought to thank him for preaching the truth and then profit thereby. It is the ministers duty to preach the Word no matter where it hits. Of course he must do it with great sympathy and love. So the theme, "Love the Brethren" also applies to the laymen in regard to their minister. The pastor is a part of the congregation so he too must be loved.

This does not mean the pastor and people always agree, but it does mean that their love is so deep that differences cannot sever their relationship one to another. Many pastors have found that after remaining several years in a field that certain people begin to oppose him. That opposition is shown in several ways. Some stay away from church; some oppose him in everything he attempts to do; some go along with the work waiting the time when a change can be made without causing friction in the church, but there are those who are brave enough to tell him he ought to resign. They then begin to enlist others on their side until a click is formed, and unChristian methods are often used to force the majority to side in with the minority. Often those who treat him as an angel when he first comes on the field are the first to turn against him.

What should the click, the small minority do if they feel a change should be made? First of all the Board of Deacons should be considered. Then the Official Board ought to be

nsulted. Some churches have a
astoral Relationship Committee.
so this committee ought to be
nsulted. If these leaders feel there
ould not be a change the small
nority click should not go on
rther. If they are patient and they
e right time will take care of the
atter, but such must always ask
emselves why they have come to
is conclusion. Is it simply because
e pastor has stepped on their toes?
en they need to amend their ways
st, and thank the pastor for
lping them see the error of their
ys.

Are there any guides that can lead
men, as to their attitude toward
eir pastor and as to whether a
ange should be made? Certainly, as
g as a pastor is respected as a
ristian gentleman both by the
urch and the community; as long
he pays his honest debts and keeps
the parsonage; as long as the
urch is growing in numbers and in
endance, even though it may be
w; as long as the church meets her
ancial obligations both locally
d denominationally; as long as
e congregation is growing in
ritual depths and winning men
Christ, **there should be no change.**
r all these things may not be
e with the next pastor, and any
e year should not be the judge as
advancements. In smaller
gregations sometimes in one year
ee or four strong families may
ve out of the community, thus
ering attendance and even
ances. The pastor needs to have
e to win the confidence of the new
nilies that may move into the
nmunity.

The small minority dare not disrupt
e workings of the majority. So
gregations ought to work and look
ward to a long ministry. No pastor
n know the full needs of his
gregation in a few years. Some
, "a new broom sweeps clean,"
t they forget that the "old broom
ows where the dirt is." If this is
the reason why the click wants a
change they better mend their ways.

The attitudes some laymen have shown to their pastors have been a shame to their own Christian life and a shame to the church. No wonder young men of our congregations do not feel the call to the gospel ministry. So they say, "If that is the way pastors are treated, I don't want any of it in my life." When once the church shows the community that they love and respect their pastor, it will go a long way in turning young men to the gospel ministry, and it will go a long way in winning the people of the community to the church. When people of the community say of the church, "Oh, they are quarreling all the time in that church," they will not win the community no matter how good a preacher they have.

Remember, the pastor must feed the flock, and if he is feeding them with the gospel bread, support and encourage him. Let him know his people love him for it. Remember too, a people must eat the gospel bread he serves and the best way they can show their love is to eat and digest the food he serves.

It is true that the pastor must show proper regard for the whole flock. He must minister to each with love and Christian passion.

The pastor too needs the support and prayers of his entire congregation. He may make mistakes; all pastors do, but so do all laymen. We all need to be patient, long suffering and kind. If we practice the golden rule in such instances it will help the individual, the pastor and the congregation. **So give your pastor** the same consideration you would want given to you if you were the pastor. This would go a long way in creating unity and love in a congregation, and it would be the making of young pastors. Then when they come to the end of their pastorate they could say, "I would do it again."

ASHLAND COLLEGE CLOSED....

(Ed. note) The following excerpts from an address by Pres. Clayton at a Special Faculty Meeting held May 16, 1970 will serve well to explain the heading of this column.

"I have called this special meeting this morning in order to make a report to you and to discuss plans for the immediate future. I wish to begin by thanking you individually and as a group for your splendid cooperation and support throughout this trying time. Your encouragement and offers of assistance will be long remembered and are deeply appreciated.

"Let me briefly review the major events of the last two weeks. Following the sending of American troops into Cambodia and the Kent State incident a group of students and faculty indicated their interest in expressing their concern. Since they gave assurances that their intentions were entirely peaceful, their right to express their views and to discuss the issues as they saw them were respected and some of their discussions and the closing candle-light processional were joined by certain others. However, during these events it was evident that persons other than Ashland students were on campus and participating to some extent in the events.

"Concern for the safety of the campus community began to mount when it was learned that plans included attempts to interfer with the scheduled May 10 appearance on campus of comedian Bob Hope and Governor James A. Rhodes.

"As it became apparent that such plans would attract the support of large numbers of students and others from other areas, the Ashland leaders decided to reverse the decision and to lend their assistance in heading off what could have been a serious threat to personal safety and to the entire community. Their efforts, added to those of a large number of oth Ashland students and faculty appeared to be success and it was decided to proceed with the week-e program as scheduled.

"Off campus persons were still in evidence, but th numbers were reduced after Governor Rhodes nounced his decision not to come to Ashland, and critical stage seemed to have passed.

"Then, suddenly, last Saturday evening, two eve occured almost simultaneously. The first was a not able and steady increase of cars and persons who l no apparent reason to be on campus. The second v the discovery of a fire-bomb in the Student Union.

"A bombing attempt on Allen Hall earlier in the w had added to the tention and now this one, designa specifically for the scheduled May 10 program, coup with the obvious intrusion onto the campus of numb of unknown persons, made the situation both vola and dangerous to the safety of everyone on campus

"The cooperation and invaluable assistance of A land Mayor Whitmore and of Chief of Police Gilb and his force of city police with our own cam security people under the expert direction of Mr. S Carmoney was far beyond the call of duty at all tim We owe a great debt of gratitude to them for th tireless efforts throughout the period of tension."

Ashland College reopened Monday, May 18. Clayton stated, "Whether we can return to a fa normal operation or not remains to be seen. There of course, a possibility of renewed activity by campus persons."

INCE IT SEEMS to be the in thing to be throwing brickbats at the students of our colleges and by tain elements of student bodies in some of these itutions of higher education, I believe it is about e a bouquet is thrown. I am going to throw one it down the middle over the plate for a strike.

he Brethren Publishing Co. building serves as a y good vantage point for observation of the traffic tern of the student body of Ashland College. This erver at no time has seen anything out of the inary in the past few weeks he has been employed a member of the Publishing Co. I believe the dents of Ashland College should be highly com-nded for their conduct as they make their way oss the campus to and from their various classes, the Chapel and other points of learning on the npus.

he only demonstrations I have observed are those ladies and gentlemen crossing the grounds, not rying rocks and chunks of concrete, but the required ls for obtaining what they are here for; textbooks obtaining a higher degree of education. To support se views of seeing these young peop'e going about an orderly fashion is a letter written to the editor the **Canton Repository** daily newspaper and being rinted herewith. (Editor's Note.)

INTRUDERS PROTESTED

Many students are protesting U.S. interference in mbodia. We are protesting outside student inter-ence at Ashland College. Why should outsiders have right to make decisions for us any more than out-ers should have the right to make decisions for mbodia?

Sunday morning, Ashland College students were ced to leave the campus, not because of our own ions, but because of the threats of violence by stu-ts from other campuses. As early as Thursday, nors of a demonstration at the Bob Hope perform-e began to circulate, and strange faces began to pear on campus. When a bomb was found in the dent Union on Sunday, and as reports of outside dents congregating at nearby parks filtered in, the ninistration decided to close the school in order to rd student safety.

Why should students who want an education be ced off their own campus because of the actions of ruders? It is their choice (outside students) to force closing of their own campuses. They decided their n course of action. Why should we not be allowed choose ours?"

Diane M. Urig
Terry Dillon
Ashland College Students

Robert Wadding, a member of the Vandergrift, Penna. Brethren Church is a student at Ashland Theological Seminary, works for the Ashland Times Gazette newspaper, and also works part-time on weekends for a local service station. Associated thus, he was able to observe some of the incidents that happened at Ashland College which necessitated the action taken to close it. Printed here are portions of a written statement presented by Mr. Wadding and with his permission. (Ed.)

"Many of our denomination have been asking, 'Why did Ashland College have to close? Why such a nice, quiet college? Was it the students' fault? We have always pictured it as the ideal college. What happened?'

"The answer is that Bob Hope was scheduled to appear here May 10. With him would be a host of television personnel and newsmen. This was all that was needed to turn on the dissenters. On many of the campuses that closed before May 9, it was reported there were signs 'If you can't go to Washington, go to Ashland.' And, Ashland being closer, is where they came.

"On Saturday, May 9, I was working at a gas station near the college on the evening shift. I was in a position to see and observe many outsiders coming in. I have worked there ten months so I know outsiders. I know when activities change. There were many sales of only one or two gallons in plastic containers. This wasn't bought to mow lawns!!!!! Many of the automobiles had stickers and markers from other colleges —Kent State, Ohio State, Oberlin, Miami U., etc. A bus was even chartered from Oberlin and emptied in front of the Brethren bookstore. To describe these outsiders is such: long hair, boys and girls, barefeet or mocassins, no shirts, general unkept appearance. A short, brief, description would be hippie-like. They also had bed rolls and other camping equipment.

"Working for the newspaper, I heard reports that the Black Panthers were in town. I did have an extra number of black student customers that evening but I can't say for sure they were Black Panthers.

"In my opinion, the students at AC were not responsible for the closing. The weekend before, I was at Camp Bethany with a group of Alpha Theta students. We discussed the Kent State uprising that was occurring then. They said it was stupid and that nothing would be gained by it. They felt the only way to fight for a change was to get their education, then go out and try to change things in the right manner. These students are the majority; do not condemn them for what the minority does."



THE ANSWER TO MAN'S NEEDS

What is this thing, for which men search,
And seem to find;
Then, after all their searching's done,
They have no peace of mind?

Their searching is but vanity
If, in this world, they seek
To find the answer to man's needs;
Their outlook is quite bleak.

The world is filled with many things
To please them for a while,
But then the lustre soon wears off,
No longer to beguile.

There is a fuller life by far
Than earth can e're afford;
A richer, more abundant life,
In Jesus Christ, our Lord.

Norman McPherson

HE IS ABLE

If Christ could open blinded eyes;
Rebuke the angry waves.
If He could cleanse the leper's spots;
Snatch dead men from the graves.
If He could make the lame to walk,
Why have you any doubt
That He can save your soul from sin;
That He can lift you out?

All power is given unto Him
The Father's will to do.
A little faith is all it takes;
That's all He asks of you.
So when you pray, you must believe
And never harbor doubt
That He'll deliver, if God wills,
Whate'er you pray about.

Norman McPherson

OOT CAUSES OF YOUTH ALIENATION

by REV. THOMAS A. SCHULTZ

S CHRISTIANS, we are endeavoring to find solu- tions to the problems of our day by implementing great spiritual truths, and by bringing the dynamics Christian faith to play upon the problems as we see m. Today, we are concerned about the "Root Causes Youth Alienation."

f you study the world scenes today, it is interesting note that all major sources of authority seem to be assed by rebellion. Hardly a university in the world ay is not being confronted with student rebellion and olt. Almost every parent senses the rebellion of the ng people against authority in the development of family. There is a great rebellion against the estab- ed church, especially the Roman Catholic Church. ere has never been such an inner rebellion on the part the younger priests. These are only a few of the ubled spots as far as this rebellion is concerned. ere are many, many others.

Vhy is it that such authority is being challenged? ny people work at undermining the authority. They go to any extreme. They lock the president of a versity in his office for days at a time; they tear vn and destroy the class room. They have pickets all und the universities. They burn their draft cards, We should ask ourselves, "What are the root causes youth alienation?"

rom the C.B.S. Survey, I obtained some factual data the subject of youth alienation. The report indicated young people have five or six subjects that they to ventilate rebellion: (1) It is their sense of values. young people today do not hold fast to the values the older generation. (2) There is the question of rality. Young people reject the morality of the older eration. (3) There is the question of appearance or le of fashion: the use of narcotics and drugs. (4) re is a great move to establish laws which will per- young people to use narcotics. (5) There is complete fference and complacency about the church and gion. It is not only the Christian Church that feels great indifference, but also the Jews, Buddhists, This is a world problem which we are facing. ether these forms of rebellion occur in a university, inst the government, against the laws of a nation, n your own living room, they all seem to have a mon denominator. What is it that turns young ple on to rebel?

irst of all, young people today challenge authority. s is what they are really hung upon. "Who gives the right to tell me what I should do with my life?" s is the way many young people think. They think older generation are nothing more than hypocrites. course, they realize that not all older people think same way. But as the case with the youth, so is the with the older generation; there is always a cer- element (usually a minority) who set the pattern the whole classification. Young people believe the r generations have principles of life, but when you with them, you soon discover that they do not believe the older generation lives by these principles. They say the older generation speak out of both sides of their mouth. They look two different ways; they have two sets of standards.

Therefore, the young people have a certain rejection against authority because they see an inconsistency between what people think, say, and do on the outside, and what they actually think, say, and do on the inside; they are not consistent. For instance, a parent who is always preaching to be honest and trustworthy, but who at the same time things nothing of trying to chisel the government out of income tax. Now, when the young people see this, they say, "This is wrong. They disregard authority, why should they have authority over me?"

Another root cause of rebellion is the unresponsive attitude of the adult world toward our young people. No one seems to pay any attention to them. Of course, this is one of the reasons for demonstrations. If nobody is going to pay any attention to them, they are ready to demonstrate. Like a baby, they are going to cry until they are heard or until they are picked up. Psychologically, this is why many young people wear long hair. It is a new fad. It is very, very colorful and meaningful.

The older generation stands aside and laughs, when all the time we are criticizing them for their ill-chosen behavior and dress. Therefore, we are actually at the root cause of their behavior. How many parents are so blinded to the fact that their children are reacting the way they do because the parents are not giving them the proper attention? The older generation is not responsive to the youth's need. Oh yes, we give them food, clothing, education, etc. but we fail to give them the basic need of love and understanding. Young people say, "My parents do not understand me." We need to give them a sympathetic ear; we need to trust them more. So, one of the root causes of youth alienation is the fact that we, as adults, are not responsive to their need. We want to superimpose our lives on our children. We want our child to be what we could not be. So, we put the emphasis upon ourselves and turn a deaf ear to the basic need of our young people.

Then, the older generation fails to understand the world of the young people. The young people of today have real areas of concern. They are not interested in making money. The material world doesn't bother the young people. This is why there are so many hippies. Many of these young people have grown up in an affluent society, and they see what money can do to wreck a home, or mother or father. They say, "We are the product of this affluent society. The whole emphasis is on the material things of life."

Often times the young people are not very proud of themselves. They worry and feel inadequate. They don't know where to go. Never once have you heard of a hippie with a program, because they are lost! The older generation has put them into that position. Their par-

ents have moved to suburbia. They have two or three cars in the garage. They have seen what money can do. Many of our young people have been raised by someone other than their parents. Many parents do not know their children!

Another great concern is the war in Vietnam. The young people ask, "What will my future be when I turn eighteen?" Communities have many boys killed in Vietnam. And when a boy doesn't come home, except in a casket, it makes a young person think, "I may be like that, too, in a short time." The girl asks, "How can I live a normal life with his going away to the service for several years? What kind of a home will I have? Who will provide for my child? Who will look after me? What will life be like for me when he leaves?" The frustrations that come to the young people are very, very real. What shall I be like when I grow up? The highly specialized technological world has frustrated our young people. Many of them feel that they cannot cope with the intellectual, industrial society which has superimposed itself upon them. So they take to the road and live as best they can.

Now, there are reasons why youth turn themselves off, too. It is not all the trouble with mom and dad at home, but it is something that has to do with the young people as well. Oftentimes, the young people are impatient. They lack experience and respect for experience. Oftentimes, they are very unfair in realizing that the older generation have a point of view that ought to be heard and to which they should be responsive. The young people forget that mother and dad also have a point of view. The young people are not always right any more than mother and dad are always right. This is a democracy! It is a question of working together in team work. It is a respect for one another. When we don't have this respect, then we begin to turn each other off. Young people say, "You do it my way or I'll leave this place. You play like I want to play, or I won't play with you." This is what creates the lack of communication between parents and youth. Many youth turn off their parents by just ruling them out. Youth alienation is a two-way street. It is not all the fault of the older generation, but it is the fault of both the older generation and the young people themselves.

I have a few suggestions as to how the younger and older generations can begin to get together. **They must unite!** They must look at things from each other's point of view. One household has a rule that others might wisely follow. Everytime there is a disagreement, it works this way. Any member of the family can disagree with another member of the family, but not until he states the opinion he has in terms acceptable to the other person. Oftentimes, both the young and the old fail to define his point of view. They draw conclusions.

If a boy does something, immediately we draw conclusions instead of learning what is behind the action which he has taken. We need to have a sense of understanding about another's problems. We need to get the other man's point of view. We need to bear the other person's burdens. "Bear ye one another's burdens, and so fulfill the law of Christ!" (Gal. 6:2). It is the spiritual responsibility of a parent to bear the burden of th child. It is the spiritual responsibility of a child to b the burden of the family.

In the second place, we have got to stop our critici and scoffing of young people. We must stop treat them like they don't know anything. The young peo say, "I am not going to turn my parents on. They old fogies. They don't know anything." This has to stop! Ridicule and scoffing never accomplishes a thing in life. In the life of a Christian, ridicule has place. We are to be servants to one another. The grea example of this was displayed by Christ Himself w He washed the feet of His disciples. He served th instead of being served. When you stop to think spiritual terms that Christ, the Son of God, who m the heavens and the earth, came down and offere service to mankind, should we not feel a sense of vice toward one another? This is what we should instead of standing on the corner and laughing at t ill-chosen clothing and hair.

In the third place, we have to start loving the yo people, and they must start loving the older generat A young person will say, "My parents just do not un stand me," or he will say, "I can't tell my mother dad what has happened in my life. They just don't about what happens to me." Most parents don't about the sacred things in a boy or girl's life! They about education, food, and clothing. They care a the physical necessities of life, but the question of l trust, and being wanted, they have little or no time

What does all of this mean? It means that we are practicing love! If you don't love someone, you ca care for them. Genuine love always is a concern of y life for another person, and vice versa. Young pe speak about peace, love, happiness, and beauty. I practice a little of it. It is a two-way street, and lo the greatest power on earth! "Honour thy father thy mother: that thy days may be long in the which the Lord thy God giveth thee" (Ex. 20:12). is the only commandment with a promise. Young pe are required by God to honour their parents.

The New Testament law is true, "And, ye fath provoke not your children to wrath: but bring then in the nurture and admonition of the Lord" (Eph. "Let love be without dissimulation. Abhor that whi evil: cleave to that which is good. Be kindly affectio one to another with brotherly love; in honour ferring one another" (Rom. 12:9-10). It is love makes the world go round and it's love that solves of life's problems.

We have both got to turn to God. Christ said, "I love me, keep my commandments" (John 14:15). has a plan of life, and He requires us to believe in and to follow His commandments. We need to surre our lives to Him. All of this adds up to the one s fact that we must live our religion day-by-day. can't afford to act differently. We of the older ge tion must realize how wonderful the young people We must be concerned; not with criticism, but love. We must help them give to their children a b world than we have been able to give them.

The EIGHTY-THIRD CONFERENCE of the INDIANA DISTRICT BRETHREN CHURCHES and BIBLE CONFERENCE



THE BRETHREN RETREAT
Shipshewana, Indiana

JUNE 12 to 14, 1970

Theme: "INVOLVEMENT"

Conference Organization

derator - - - - - - Elder Waldo Gaby, Goshen
e Moderator - - - - - Mr. James Payne, Burlington
retary-Treasurer - Elder Brad Weidenhamer, Elkhart
sistant Secretary-Treasurer - Elder G. Bright Hanna, Corinth
tistician - - - - - - Mrs. Everett Gillis, County Line

Conference Music

ganist - - - - - - Mrs. Dana Hartong, Shipshewana
nist - - - - - - Mrs. Richard Reed, Kokomo
ıg Director - - - - Mr. D. Devon Hossler, Nappanee

Meeting Places

M.S. Tabernacle
isterium Basement of Dorm
men Laymen Lodge
thren Youth Shelter House
therhood Shelter House
erhood Sisterhood House

PROGRAM

Friday Afternoon — June 12

1:00 Opening of Conference
Hymn Mr. Devon Hossler
Scripture and Prayer
Elder Paul Richey, Tiosa
Appointment of Conference Membership Committee

1:15 District Board and Committee Meetings
Board of Christian Education
Mission Board
Board of District Evangelists
W.M.S. Executive Committee
Laymen Executive Committee
Ministerial Executive Committee

4:30 Simultaneous Sessions
W.M.S., Laymen, Ministerium

5:30 Supper Hotel

Friday Evening — June 12

6:45 Musical Meditations
Elder and Mrs. W. St. Clair Benshoff, Nappanee

7:00 Devotional Service
Hymn Mr. Devon Hossler
Scripture and Prayer
Elder W. St. Clair Benshoff
Announcements
Special Music

Moderator's Address
Elder Waldo Gaby, Goshen
"Involvement"

8:00 Business Session
(Youth go to Youth Program)
Hymn Mr. Devon Hossler
Report of Conference Membership Committee
Appointment of Ways and Means Committee
Appointment of Rules and Regulations Committee
Appointment of Committee on Committees
Report of Statistician
Report of Conference Treasurer

8:30 Conference Discussion Groups
(divide into small groups to discuss district board reports previously sent to local churches and the issues relative to the Conference program)

Saturday Morning — June 13

6:45 Private Devotional Period
7:00 Breakfast Hotel
7:45 Simultaneous Sessions
W.M.S., Laymen, Ministerium
8:30 Business Session
Scripture and Prayer
Elder Duane Dickson, College Corner
Report of Conference Membership Committee
Old Business
Handbook Committee
Constitutional Revision Committee
New Business

9:00 District Board Reports
Board of Evangelists and Ministerial Examining Board
Mission Board
Board of Christian Education
Board of Trustees
Denominational Board Reports
Benevolent Board
Ashland College and Seminary
Publication Board

10:00 Coffee Break
10:15 Song Service Mr. Devon Hossler
10:30 Youth Symposium
Moderator, Elder Waldo Gaby
11:30 Dinner

Saturday Afternoon — June 13

12:45 Musical Meditations
Elder and Mrs. W. St. Clair Benshoff

1:00 Business Session
Scripture and Prayer
Elder James Sluss, Nappanee
Report of Membership Committee
Report of Committee on Committees
Election of Conference Officers
Report of Auditing Committee
Report of Resolutions Committee on Moderator's Address
Hymn Mr. Devon Hossler

2:00 Denominational Board Reports
(20 minutes each)
Board of Christian Education
Elder Frederick Burl
Missionary Board.....Mr. John Row
Central Council Elder Smith R

3:00 Unfinished Business
Time and Place of 1971 Conference

4:30 Laymen, Ministerium and Brotherhood Banquet
W.M.S., and Sisterhood Banquet

Saturday Evening — June 13

7:15 Musical Meditations
Elder and Mrs. W. St. Clair Bensh

7:30 Inspirational Service sponsored by the tional Board of Christian Education

8:45 "Interest Group Reaction Time"
(delegates may choose to discuss w one or more of the following: Indi Conference issues, work of Natio Board of Christian Education, work National Mission Board, work of Cen Council.)

Sunday Morning — June 14

7:30 Lakeside Meditations
8:00 Breakfast H
9:30 Simultaneous Sessions
W.M.S., Laymen, Ministerium
10:30 Musical Meditations
Elder and Mrs. W. St. Clair Bensh

10:45 Morning Worship
Prelude
Hymn Mr. Devon Hos
Invocation Elder Waldo G
Announcements
Special Music
Scripture .. Mr. Lynn Stump, Jeffe
Prayer of Intercession
Elder Dana Hartong, Shipshew
Special Music
Message Mr. James Pa
Burlin
Hymn Mr. Devon Hos
Benediction Elder Dana Hart

12:00 Dinner

Sunday Afternoon — June 14

1:45 Musical Meditations
Elder and Mrs. W. St. Clair Bens

2:00 Inspirational Service sponsored by National Missionary Board

3:00 Installation of 1970-71 District Officers
District Conference, W.M.S., Lay Ministerium, Sisterhood

3:30 Close of Conference

AUXILIARIES

Woman's Missionary Society

Theme: "O Lord, Involve Me Today"

Pianist Mrs. Woodrow Im
North Manch
Song Leader Mrs. W. St. Clair Bens
Napp

Friday Afternoon — June 12

00- 4:00 "Searching His Word"
Acts 17:10-12; John 5:39
Prelude
Responsive Reading .. Mrs. Adeline Miller, President, Goshen
Welcome Mrs. Miller
Theme Song Mrs. Benshoff
Devotions Mrs. Isaac Stout
Center Chapel
Special Music Warsaw
Business Mrs. Miller
Memorial Roann I and II
4:10 Prayer Groups

Saturday Morning — June 13

45- 8:25 "Relating His Love" John 15:7-12
Prelude Mrs. Immel
Theme Song Mrs. Benshoff
Devotions Mrs. Stout
Business Mrs. Miller
Election of Officers

Saturday Afternoon — June 13

4:30 W.M.S. and Sisterhood Banquet
Singing Mrs. Benshoff
Devotions Sisterhood
Musical Program Trinity Trio
Huntington
Project Offering Sisterhood
Project Offering New Paris W.M.S.
Sisterhood and W.M.S. Benediction

Sunday Morning — June 14

30-10:30 "Applying God's Principle—
Expecting God's Results"
Philippians 1:12-20
Prelude Mrs. Immel
Theme Song Mrs. Benshoff
Devotions Mrs. Stout
Speaker
Benediction

Ministerium

Friday Afternoon — June 12

4:30 Devotions
Speaker Mr. John Porte

Saturday Morning — June 13

45- 8:25 Devotions
Business Meeting
Election of Officers
Panel Discussion:
"Divorce and Remarriage"

Saturday Afternoon — June 13

4:30 Laymen, Ministerium and Brotherhood Banquet
Everitt's Highway Inn
Devotions
Speaker Mr. Robert Fowler, Pre-Seminary Student, Ashland College
Benediction

Sunday Morning — June 14

9:30 Devotions Elder Phil Hershberger
Speaker Mr. John Rowsey

Laymen

Theme: "Youth In This Decade"

Friday Afternoon — June 12

4:30 Singing
Devotions
Panel Discussion
"The Generation Gap"
Benediction

Saturday Morning — June 13

7:45- 8:25 Singing
Devotions
Business Meeting Mr. Lynn Stump, District President, Jefferson
Benediction

Saturday Afternoon — June 13

4:30 Laymen, Ministerium and Brotherhood Banquet Everitt's Highway Inn
Devotions
Speaker Mr. Robert Fowler, Pre-Seminary Student, Ashland College

Sunday Morning — June 14

9:30 Singing
Devotions
Speaker
Benediction

Brethren Youth

Youth Leader for Conference Mr. Fred Finks, Assistant Director of Christian Education

Theme: "Youth In Union With Yahweh"

Friday Afternoon — June 12

2:00 Recreation
Get Acquainted
5:30 Supper

Friday Evening — June 12

7:00 Attend Service in Tabernacle
8:00 Serving **Yahweh** in Krypton, Kentucky
Elder James Sluss, Nappanee
9:00 Campfire and Singing

Saturday Morning — June 13

6:45 Private Devotions
7:00 Breakfast
7:45 Brotherhood and Sisterhood Meetings
8:30 Bible Study in Hebrews Fred Finks
9:00 Bible Quiz—North vs. South
10:30 Attend Service in Tabernacle
"Youth Symposium"
12:00 Dinner

Saturday Afternoon — June 13

1:00 Serving **Yahweh** through Seminary
Fred Finks
1:30 Volleyball—North vs. South
4:30 Sisterhood and W.M.S. Banquet
Brotherhood and Laymen Banquet

Saturday Evening — June 13

7:30 Attend Service in Tabernacle

8:30 Serving **Yahweh** in the Yukon
Coach Bloom of Taylor University
(film and description of Youth Fellowship with Indians in the Artic)

9:00 Campfire and Singing

Sunday Morning — June 14

7:30 Lakeside Meditations

8:00 Breakfast

9:30 Brotherhood and Sisterhood Meetings

10:45 Morning Worship Service in Tabernacle

12:00 Dinner

Sunday Afternoon — June 14

1:30 Youth Sing of **Yahweh**

2:00 "Issues and Answers Fred Finks, Moderator

3:00 Installation of Officers

3:30 Close of Conference

Boys' Brotherhood

Friday Afternoon — June 12

4:30 Brotherhood meets with Laymen
Panel Discussion:
"The Generation Gap"

Saturday Morning — June 13

7:45 Brotherhood Meeting
Singing
Devotions
Speaker

Saturday Afternoon — June 13

4:30 Laymen, Brotherhood and Ministerium Banquet
Everitt's Highway Inn
Devotions
Speaker Mr. Robert Fowler, Pre-Seminary Student, Ashland College

Sunday Morning — June 14

9:30 Brotherhood meets with Laymen
Singing
Devotions
Speaker
Benediction

Sisterhood

Theme: "Saved To Tell Others"

Theme Song: "I'll Go Where You Want Me To Go

Special Chorus: "Saved To Tell Others"

Prayer Song: "Spirit of Sisterhood"

Scripture Text: Matthew 28:19-20

Song Leader Linda Zer
Pianist Jeri Garris

Friday Afternoon — June 12

1:00 Registration at Sisterhood House

4:30 Sisterhood Hour
Theme Song Linda Zer
Welcome Kay Bargerh
Special Music "Singing Yout
New Pa
Introduction of Officers and individ
girls

5:30 Wiener Roast for Sisterhood

Friday Evening — June 12

6:30 Choir Practice Joan Bargerh

7:00 Attend Service at Tabernacle

8:00 Attend Youth Program
Evening Devotions Burling
Refreshments New Pa

Saturday Morning — June 13

7:15 Morning Watch Diane Mil

7:30 Breakfast

8:00 Business Session
Theme Song Linda Ze
Reports
Election of Officers
Benediction

Saturday Afternoon — June 13

1:00 Theme Song Linda Ze
Scripture Kay Bargerh
Special Music by Officers "I
Special Music Mrs. Roxie St

3:00 Choir Practice

4:30 W.M.S. and Sisterhood Banquet
Devotions Paula Tin
Prayer Kay Bargerh

Saturday Evening — June 13

7:30 Attend Service in Tabernacle

8:30 Youth Program
Evening Devotions Lo
Refreshments Fl

Sunday Morning — June 14

7:30 Lakeside Devotions

9:30 Group Discussions
Seniors: Mrs. Joe Garrison
Juniors: Mrs. Don G. Miller

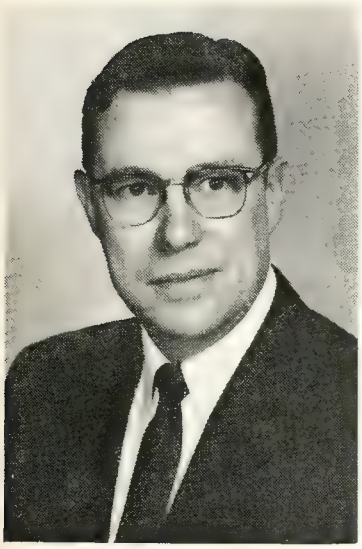
10:45 Morning Worship in Tabernacle

Sunday Afternoon — June 14

2:00 Mission Board Inspirational Service
(girls will babysit at Sisterhood Hou

3:00 Installation Service

MISSIONARY NEWS



Rev. Virgil Ingraham

E. F. M. A. BOARD MEMBER

At the Evangelical Foreign Missions Association's Board Meeting at Kansas City in April, M. Virgil Ingraham, General Secretary of the Missionary Board of The Brethren Church was appointed to serve as a representative to that Board for the coming year. He will serve on the newly formed Evangelical Missions Information Service (EMIS) Committee.

LETTERS TO CAVEA

Letters from Listeners

February, 1970	778	
March, 1970	744	
Monthly Average, 1970 (based on three months)		606
Monthly Average, 1969		658

Letters are in response to the programs:

Reflexiones and **Platicas Cristianas**

UNITING FOR WORLD-WIDE EVANGELISM

IN- DEPTH EVANGELISM lays a foundation of church renewal on which to build a program of total mobilization for total evangelization—or we could say it is a united effort to **mobilize every believer** and his resources in a coordinated program of witness **to reach every unbeliever.** We refer to this as Evangelism-in-Depth and the endeavor is world-wide.

Africa—Twenty-seven countries concerned about nationwide evangelism

Asia—Two congresses spur plans for total mobilization of the church

Latin America—Two new countries announce plans for Evangelism-in-Depth

AFRICA

Christians in 15 nations of Africa are engaged in national programs of in-depth evangelism. Twelve more countries are expected to begin. The population of these 27 nations is 152 million. Fifteen other countries are still a question mark, and seven Muslim nations still present trenchant obstacles as probably fewer than 100 Arab Christians exist in all seven countries.

Burundi

New Life for All leaders, representing several denominations, met in January for a period of evaluation and planning. They report a "unanimous feeling that **New Life for All** is God's program, as is evidenced by the blessing it is already bringing to the churches."

The lay teaching phase of the program continues through April 1970, with visitation evangelism and literature distribution starting in May. An evangelistic campaign in the capital city is scheduled for August 1970.

Madagascar

Growing concern for evangelism is evidenced by a decision of the Lutheran church—largest denomination of the island—to publish in the Malagasy language the book **Revolution in Evangelism** by Dayton Roberts. First published by Moody Press in 1967, the book covers the historical development and basic principles of **Evangelism-in-Depth.**

Malawi

In preparation for a six-month period of evangelistic outreach from March through August 1970, **New Life for All** leaders conducted a survey to better determine their resources and their opportunities for witness.

The survey brought together statistic concerning all the churches, colleges, schools, hospitals, prisons and other institutions in the country.

Value of the prayer and Bible study groups is indicated by this report: "They have found new liberty in prayer, and their joy in the Lord has increased . . . Their love for His Word has deepened. Their love and concern for each other has widened. Their love and burden for the lost has increased."

—New Life for All, Monthly Report

Nigeria

A special **New Life for All** conference late in 1969 produced helpful informat concerning the nomadic Fulani people. It was discovered that they stretch acr west Africa with some as far north and east as Egypt. A considerable amount Christian literature in the Fulani language already exists, including the entire N Testament and 75 per cent of the Old Testament. At a second meeting during F ruary 1970, it was decided to collect and coordinate information on all availa Fulani Christian literature and to arrange for a one to two-week course on Ful evangelism.

One hundred District Retreats, each five days in length, are being held throu out the northern states during February and March 1970.

ASIA

"Two major events for evangelism during January 1970, were the Congresses Evangelism in India and Thailand. At both Congresses the national initiative evangelism was most heartening. One felt as if the churches in these countries e come of age."

— Bishop Chandu Ray, Coordinating
Office for Asian Evangelism

India

Over 300 delegates attended the All India Congress on Evangelism January 4-8, 1970, and concluded their assembly with the declaration: "The Lord enabling us, we shall seek to mobilize the whole church of India to reach our land with the Gospel through (1) formation of cell groups for prayer and Bible study, (2) organizing institutes for training in personal evangelism, (3) united evangelistic efforts on a regional basis, (4) maximum use of mass media, and (5) an emphasis on the total implications of the Gospel upon our life and society and in the nation."

The Congress was financed entirely from within India and only Indian nationals were invited.

During the past several months a number of Indian pastors have faced imprisonment for evangelistic activities. Two witnesses for Christ suffered martyrdom. The foreign mission force is at an all-time low. The population of India has passed the 533-million mark. At the present rate of increase, by A.D. 2000 India will have 20 cities with a population of 20 million each.

Thailand

The Thailand Congress on Evangelism January 6-11, 1970, set the stage for a national program of in-depth evangelism. The messages and panel discussion led to an adaptation of in-depth principles as the suggested national program to be officially launched at the next Congress on Evangelism which is scheduled for one to two-and-a-half years hence. A pro tem executive committee was named and the formation of prayer cells was scheduled to begin immediately. Teams will be sent to churches throughout the country to explain the new plan. The Congress set a record for representation of the main Protestant groups of the country and it was initiated, funded and led by Thai Christians.

Vietnam

Tent evangelism has proved effective in the early stages of **Evangelism Deep and Wide.** A tent campaign in the Satien tribal area resulted in 500 professions of faith. Campaigns in other areas resulted in an additional 500 professions. Leaders believe that while the tent campaigns focus on the spiritual gifts of a few evangelists rather than on the entire church, nevertheless the campaigns are helpful in getting Christians of an area praying and preparing.

LATIN AMERICA

Christian leaders in two countries have announced plans for Evangelism-in-th, with tentative plans being discussed in three other countries.

Mexico

Three organizations representing more than 2,000 churches have announced plans for **Evangelism-in-Depth** in their area during 1970. While this is only a fraction of the evangelical force in Mexico, these Christians hope to spark action which will develop into a nationwide program in this country of nearly 50 million people.

Paraguay

A representative group of Christian leaders in Paraguay has extended an official invitation to the Latin American Mission to provide advisors to help plan and direct a nationwide **Evangelism-in-Depth** program in their country as soon as arrangements can be made.

Chile, Costa Rica, Panama

Evangelicals in these three countries are considering the mobilization of their churches through nationwide programs of **Evangelism-in-Depth.**

Ecuador

The coordinator of visitation in the city of Guayaquil reports that on the first Sunday of **Evangelism-in-Depth** house-to-house visitation (January 4, 1970) 200 pairs of visitors went out from the different churches, made 1,600 calls, received 500 invitations to return for longer discussions on the Christian life, and were instrumental in leading 60 persons to faith in Christ.

U. S. A.

Boston

A brief study of several churches in Boston metropolitan area was sponsored by the Evangelistic Association of New England during March 1970, to determine the degree of readiness for an in-depth type of evangelistic program.

Pennsylvania

Six "equipping seminars" are scheduled for March and April 1970, as part **Christ for Eastern Pennsylvania.** Practical methods of witnessing will emphas friendship evangelism, neighborhood Bible study evangelism, and direct "go" ev gelism. Plans for friendship and Bible study evangelism will be implemented mediately following the seminars. The methods of "go" evangelism will be appl starting in May 1970, through house-to-house visitation.

New Publication

The **Saturation Evangelism Consultation Report,** covering the August 1969, consultation on in-depth evangelism in Switzerland, is available at a nominal cost from the **Evangelical Missions Information Service, Box 794, Wheaton, Illinois 60187.**

A Quote

"We've been schooled to think that the church is failing because we are failing in this country and because we don't have the facts about what is happening in other parts of the world. We've got to get a feeling for the triumphant nature of the gospel as it is being seen in some parts of the world."

— Dr. Donald A. McGavran
Dean of the School of World Missions
and Institute of Church Growth,
Fuller Theological Seminary

— material from:
Office of Worldwide Evangelism-in-Depth Latin American Mission

FIRST IMPRESSIONS

by GEORGE SCHUSTER

AS EDITOR of publications for the Brethren Publishing Company I was asked to sit in on the Central Council sessions as is required by virtue of this position. As I probably mentioned in my initial remarks as editor, the mechanics of being a part of the denominational headquarters has the appearance of mountainous proportions. We in the brotherhood who are more or less spectators from the sidelines can not realize what energy and time is spent by the members of all the various boards as the reports are brought in and presented at these sessions throughout the year. The accompanying photograph depicts some of the members as they recess for a short period. I must express my appreciation as an onlooker for the first time in the Central Council sessions for the zealous efforts made by each member of each board.



Central Council Meeting, April 1970

The Brethren Layman

The aymen's leeting

mes E. Norris

Program for June

Topic:

GETTING THE MOST OUT OF LIFE

ipture: John 14

oughts for your consideration:

his may seem to be an odd topic for discussion, but get the most out of life, there has to be a great deal in. What do I want out of life? What am I willing ut into my life? I think everybody wants happiness, ce of mind, and a feeling of satisfaction of some d. I believe to get this kind of feeling a person has get connected with a great cause. We must have at expectations and be prepared to meet any chal-ge that comes our way.

Herein is my Father glorified, that ye bear much t; so shall ye be my disciples. As the father hath d me, so have I loved you: continue ye in my love. ve keep my commandments, ye shall abide in my ; even as I have kept my Father's commandments, abide in his love. These things have I spoken unto , that **my joy might remain in you, and that your might be full"** (John 15:8-11).

ics for discussion:

1. **What must a Christian put into life to get the most out of it?**

Verily, verily, I say unto you, he that believeth on the works that I do shall he do also; **and greater ks than these shall he do;** because I go unto my her, And whatsoever ye shall ask in my name, that I do, that the Father may be glorified in the Son. e shall ask anything in my name, I will do it" (John 2-14).

2. **What is the Comforter?** John 14:26

ow will the Comforter help you to get the most out ife?

3. **Can a person who has not been born again, get the most out of life?**

For the answer read and comment on Romans 6:23.

4. **What is the greatest cause to be connected with?** Romans 8:38-39.

5. **How do we know we are the children of God?** Romans 8:16

The way to remain spiritually and mentally balanced is to concentrate on things good and true and honest. Read God's Word and practice it. Refer to John 14:20-24 also.

A closing prayer:

I pray to God that I may live
A better life today
Than I have lived in all the years
That now are put away.
If only from this very dawn,
Until the time is night,
And until the silver stars
Have disappeared from sight,
These four-and-twenty hours brief
That God has given me,
With ears to hear, a tongue to speak,
And eyes with which to see,
I pray that I may keep the faith,
And do the best I can
To help my loved ones and to serve
My every fellowman,
To comfort the afflicted, and
Their every fear dispel—
To bear my crosses patiently,
And do my duty well."

— James L. Metcalfe

NAPPANEE, INDIANA

THE LAYMEN of the First Brethren Church of Nappanee, Indiana, held their Public Service on Sunday evening, March 1, 1970. Virgil Barnhart, president of the National Laymen's Organization, was the speaker. Brother Barnhart spoke on the topic, "God's Gospel and Laymen Latency." Devotions were given by Max Miller. Special music was provided by the Men's Chorus. Instrumental music was provided by Rev. and Mrs. Benshoff at the organ and piano. Over one hundred people were in attendance. An offering was taken for the National Laymen's Organization.

Officers of the Nappanee Laymen are Devon (Hap) Hossler, president; Robert Crowe, vice president, and Charles Sheets, secretary-treasurer.

Bob Crowe

SMITHVILLE, OHIO

OFFICERS for the new year for Smithv Boys' Brotherhood are: President, Ge McConahay; Vice president, Phil Glasgo; Sec tary, Denny Shamp and Treasurer, Jeff Ullom.

Our advisor is Terry McConahay. We've hac meetings so far with about 12 at each. We hac paper drive in September and another in Mar A gym party was held in February, and with t basketball and dodgeball everybody had a lot fun.

Denny Shamp, secretary

LAFF A LITTLE

Two men were engrossed in watching a large building being erected. One said to the other: "What kind of business are you in?"

"I'm a go-getter," he replied.

"What on earth does a go-getter do?" asked the first fellow.

"My wife has a good job in a bank, and at 5:00 o'clock I go get her."

Complaining Wife: "Doctor, my husband has a terrible mental affliction. Sometimes I talk to him for hours and then discover he hasn't heard a single word."

Doctor: "Madam, that's not a mental affliction, that's a gift."

Director: "Have you ever had any stage experience?"

Actor: "Yes, my leg was in a cast once."



CHEEP ADVICE

We cannot expect to have an honest horse race until we have an honest human race.

You can't stumble if you are on your knees.

Give with no strings attached, and you will receive in the same manner.

You have to stay awake to make your dreams come true.

The human body is a strange thing. Pat some men on the back and it makes their head swell.

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

NATIONAL ASSOCIATION OF EVANGELICALS NAMES NEW OFFICERS



ATIONAL ASSOCIATION OF EVANGELICALS NAMES NEW OFFICERS—(seated, left to right) Secretary: Cordas C. Burnett, president, Bethany Bible College; President: Dr. Hudson T. Armerding, president, Wheaton llege; First Vice President: Dr. Myron F. Boyd, bishop, Free Methodist Church; Second Vice President: Dr. Aiken Taylor, editor, **Presbyterian Journal;** (standing, left to right) Dr. Billy A. Melvin, Executive Director; easurer: Mr. Frank D. Nicodem, president, Central Security Insurance Company; Finance Committee Chair-n: Mr. Seth Rohrer, president, Evangelical Church Builders, Inc.; Dr. Clyde W. Taylor, General Director.

Attending the convention from the Brethren Church l representing the church were: W. Clayton Berk-re, Stewardship Commission; Phil Lersch, World ief Commission; Virgil Ingraham, Evangelical For-n Mission Association and Evangelical Home Mission sociation; John Rowsey, Radio and Television Com-ssion; Joseph Schultz, Higher Education and Theology Commissions; Smith Rose, Board of Administration; Mrs. Pauline Winfield, Women's Fellowship; Russell Gordon and Mike Hurd were denominational delegates, and Earl Clyburn attended also.

Further information about this year's convention will appear in future issues.

Kansas City, Mo. (NAE) — A call to Christian unity based on Christian absolutes was sounded here by the head of America's largest association of evangelical churchmen.

In his president's message to the 28th Annual Convention of the National Association of Evangelicals, Dr. Arnold T. Olson of Minneapolis called on "evangelicals of all ecclesiological, culture, theological, national and racial backgrounds" to join together in a "united witness."

Such a witness, said the president of the Evangelical Free Church of America, who is completing a term as top officer of NAE, need not be expressed through a united organization such as a super-Church, but it must be a "visible expression of the unity we have in Christ."

Addressing the opening session of a gathering representing some 39 smaller denominations and a service constituency of some 3 million, Dr. Olson listed the political crises of our time and said, "In this day of polarization, the world is looking for a united witness" that will speak with authority.

Such a witness could be given by evangelical Christians, he added, if they will surrender their inclination to isolation and learn that they must "help one another with funds and personnel... based on our love for the common Savior, our common faith and our dedication to our common mission."

Dr. Olson took note of current merger plans among churches of the Consultation on Church Union without mentioning that movement by name. He suggested that in days to come congregations from main-line denominations may find themselves looking for new relationships as a result of the formation of "a new church."

"We stand ready to welcome" such congregations, he said. "The services of our commissions" in such areas as world relief and foreign missions "are available to fill the gap during the difficult days immediately ahead," he added.

Speaking to NAE generally, Dr. Olson suggested a three-fold ordering of priorities. As evangelicals "we must return to evangelical priorities," he said, mentioning, "the need of the individual before society," and the assignment to "go into all the world with the Gospel."

Evangelicals also must "return to the absolutes, unpopular though they be," he suggested in the second place. "A world without discipline," he said, "leads only to chaos instead of freedom."

Most important, he suggested, is the "message of hope" that evangelicals have to offer to the world.

"Scholars and scientists speak of hope as something possible, but they wonder as to the probability," he pointed out. Christians have a message of hope: "not only that man can be changed now but that even the world itself is not beyond hope.

'There is the promise of a new city that hath foundations. We have a hope Who is none other than Christ Himself."

Kansas City, Mo. (NAE) — Rev. David Howard, missions director, Inter-Varsity Fellowship, Madison, Wisconsin, called on mission leaders today to listen to youth in order to learn important lessons that would increase the effectiveness of their work. Howard, speaking to representatives of the Evangelical Foreign Missions Association gathered at The Muehlebach Hotel in their 28th Annual Convention, said that students to have both positive and negative images of missio and that in either mission leaders have much to le from them.

The commitment of today's students cannot be me ured in terms of organizational loyalty or even length of service, Howard told the EFMA Seminar sion of the 28th Annual Convention of the Natio Association of Evangelicals. He sees students as mersed in the concerns of "now" rather than possi avenues of service a few years hence. The clamor short-term service, does not necessarily indicate a d cation of less intensity, but simply one that is not ti oriented, he pointed out.

Experiences of young people who have served o seas in short-term programs indicate that real un standing of mission activities creates a positive sponse. Short Terms Abroad, for example, reports ab one-third of those who have served overseas for a sh time are either now serving full time in mission work or are planning to do so. Howard also repor that the World Gospel Mission has found that 80% its short termers return for further missionary serv

All of this indicates, Howard believes, that toda youth do want to be involved in missionary work w they really understand it.

The Evangelical Foreign Missions Association, affiliate of the National Association of Evangelicals made up of 63 missionary societies which have appr imately 8,000 missionaries serving in most of the f nations of the world.

Kansas City, Mo. (NAE) — Youth had its say to Christian community here, as college young people t charge of an evening session of the 28th Annual C vention of the National Association of Evangelicals.

From Christian schools and colleges across Amer student leaders who have been identified with a rec campus spiritual movement marked in many places demonstrations of faith, led the music and gave p sonal testimonies of their belief in God.

It was an experience which brought the Christ side of the "mod" generation to the sometimes shoc attention of delegates from some 39 smaller conser tive Protestant denominations.

Delegates agreed that here was a different sort younger generation than is customarily portrayed on screens. As a California minister put it: "If this is next generation, I have no fear for the Church, or the nation."

Presiding over the program was Dr. Sam Wo muth of Wheaton, Illinois president of Youth For Ch International.

Speaker of the evening, youthful Dr. David J. Kenna, said, "Students of this generation are protest because the adult generation has not given them ethical framework within which to live in a world revolution."

Their protests are their way of "smoking us out" see where we stand, the president of Seattle Pacific lege added.

"We have carried our youth in the womb of afflue and permissiveness," he continued, "protecting th from the pains of necessity and guilt. This has remo them from contact with the fundamental motivati for ethical action."

Beginning with this convention we must put our ical and spiritual commitments on the line," the aker said, "or this generation will put their com- tments on the line to take us in directions we do not sh to go."

Phil Simpson, a Young Life staff member from icago introduced a black teenager who had a record some 56 arrests before he had reached the age of 18. The young black, Jim McCloud said, "I met Jesus rist while in solitary. Since that day I've had no uble with the law." Simpson, who represents an ngelical Christian organization working primarily h high schoolers, said McCloud is now in college. e's on the dean's list," he explained.

"On the side," he continued, "Jim leads the kids in apartment complex to God."

Doug Trove of the Navigators, a Colorado-based ganization working with young people, said, "We can ree with students who today are asking the right estions and we can agree with them in their rejection our hollow materialism.

"They don't have the answers," added Trove, who rks at the University of Colorado. "This is the con- bution we Christians can make."

Also on the program, which attracted a large number youth delegates, was Miss Teen-age America, Sydna nton of Kansas City.

The opening public session at 9 a.m. on Tuesday was sided over by Dr. Hudson T. Armerding, president Wheaton College, Wheaton, Illinois. Bringing the nual presidential address was outgoing Dr. Arnold T. son, of the Evangelical Free Church of America.

Visitors from the Kansas City and surrounding areas reased the attendance at the evening public session, voted to reports from youth organizations and col- e campuses where religious revival has been noted recent weeks.

Speaking at the evening session on Tuesday was Dr. vid L. McKenna, president, Seattle Pacific College, attle, Washington.

A representative of still another youth-oriented organ- tion, Campus Crusade for Christ, came to the con- ntion from a week on the beaches of Florida. Saying was greatly encouraged by the rising level of student sponse, Ed Murdock added, "You can tell students to- y that God loves them and they will listen."

The convention, which has attracted over a thousand egates and visitors, continued through Thursday at Muehlebach Hotel here.

Kansas City, Mo. (NAE) — "In a way, I'm happy for ery radical student demonstration on our college mpuses," Dr. William Bright, director of Campus usades for Christ, San Bernandino, California, told nisters and delegates at the 28th Annual Convention the National Association of Evangelicals here. "They awakening a sleeping America," he added.

Bright told the group meeting at the Muehlebach tel that the demonstrations also served another pur- se—by the process of elimination, many of the demon- ators are turning to Christianity as a revolutionary ise.

Campus Crusades for Christ has some 1,800 staff per- nel serving in 44 countries and last year trained 100 usand people to communicate their faith at seminars d across the nation and in several foreign countries.

Bright said that Campus Crusades' immediate goal to cover America included 50 state coordinators, a staff member in each of the 224 metropolitan areas in the U.S. and one each in the 176 thousand precincts in America.

"An estimated two percent of the students on our college campuses are Communists," Bright said. "But they can influence an additional 28 percent to Communist causes. If Christian students are properly trained, they can and will influence their classmates for Christ," he added.

Bright believes that by 1976 every American home will be saturated with the Gospel and said that the whole world will hear of Christ by the end of this decade.

More than 1,000 ministers, delegates and visitors from 39 conservative denominations attended the convention. The National Association of Evangelicals is the largest association of evangelical churches in America, with a service constituency of 3 million.

Kansas City, Mo. (NAE) — "Miss Teen U.S.A." told a group of ladies at a luncheon meeting today, "I used to have a big emptiness and gap in my life, but now 'I have a friend named Jesus'."

Miss Sydna Bunton of Kansas City, Missouri spoke to the Women's Fellowship this noon at the Muehlebach Hotel where the National Association of Evangelicals are meeting for their 28th Annual Convention.

"I met some fellows and girls who had something special going for them," Miss Bunton said. "I had to have it. Now I do.' "

Sydna, a student at the University of Missouri, explained to the 200 women gathered for the luncheon how her life had taken on an exhilaration since she discovered what she needed was Jesus Christ.

The main speaker at the event was Mrs. James Jeffrey, wife of the general director of the Fellowship of Christian Athletes. Speaking on the subject, "Women in Personal Witness in the 70's," Mrs. Jeffrey said, "In this 70th year of the twentieth century, there is a lot of talk about the feminist movement. The Christian woman has the femininity that her husband appreciates and the enthusiasm and determination that God needs in getting His work done in this world."

Mrs. Jeffrey, a Sunday School teacher of a class of teenage girls in Kansas City, told the assembled women, "We have to be tolerant of others—yes, even of the young people of our day. We need to learn from each other."

"Have you invited a person of another race to your home for dinner?" she asked. "We have been doing this recently and it has enriched our lives."

Having been a leader of a Christian women's prayer group during the Billy Graham crusade here in 1967, Mrs. Jeffrey voiced her concern for the recent trend to ignore the established church.

"The home may have to become the church in America," she said. "If you would invite three couples to dinner once a week and talk about the things of God over coffee, you would reach more people in a year with the Gospel of Christ that the church on the corner."

In a seminar session on April 9 the Women's Fellowship of NAE heard Kansas City physician Dr. Grace Ketterman speak on "Relating to Today's Teenage Girl."

SISTERHOOD

Devotional Program for Jun

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: What does the Bible say about . . . birthdays"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by RUTH LINDSTROM

What does the Bible say about . . .

BIRTHDAYS

"Congratulations!" "Best Wishes!" "Many Happy Returns!"

WHAT is the most important celebration at your home—Christmas, Easter, Fourth of July, birthdays?

As wonderful as all those "special days" may be, there is one even **more** special—and it is celebrated the very least! Which one could that be?... Can't you even guess? Your spiritual birthday—the day you were baptized and received into the church. Do you even remember the date?

READ IN YOUR BIBLE
Matthew 3:1-17

Here we are told of that day when the Lord Jesus Christ was baptized, and of the importance of such an act.

Did you know that in some churches it is traditional to give a baptismal birthday candle to be burned only on the anniversary of this most important occasion each year?

How about you? Do you celebrate this event in a special way? I'd like very much to hear about it. (Would you please write me at R.D. 3, Louisville, Ohio 44641?)

What about the church—does it celebrate a birthday, too?

READ IN YOUR BIBLE
Acts 2:1-47

his day of Pentecost is called the hday of the Church. Note again the ortance of baptism on this special day. phrase especially stands out in my d as I have just re-read this chapter ingleness of heart." Here was no ight of division, rebellion, protest, or like. They were as one. How wonder-

ist notice all the blessings and gifts red out on those persons on that day. at a wonderful experience that must e been!

READ IN YOUR BIBLE
Acts 4:31-37

erein we have the record of the first al Christian church. Note again the ase "were of one heart and of one ."

READ IN YOUR BIBLE
I Corinthians 12:12-31

fter our baptism and entrance into full nbership in the church, there are many gs one can do. Many are the spiritual s one receives on that day, just as one received gifts on our natural birth-s. Let us now go on and—

READ IN YOUR BIBLE
I Corinthians 13:1-13

(By the way, I do hope as you have been studying the Bible these past months that you have been reading the various references in more than one version. Have you? This is most interesting!)

In closing this month's writing, I wish to use the words to a hymn often sung at the time of a young person's baptism. This was written in the early to mid-1800's and is still so true today.

My Lord, I hear thee pleading for
love and faithfulness,
Thy love is far exceeding the love
that I confess;
Thy covenant will ever stand
On thy eternal promise;
I take thy proffered hand.

That hand shall crown with blessing
each lowly, bending head;
Each heart, thy love confessing, shall
by that hand be led;
I therefore sing my praise to thee
In strains of Alleluia,
In joyful melody.

I praise thee, Alleluia, for what thy
hand has brought!
I praise thee, Alleluia, for what thy
Spirit wrought!
I praise thee with the saints above
For every mercy given,
For faith and hope and love.
— Nikolai F. S. Grundtvig, 1783-1872

Many happy returns on your Spiritual Birthday—and, if you haven't celebrated up till now, why not start **this** year. Make it an especially meaningful experience as a true Christian person.

Signal Lights Program for June

Prepared by Mrs. Alberta Holsinger

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

ing Time:
Little Child"
Will" (verse 2)

"Prayer to Grow Strong"
"Dare to Be a Daniel"
(from **Beginners' Sing**)

Bible Time:

A Boy Who Remembered

When the soldiers of Babylon captured Jerusalem, Daniel and three of his friends were taken prisoners. All the way to Babylon they wondered what would happen to them.

"Do you suppose we will be thrown into a dungeon?"

"Maybe we will be made slaves."

"We must trust God," reminded Daniel.

When they reached Babylon, they were taken to the palace.

"I have good news for you," said Melzar one of the king's servants. "You have been chosen to be taught all the things our wise men know. You will live at the palace with boys of other countries. You will eat the same kind of food the king does."

"Please, sir," said Daniel, "we learned at home that wine and rich food is not good for us. May we have water to drink and vegetables to eat?"

"I'm sorry, Daniel," replied Melzar. "The king has ordered your food. If I let you eat something else and you did not grow strong the king would have me put in jail. No, I can't do it."

"Then let's try it for just ten days," suggested Daniel. "At the end of the ten days you can tell who looks better—my friends and I or the boys who eat the king's food."

"Well-l, all right," agreed Melzar, "but only for ten days."

At the end of the ten days Melzar was surprised at the difference in the boys from Jerusalem and the other boys.

"You look so much better," he said. "You are doing better work. You do not get tired as quickly!"

"Then we may continue to eat the food our parents taught us is good for us?" asked Daniel.

"Yes," answered Melzar. "The king will not find anything wrong with you."

Even though Daniel was far from home he always remembered God's law. He talked with God in prayer every day. Because Daniel was faithful others learned to know the one true God, too.

— Based on Daniel 1.

(Note to Patroness: Two hand puppets, one to represent Daniel and one to represent Melzar, will make the story more interesting for the children.)

Memory Time:

Proverbs 20:11

Who would like to say one of our memory verses for us? (Call on all volunteers.)

Today's verse is written on this paper I'm giving each of you. Listen while I read it to you. Now you read it with me. (Practice reading and saying the verse.)

Put your memory verse paper in your pocket. Study it at home. Next month we will see how many of you know it.

Activity Time:

My Family

Give each child one sheet of drawing paper. Fold up the bottom third of the paper to form a pocket. Staple it. Cut the upper third into a peak. Draw windows and a door. Color to look like a house.

Now give each Signal Light another sheet of drawing paper. From this one cut a family—mother, father, sisters and brothers. Color their clothes. Put them in the pocket of the house.

Take your family home. Make up games with them. Remember when you obey your parents you are obeying God.

Mission Time:

Let's Pretend

(Patroness: This is planned as a discussion time. Encourage each child to take part. Help your group to realize there is a need for missionaries in our country as well as in other lands. Emphasize the importance of serving God wherever He wants us.)

Let's pretend we are going to be missionaries. Where do you think you might serve God?

What do you think you might do? Remember, ministers are not the only workers needed on a mission field.

Think about the place you are going to as a missionary. What are some of the things you would need to take with you?

What are some of the things you could not take with you?

What are some of the hard things about being a missionary?

What are some of the good things about being a missionary?

Why do you think you might like to serve God as a missionary?

Prayer Time:

Let us thank God for those w are teaching us about Him—o parents, our Sunday school teache our minister.

Let us thank God for our missio aries who are telling other boys a girls of Christ the Savior.

Let us ask God to show us wa we can serve Him.

Business Time:

1. Signal Lights' motto.
2. Roll call.
3. Talk about our project.
4. Offering.
5. Plan a hike and picnic for n month's meeting.

Working Time:

A Beauty Spot

(You will need flower plants seeds and garden tools. Talk w the trustees before your meeting decide which area of the chu lawn the Signal Lights may use.

One way we show our love God is by keeping His house cl and pretty. Today we are going help make our church lovelier planting flowers.

(Take your group outside. Sup vise the preparation of the soil a the planting.)

We will need to keep our flow watered and weeded. (Appoint c mittees to take care of the bea spot each month during the s mer.)

Signal Lights' Benediction

Signal Lights' Patronesses:

Please send the following in mation to **Mrs. Robert G. Holsin 208 Sloan Avenue, Ashland, O 44805** not later than July 30.

Name of Church _____

Number of Signal Lights _____

Average Attendance _____

Where your meetings are held

When your meetings are held

Do you have a project offering

Do you use the suggested mater

Suggestions for the Signal Lig program:

CONSTRUCTION BEGINS!



ONSTRUCTION on the new Seminary Housing Project has begun. Mr. C. A. King and Company, member of the Smithville Brethren Church, is the general contractor for this project. The foundation is in already, he promises completion by August 31 (barring strikes, etc.). It is essential that these apartments are ready the fall term because of the increased enrollment.

Sixty regular students are enrolled for the term beginning in September. (This does not include thirty-four cal students and the men and women enrolled in lay theology). At the present time, the seminary has only apartment units. It is evident to all people interested in the seminary that this additional housing is abtely essential. The Brethren Church in the past has provided housing for its local ministers, as well as its ign missionaries. Now, this project will provide housing for these same people who are in training for pastes and missionary service.

The project includes twenty-three two-bedroom and one-bedroom apartments. The living room of each apart-t is 12x17'4", dining area 9x10, one bedroom 11x11, and the second bedroom 11x15 with walk-in closet. The hen and bathroom are the normal sizes, including all fixtures and facilities. All apartments will be carpeted draped. The entire building is soundproofed with five firewalls. The building is located on the beautiful former er estate, overlooking the Seminary campus. The lawn and recreation facilities of the estate will be available the seminary residents. A children's play area will be developed for the children of the seminary family.

The contract cost is $329,714. The site improvement, including driveways, etc., is estimated at $15,000. The I.S. of the Brethren Church has contributed to this building through their project offerings the past four rs. Many friends and some churches have also given cash, annuities, and plant notes for this project. It is through these gifts that this project is possible!

More cash, annuities, and plant notes are needed to complete the financing of this project. Perhaps indials, Sunday School classes, or local churches would want to help in this urgent project. For instance, the re cost of one apartment unit is approximately $14,000, the cost of the kitchen appliances in each apartment round $300, kitchen cabients are $219 per apartment, draperies and rods, $140 per apartment, etc. How many interested in providing a "home" for our sons and daughters who are preparing for the Christian ministries?

This is much more than a physical project—it is for the spiritual and social well-being of the seminary ent. It is essential that both the husbands and the wives of the seminary community learn the Christian es of life, and grow in the grace and the knowledge of the Lord Jesus Christ. We pray and trust that this ect will provide a context for these purposes.

Please pray and give for the success of this project! We trust that it will be ready for dedication at General ference time. The men and women of the seminary thank you for your support.

World Religious News in Review

RADIO HAM ADVERTISES CHRIST

Recklinghausen, West Germany (EP) — Amateur radio operators around the globe collect post cards telling of their contacts over the air waves with people of many nationalities.

The hams exchange post cards after each new contact they make on the air, explains Theo Sommerkamp of the European Baptist Press Service.

Siegbert Gassen, 34-year-old Baptist layman and radio hobbist here, adds a religious message on his cards. He has adopted the "J" symbol first used in West German evangelism meetings two years ago.

The back side of the card contains technical data which is important to the operators. It confirms the air contact with the day and hour of the meeting. It indicates how strong the signal was. It gives code of the sending station. Each has a different code assigned.

On the margin of the back side, next to this data, Gassen has printed his message in English, the universal language of the radio amateurs, Sommerkamp says. It states, beneath the "J" symbol, the evangelism slogan, "Jesus Christ the Hope of the World."

LOW-FAT DIET AND FAITH IN GOD, DOCTOR'S PRESCRIPTION

San Carlos, California (EP) — A diet low in cholesterol and fat for the body and faith in God against anxiety of the soul were the twin prescriptions of a physician here against heart attacks and strokes.

"We're killing our families with kindness," Dr. Charles K. Guttas told Junior Matrons here.

"Man is an inter-relation of body, mind and spirit," the physician said. He emphasized the need for people to "keep up with knowledge or lose your life."

RECALL KEY GIVEN TO DEVLIN, DR. McINTIRE URGES LINDSAY

Collingwood, N. J. (EP) — Dr. Carl McIntire, president of the American Council of Christian Churches, has called on Mayor John V. Lindsay of New York to call back the golden key to the city given last year to Irish militant Bernadette Devlin.

He called attention to an Associated Press report that Miss Devlin, through the chairman of the Derry Labor Party, had turned over the key to the Black Panthers "as a gesture of solidarity with the Black Liberation and revolutionary Socialist movement in America."

Miss Devlin's gesture "should be an embarrassment to every liberty-loving citizen in New York and we call upon the mayor to recall the key and apologize," Dr. McIntire said in his letter.

He also demanded an apology "to me as the president of the International Council of Christian Churches and my guest, Dr. Ian Paisley of Belfast whom I brought to your office, and whom you'd deliberately refused even to see."

(Mr. Paisley is the moderator of the tiny free Presbyterian Church of Northern Ireland. He and his supporters have frequently demonstrated outside Catholic and Anglican conferences.)

"You must understand," the letter continued, "that feelings in this matter run pretty deep and for the mayor of a great American city to do what you have done, abides in people's hearts a long time."

"Some day, Mr. Mayor, when the Communists take over, that key will find its way back again in New York's City Hall where the commissar will pay tribute to your folly," Dr. McIntire warned.

The key given to the Panthers was accompanied by a statement from Miss Devlin, which read in part, "I return what is rightft theirs, this symbol of the freed of New York." She said she sym thized with Americans who are the slums, who are hated beca they are black and despised beca they are poor.

BUDGET CUT DOCKS MISSSION BOAT

Seattle (EP) — A lack of fu has docked the Anna Jackman, venting the 65-foot missionary s from sailing the ragged coast of Canada and Alaska as it has the past 12 years.

A "Save the Anna Jackman C mittee" of the United Presbyter Church is trying to put the s back into operation since the $1 000 motor vessel fell victim to nationwide trend toward dwindl church budgets.

A national decrease in miss giving to the denomination me that the $17,000 allocated annu for the operation and ministry the Anna Jackman has been shif to other Southeast Alaska poi a spokesman said.

ARTHUR F. GLASSER, NEW FULLER PROF

Pasadena, California (EP) — thur F. Glasser has been appoir Associate Dean and Associate P fessor of Missions in the Fu Theological Seminary's School World Mission.

The noted missionary autl lecturer and administrator will gin his new duties in September

Dr. Glasser was a chaplain in U.S. Navy during World War I missionary in China from 1946 1951, taught Old Testament Columbia Bible College from 1 to 1955 and served most recently Home Director of the Overs Missionary Fellowship.

"The addition of Arthur Glas to our faculty brings us a miss ary scholar and spokesman of common ability and proven ded tion," said Fuller President Da A. Hubbard. "He and the other time teaching staff in the Schoo World Mission will continue blaze fresh trails of missionary search and education."

Dr. Donald A. McGavran is d of the missionary school founde 1966 under the impetus of Cha E. Fuller.



BYC PROJECT INSIGHT. . . .

INDIA

HE NEW WORK of the Brethren Bible Mission in India is progressing rapidly. Kumar is very pleased n the response of people to Christianity.

umar has acquired a house to be used for his hanage. He already has 10 boys living in the house, n 3 more to arrive very soon. The latest news in- ms us that they have hired someone to cook for the s.

urely God is blessing Kumar as he labors on the ian field. Continue to pray for Kumar and his fam- Why not write him a letter from your youth group ng him of your interest in his work? Kumar's ad- ss is:

K. Prasantha Kumar
P.O. Box 64
Rajamundry
Andhra Pradesh
India.

LEVITTOWN BRETHREN YOUTH VISIT TEEN CHALLENGE CENTER

TEEN CHALLENGE TRAINING CENTER, deep in the Amish country of Pennsylvania, is a hill that is called "God's Mountain." On the hill surrounded by a large farm is Teen Challenge Training Center where hundreds of former drug addicts, alcoholics and delinquent youth have met God.

The Junior High, Senior High BYC'ers of the Levittown-Fairless Hills church spent the day here talking and fellowshipping with the young men.

On "God's Mountain" is a complete spiritual and vocational rehabilitation center where up to 80 young men who desire help are taught the disciplines of Christian living.

A large building 32 feet wide and 350 feet long, with two wings and a full basement, contains a chapel, ten class rooms, library, kitchen, dining room, recreation room, carpentry shop, printing shop, and a triple garage to teach auto mechanics.

The program includes Bible study classes, chapel, general work and vocational courses.

The Training Center was brought into existence in January 1963, by well known author and minister, David Wilkerson. The purpose of the Training Center is to instruct persons who have been delivered from the lives of narcotic addiction, alcoholism and delinquency.

The Training Center is located on a modern 229 acre dairy farm near Rehrersburg, Pennsylvania. This is 35 miles east of Harrisburg on Route 22. Guests are welcome and especially enjoy the evening chapel service held every Tuesday, Friday and Sunday evenings at 7:30 p.m.

This second trip to Rehrersburg for our youth group was a time for experiencing fellowship.

— Steven Adams

CHALLENGE BUDGET GOAL FOR 1969-70:

$13,100.00

PROGRAMS AT PERU

OUR PERU BYC added three new members during the months October-December, and we averaged 17 in attendance.

The round-up was the first major activity we held. Its main purpose was to increase membership. There were 18 visitors present, and we enjoyed recreation, a lesson and refreshments.

We wrote a new constitution for BYC which is now in the final stages of being passed.

Programs and projects during October-December were: a Singspiration—October 26; Thanksgiving play —November 23 and a Christmas program—December 14. Special projects were a work day, recovering of old hymnals, selling tablecloths and napkins, decorating the church Christmas tree, going Christmas caroling and delivering white gift boxes.

The parties and social activities of the BYC group were as follows: a hayride at the home of Mr. and Mrs. George Brown, a roller skating party, a halloween party with the Onward Christian Church, the Indiana Youth Banquet in Warsaw and a New Year's Eve party at Mr. and Mrs. Carl Watts' home.

Perhaps our most prized accomplishment was winning the attendance banner with 15 members and 10 visitors present at the Loree Youth Rally, November 2.

During January-March our Brethren Youth members formed a youth choir and sang several special numbers at various church services. Also during this quarter the youth were ushers and greeters for church. The greeters, girls, welcomed people at the doors and the ushers seated people.

All during January plans were made for the Youth Rally we would sponsor on February 1. The program for the rally was a film. Peru won the attendance banner for the second time in a row.

Judy Watts kept track of everyone's merits and demerits during this three-month period. The person with the most points would win a special prize. First place winner was Jeff Brown.

We finished the napkin and tablecloth sales campaign in January. In March we started our praying hands pens sales campaign.

We have begun making plans for Youth Week, May 11-17.

Our final accomplishment for this last quarter was the Sunrise Service and breakfast. The Youth Choir sang and some youth members had specials. A breakfast of eggs, bacon and sausage was served by the youth.

— Deborah Combs, secretary
Elaine Combs, president



VALLEY ACTIVITIES

GREETINGS from the BYC of the Valley Breth Church, Jones Mills, Pa. Our Senior youth gr is under the leadership of Rev. C. M. Hesketh. Junior group is led by Mrs. Myrl Hesketh.

In our weekly night meetings we have been ha filmstrips and discussions, Bible study, and "Bible B ball Quiz."

In October we got together and passed out hand around the community to announce Revival Serv being held at our church with guest speaker, Rev. J Young of Vandergrift, Pa. Throughout the week it rewarding to see our efforts were worthwhile as attendance was good each night.

We also helped pass out handbills announcing opening of the new Brethren Church in Pittsburgh.

For our Public Service the youth had charge of Easter morning worship service. They presented a gram entitled "Jesus Finishes His Task Told in S ture and Song." It presented events of Holy Week, Scripture reading, hymns and poems, and was u the direction of Mrs. Mary Ritenour, Mrs. Dolly Ku and Mrs. Myrl Hesketh.

In the afternoon of April 12, the Alpha Theta pel Team presented a program for our BYC gr (They were in charge of the morning worship serv Also we were glad to have 12 youth from Vander present to hear the Gospel team.

— Carol Keslar, advisor

THE SENIOR-INTERMEDIATES OF PITTSBURGH

WE WOULD LIKE to introduce you to the off of the BYC group for the year of 1969-70. are.

President Sharon Robinson
Vice President Cheryl Livingston
Secretary-Treasurer Cindy Lynch
Ass't. Sec'y.-Treasurer ... Michael Temme

During the month of December the youth of church went Christmas caroling, bringing some Cl mas cheer to the shut-in of the congregation ar some friends also. We had a great time putting u Christmas decorations and trees. The weekend b Christmas was very busy with preparations for a that we sponsored for the Sunday School children v was given after the presentation of their program

On the more serious side, our group took pa many surveys and we passed out many handbil familiarize others with our church program.

On the fun side, we had skating parties whic cluded many outside young people. We especially w to inform you that we have a new church in Pittst and that we as youth have helped with the paintin scrubbing of it to make it ready for Dedication which was held on March 15, 1970.

— Sharon Robinson, president
Cindy Lynch, secretary-treasu

SMITHVILLE JUNIORS HAVE INTERESTING YEAR

)UR FALL PROGRAMS included the following activities: benevolent work of preparing a food for welfare; Kumar Fund jars, sold candy for ney; made mobiles after an art student gave a nonstration and made Christmas card holders. During the winter months we had a Heart game and ord drills, held a skating party with 25 members plus ests present for skating and a supper afterwards, l a bowling party and went to a restaurant at the l, enjoyed a March of Medicine program and a alk Talk.

This spring we have studied from the new "Discovery" material about the Passover, made our Seder Plates and conducted a Passover feast with the guide book the "Haggadah." We had 15 members and guests present.

We also participated in the Youth Sunday service on May 17.

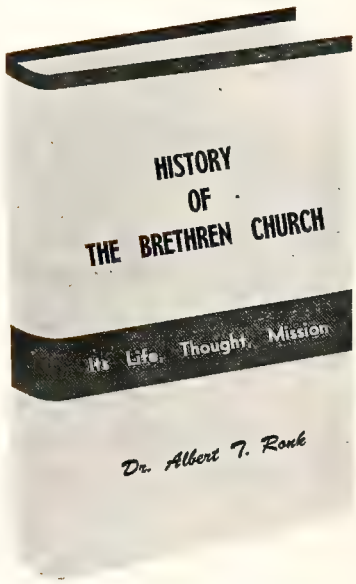
— Mrs. Ed Weber, advisor
Ruby Weber, secretary

SUMMER YOUTH DATES

mp Blackhawk	All ages	June 7-13
noe Camp, Camp Bethany	11 & 12 grade boys	June 9-12
isaders' Orientation	Camp Bethany	June 10-12
liana District Conference		June 12-14
.C. Camp, Camp Bethany	11 & 12 grade co-ed	June 14-20
mp Peniel	Senior	June 21-28
mp Wyandotte	Senior	June 22-27
io District Conference	West Alexandria	June 22-25
mp Bethany	Junior I	June 28 - July 5
mp Peniel	Intermediate I	June 28 - July 5
mp Berea	All	June 28 - July 4
mp Peniel	Intermediate II	July 5-12
mp Bethany	Junior II	July 5-12
mp Wyandotte	Intermediate	July 12-19
mp Peniel	Junior I	July 12-19
mp Bethany	Junior III	July 12-19
ntral District Conference	Waterloo	July 17-18
mp Bethany	Intermediate I	July 19-26
mp Peniel	Junior II	July 19-25
mp Wyandotte	Junior	July 19-25
mp Bethany	Intermediate II	July 26 - August 2
nsylvania District Conference	Vinco	July 27-30
. District Conference	Maurertown	July 31 - August 2
Indiana District Youth Rally	College Corner	August 2
mp Bethany	Senior	August 2-9
mp Grace	All	August 2-8
neral Conference		August 17-23

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NOTES and COMMENTS



CONGRATULATIONS are in order for Rev. and Mrs. Joseph Hanna upon the birth of a daughter, Heather Jo, on Sunday, May 17, at Memorial Hospital, Johnstown, Pennsylvania. She weighted 7 lbs. and 11 oz. at birth. The Hannas also have two foster daughters, Becky and Rhonda.

Rev. Hanna is the pastor of the Johnstown Second Brethren Church.

REVEREND JOHN I. BYLER

REVEREND JOHN I. BYLER passed away on A 26, 1970, after several months of illness. He the father of Miss Mary Byler, Massillon, Ohio, Robert O. Byler, Ventnor, New Jersey and Rev. J T. Byler, Canton, Ohio, with whom he made his hc They are all members of the Brethren Church. Also viving are his widow, Amanda, daughters, Mrs. O B. Kutnow of Broomall, Pennsylvania, Mrs. David Pa of Buenos Aires, Argentina and Mrs. Roy D. Rot Siletz, Oregon; sons, J. Harold Byler of Galax, Virg Rev. Samuel E. Byler of Plattsburgh, New York, James E. Byler of Lafayette, Georgia and Rev. D O. Byler of Hickory, North Carolina; two sisters, L. L. Miller of Phoenix, Arizona and Mrs. S. M. Y of Belleville, Pennsylvania. In addition, there ar grandchildren and 10 great-grandchildren.

June (Mrs. David Palaci) spent one term in Arger working for the Brethren Missionary Board. Mrs. I is the wife of a pastor.

Active in church work for 60 years, Rev. E worked 15 years for the Mennonite Board of Miss and Charities. He served as pastor in the Church o Brethren, with pastorates in Ohio, Pennsylvania, M land and West Virginia. He taught in the public sch he also taught music, and was a teacher in two I Colleges.

By the Way

"KEEP 'ER BETWEEN THE GUARD-RAILS"

'HIS is one of the ways some truckdrivers say to each other, "Take it easy," or "Be careful."

Ve are approaching the season when holidays and ations are getting in full swing. Since very few of live close to a lake where we might be able to rally spend our vacation in the backyard, taking a t out for a spin or breaking out the fishing tackle, must take to the highways in search of scenery, ious places of recreation, etc.

would like to share with you in this editorial some the safety measures and precautions that I have had opportunity to make use of as a commercial driver almost thirty years. Some of these tips in defensive ving are basic and should be utilized at all times en driving, and then there are some which might taken into consideration under certain or out-of-the-inary circumstances.

'irst of all, it might be well to make known some ures which prove the importance of driving ever so ensively in this modern day. In the year 1969, out of the highway accidents reported there was a record-aking toll of 56,500 killed and 4,700,000 injured. I e read a safety bulletin which said in bold letters, **fety Is No Accident."** This is well put, yet at the ne time there are many reasons for such startling istics being made available. Since all of us are ellent drivers we could lay the blame on the poorly-ineered super highways or the fact that automobiles ay "just aren't made like they used to be," or that azy jerk who drives like he owns the road," or what-e-you.

Ve may agree that from an airplane or jet airliner se superhighways with their winding ribbons of crete lanes and ramps may present a beautiful tern of art or design, but to the person driving on n they may be just the picture of a deathtrap. May-we know all the rules, but there are those who do even know what a "yield" sign means. They do not w or care about speed limits or the dangers of passing on yellow lines and other forms of driving etiquette. So you know all the proper procedures, good, but don't let that deter you from keeping a real close watch for the fellow who doesn't know these rules and drives in a manner to prove it.

Any one who has to do a lot of driving in these days will readily admit, I am sure, that getting behind the wheel is like going out to face someone holding a loaded and cocked shotgun. These cocked shotguns go off many times as the statistics prove, and when least expected. An accident experienced by my granddaughter, my wife and myself last year removed any doubts of this if we had any. It has been said many times before, but it still is a surprise: automobile crashes on streets and highways have killed and injured more Americans than all the wars we have ever fought.

Perhaps the answer to solving the problem is that we need more and better driver education, that our highways need to be designed with more safety in mind, or tighter laws and enforcement. But until these prove that they can do what is intended, we must consider ourselves at war with the dangers of the highway. The driver must equip himself with the armor needed to do away with some of the potentials and have a most defensive attitude while driving.

So, happy holiday and vacation driving to you, and if we can "keep 'er between the guardrails" we might see you at some of the conferences.

But while we are busy being careful and driving defensively, let us keep in mind that the highways and byways on our roadmaps are not the only roads we must travel at times. There is one we travel every day of our lives, the road of life. Although this road is clearly mapped out for us it is one that has little or no safety berm or guard rails, and perhaps, as we read in the Book of Matthew this passage: . . . narrow is the way, which leadeth unto life, and few there be that find it (Matthew 7-14b), we realize that this is one road that demands being on the defensive continuously. (G.S.)

THE FOUR MEN OF GOLD

by THOMAS A. SCHULTZ

A Memorial Day Address given by Chaplain Tho A. Schultz, U.S. Navy, member of Pleasant E Ohio, Brethren Church at Gratis, Ohio, May 1970, in the cemetery after the parade.

ON FEBRUARY 3, 1943, most of the veterans here today were in the service of our country some place on the face of the earth. It was early in the morning on that day when a great tragedy took place. The Dorchester, a United States troop ship with approximately nine hundred men on board, was making its way along the icy coast of Greenland. Most of the nine hundred men on board were asleep, resting for the warfare in which they were to be engaged when they crossed the Atlantic. Suddenly, a torpedo smashed into the flank of the Dorchester. In the moments that remained, as perhaps never before in our country's history, there was much anxiety, fear and trembling as the Dorchester sank.

In the dark moments of the panic, it seemed that the coolest men on board were four United States Army Chaplains: a Dutch Reform Pastor, a Methodist Pastor, a Rabbi, and a Roman Catholic Priest. Upon hearing the alarm, the chaplains went to the deck and began to pass out life preservers to the men in precision like manner. They gave instructions and showed them what to do. Two hundred preservers were passed out before the supply was exhausted. Seven hundred men on the deck of the sinking Dorchester were without jackets. Silently, and without confusion each of the chaplains took off his own preserver and put them on four young G.I.'s.

The Dorchester went down twenty-five minutes later. Seven hundred men lost their lives; two hundred were saved. Four were saved by the heroic act of the four chaplains. The last that anyone saw of the chaplains was when they were standing on the slanting deck; their arms were linked around each other; their heads were bowed in prayer to one God to whom each of them had committed his life. No more nobler act, no greater sacrifice, and no more heroic service has ever been recorded in the pages of American History than the sacrifice of these four chaplains. The American Legion commemorates their lives this week in the posts throughout the United States of America.

The spiritual ideals of men like these four chaplains serve to give us direction through the troubled times in which the Ship of State is going through today.

The four chaplains were willing to pay the supreme sacrifice to carry out the American ideals. Let us ask ourselves, "What was it that made the four chaplains give their lives so nobly for the benefit of the men on board that day? To what were they dedicated?" Perhaps we can find those values to which we also might dedicate our lives and be able to give what we can to preserve our great nation.

In the first place, **these four chaplains were men who believed in a democracy.** They had volunteered to serve their country because chaplains are not draft These men were engaged in a great struggle betwe their nation and a nation led by a dictator; who, dur this war, had murdered some four million Jews. Th chaplains deplored a way of life that would execute nocent people. They believed in a democracy where men were created equal, regardless of their color, ra or creed. They believed in American Democracy wh prescribes that all men were endowed by their Crea with certain inalienable rights and a freedom wh was more than life itself. They were willing to live a die for those freedoms: freedom from want; freed from fear; freedom of speech, and freedom of religi

It is true, we do not speak enough about the gr democracy in which we live. While the world around is being enslaved by a tyranny which precludes dignities of human life, most of us are sitting idly without too much concern for our democracy. We not afraid of losing the great freedom which has b our heritage and has been preserved with sacrifi lives such as the four chaplains and others in our tory. We are not aware of what we want in life. Sens pleasures and material things are the important obj of life instead of freedom and democracy.

How true it is that most of us are willing only to g lip service to God. We stamp our faith upon our co and we recite it in the Pledge of Allegiance, "o nation under God," yet, so few of us are willing to a dedicated God-like kind of life. As the four chapl gave their all, we must rededicate our lives as veter scouts, and citizens to the principles of democracy. must be willing to live for the principles for which t died. In doing this, we will be able to sail the Shi State through the turbulent waters of 1970.

Secondly, the chaplains not only believed in a de cracy, but **they also believed in a brotherhood.** Vi if you will, these four chaplains surrendering th selves to God, and now in the service of God, to t country. Standing with heads bowed and their a around each other, they were communing with Go silent prayer. Only God himself will know what t prayed during those moments before they went d in the icy waters of Greenland, but, we can be that their prayers began, "Our Father." There wa common relationship because each was serving the God whom he loved. But while standing there, could not help but feel the warmth of their comr bodies and faith. In the hour of death, they could help but look at one another and say, "Our broth for they were linked together in a common caus cause of brotherhood which is inseparable in d cracy. The Fatherhood of God gave them the bro hood of man which is the intrinsic principle in American way of life.

So often we speak of loving one another, "doing unto hers as we would have them do unto us," but in this roic effort there was more than just their thought, was their very lives. "Greater love hath no man than s, that a man lay down his life for his friends" (John 13). This is the true spirit of democracy; that brorhood shall prevail whether it be in the Ghetto of icago, San Francisco, New York City, or Miami, rida. Wherever we are, we as Americans should ke people know that we want to be brothers one to ther here and around the world.

n a democracy, it is essential that we act as brothers. y? Because we believe that we are all children of d. Furthermore, we believe that we all have been ated by God with a certain equality. We believe there a sanctity that exists between each of us. We must pect the sanctity of our fellow man regardless of or, race, or creed. We have a reliance between one ther. I must rely upon you and you must rely upon . We as brothers in this land must stand with hands sped together in whatever destiny may come our way giving our lives in a sense of sacrifice. We, as thers, are willing to stand together!

Lastly, the chaplains not only believed in a democy and brotherhood, but also, they believed in an nighty God. He is the Root, Head and Power of nerican democracy. "All that we have is ordained by nighty God," said one of our great leaders. "As h, we have certain inalienable rights which are life, erty, and the pursuit of happiness." Without God, friends, we cannot have the freedom, the rights, and equalities which we enjoy in this land. The four aplains believed in God. Their uniforms bore a tablet a cross, indicating that they were not only willing fight with their fellow man on the battlefield, but o they were willing at the same time to minister their comrades. Their faith in a God who is over and ve all mankind was foremost!

They were on board that ship because they had surdered their lives to the great document of democracy, above that, to the great spiritual purposes upon ich the democracy was founded. Here were men o believed that God, himself, had created them. They ieved that God had given them an assignment. For m, it was a sacrifice for four young men to return their families and homes. They believed that God had eternal plan for them. They were willing to sacri- their physical lives in order that they might serve d and their country, but, at the same time receive nething greater than the hour of death had to offer n eternal life and place beyond the icy waters of eenland. They believed that God had called upon m to make the supreme sacrifice that an eternal pose of life might be fulfilled. They possessed the als of life that we need today.

hope our young people will grow up to be the kind chaplains and men who will be able to manifest the als that we have seen in these four chaplains. We e you will be the kind of men and women who will e the world the sense of direction, the ideals of living, dedication to the eternal purpose. In these dark s, when the spirit of man has been dampened by moral decline and decay among the people; when s not proper any longer to salute the flag; when it prevalent to burn the draft cards; when is is no longer considered important to be valiant and heroic in serving your land, let us be the leaders with the ideals to lead others to the higher and more noble way of life.

I would like to close this meditation with a story that has come out of World War II. It is about a young Marine who flew in the Pacific. He didn't write home very much because there wasn't much to write about, except the war. One day, his parents received a telephone call from San Diego, California. The father answered the phone.

"Hello Dad, is that you?" a voice said.

"Yes, who is this?" It was then the father recognized the voice of his boy. "Where are you?" he said.

"I'm in San Diego. I just got here. I'll be home soon," the boy said. "Let me talk to Mother."

The mother got on the phone, and they were so happy to be able to exchange conversation for he had been gone for almost two years. Then the boy said to his mother, "Put Dad back on the phone. I would like to ask him a question."

"Why sure, Son," the mother said.

The father got back on the phone and the boy said, "Dad, I have a favor to ask of you. You see, while I was fighting in the Pacific, one day the flak got pretty bad. It hit a buddy of mine. It hit him in the leg and he is unable to walk very well. He has a wooden leg. I would like to bring him home because he doesn't have any family and no place to go. He is in the hospital in San Diego."

"Sure Son," the father said, "bring him home. We will be glad for him to be a part of our family."

"But Dad, I want you to know the full story. The flak hit him on the whole right side. He also has an artificial arm, but you should see what he can do with it."

"That's alright Son, bring him home and we will do what we can for him."

"But Dad, the flak not only hit him in the right side, but also hit him in the face and he is blind."

"Well Son, that makes a little difference. Let me talk to mother."

The mother and father had a little conversation about their son's request. Finally, the father came back on the phone and said, "Son, bring your friend home. We'll have him over the holidays. When he is here a few weeks, we'll take him to the new Veterans Hospital here which has just been built. We'll visit him and bring him home occasionally. We'll make him feel that he is a part of our family."

"That will be fine, Dad. I'll let you know when I am able to get home," the son said. Then the conversation terminated.

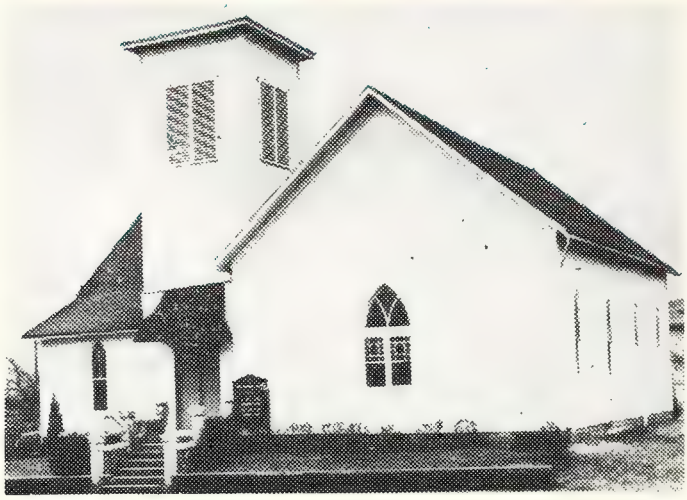
The next morning, a telegram was delivered to the home of the lad. It was from the Adjutant General's Office of the Naval Hospital. It read:

> Dear Sir:
> We regret to advise that your boy died at 6:30 a.m. today. He leaped from the third floor of the Naval Hospital. He had one leg, one arm, and was totally blind."

May the complacancy and indifference of this story be a part of your spiritual thoughts so that our veterans will not have died in vain.

Amen.

THE EIGHTY-SEVENTH CONFERENCE of the OHIO CONFERENCE OF BRETHREN CHURCHES



THE FIRST BRETHREN CHURCH
West Alexandria, Ohio
JUNE 22 - 25, 1970

Theme: "Proclaiming Christ"
Text: "For we preach not ourselves, but Christ Jesus the Lord. . . ."—II Corinthians 4:5a
Hymn: "Proclaim It Wherever You Go"

Conference Organization

Moderator Elder Donald Rowser
Moderator-Elect Dr. L. E. Lindower
Secretary Mrs. Dorman Ronk
Treasurer Thomas Stoffer
Assistant Treasurer Elder William Skeldon
Statistician Mrs. Cecil Bolton
Statutory Agent Elton Whitted

Conference Musicians

Organist Joyce Nisius
Pianist Ethel Hawley
Song Leader Elder William Walk

PROGRAM

Monday Evening—June 22

5:30 Fellowship Supper at Host Church
6:30 Registration of Adults and Brethren Youth
7:30 Inspirational Service
Doxology
Invocation Elder William Skel
Welcome Charles W
Moderator of Host Chu
Greetings Elder Donald E. Row
Moderator, The Ohio Confere
Song Service
Theme Hymn,
"Proclaim It Wherever You Go"
Devotions Daniel Gil
Special Music
Message, "Beauty Speaks"
Dr. L. E. Lindo
Moderator-E
Hymn
Benediction

Tuesday Morning—June 23

30 Registration of Adults and Brethren Youth
00 Singspiration
Scripture and Prayer Elder Dale Long
15 Bible Study, "The Unchanging Message"
Elder George E. Gardiner, Pastor,
The Christian Tabernacle, Dayton, Ohio
00 Mid-morning Break
Conference Briefing Sessions
00 Business
Report of the Credential Committee
Organization of 1970 Conference
Reading of Recommendations from Executive Committee
Election of Committee on Committees
Election of Nominating Committee
Treasurer's Report Thomas Stoffer
Statistician's Report Mrs. Cecil Bolton
00 Lunch

Tuesday Afternoon—June 23

30 Simultaneous Sessions
30 Hymn
Business
Reading of the Minutes
Report of the Credential Committee
A Time of Sharing District Interests
Board of Christian Education
Board of Evangelists
Ministerial Examining Board
Board of Trustees
30 Board and Committee Meetings
30 Dinner

Tuesday Evening—June 23

30 Inspirational Service
Prelude
Song Service
Theme Hymn,
"Proclaim It Wherever You Go"
Devotions Robert Masters
Ingathering for Camp Bethany
Prayer of Thanksgiving and Praise
Elder Donald Rinehart,
Chairman, The Board of Christian Education
Special Music
Message, "The Possible Impossible"
Elder Donald Rowser, Moderator
Hymn
Benediction

Wednesday Morning—June 24

30 Registration of Adults and Brethren Youth
00 Singspiration
Devotions Elder John Byler
15 Bible Study, "The Ever Changing World"
Elder George E. Gardiner
00 Mid-morning Break
Conference Briefing Sessions
30 Business
Prayer
Reading of the Minutes
Report of the Credential Committee
Report of the Committee on Committees
Election of Committees
Election of Board Members
A Time of Sharing National Interests
Ashland College and Ashland Theological Seminary
Central Council
Board of Christian Education
12:00 Lunch

Wednesday Afternoon—June 24

1:30 Simultaneous Sessions
2:30 Business
Reading of the Minutes
Report of the Credential Committee
Report of the Election of Committees and Board Members
Election of Officers
Action on Recommendations of the Executive Committee
Action on Executive Committee's Recommendations from the Moderator's Address
A Time of Sharing National Interests
The Brethren's Home and Benevolent Board
The Brethren Publishing Company
The Retirement Board
4:00 Board and Committee Meetings
5:30 Dinner

Wednesday Evening—June 24

7:30 Inspirational Service
Prelude
Song Service
Theme Hymn,
"Proclaim It Wherever You Go"
Devotions Robert French
Special Music
Message,
"Our Home Mission In a Changing World"
Elder Victor Onorato, Superintendent,
The City Mission of Dayton, Ohio
Hymn
Benediction

Thursday Morning—June 25

8:30 Registration of Adults and Brethren Youth
9:00 Simultaneous Sessions
10:00 Mid-morning Break
10:30 Business
Prayer
Reading of the Minutes
Report of the Credential Committee
Report of the Election of Officers
Report of Special Committees
A Time of Sharing Missions
The National Missionary Board
The District Missionary Board
Selection of Time and Place of 1971 Conference
Selection of Delegates at Large to General Conference
Printing of Minutes and Distribution
Unfinished Business
Final Reading of the Minutes
Adoption of the Minutes of the Official Record of this Conference Meeting
Installation of Officers
Adjournment
12:30 Missionary Banquet .. United Church of Christ
Proclaiming Christ in:
Argentina John Rowsey
Nigeria Winfields
India Elder Virgil Ingraham
Benediction

AUXILIARIES

Ministerium

Theme: "Anointed to Proclaim"

Tuesday—1:30

Devotions Elder Gene Eckerley
Proclaiming through the Media of Radio
Elder Clarence Morrison,
Station Manager, WFCJ - FM

Wednesday—1:30

Devotions Elder Gene Eckerley
Proclaiming through the Media of Tracts
Elder Larry Young

Thursday—9:00

Devotions Elder Gene Eckerley
Proclaiming through the Media of Tent Evangelism and/or Film Evangelism John Rowsey

Laymen

Tuesday—1:30

Greetings and Welcome West Alexandria
Devotions West Alexandria
Business and Announcements
Memorial Service
Benediction

Wednesday—1:30

Devotions Northeast District
Business
Election of Officers
Speaker
Benediction

Thursday—9:00

Devotions Miami Valley District
Business
Speaker
Installation of Officers
Benediction

Women's Missionary Society

Tuesday—1:30

Prelude Day
Welcome Marilyn W
Group Singing
Song Leader Rita Reyno
Pianist Ethel Haw
Devotions Frem
Proclaiming Christ in Our Lives ... Winfred Morri
Business
Committees
Benediction

Wednesday—1:30

Group Singing
Devotions Smithv
Special Music Deann Ob
Proclaiming Christ in our District Donna Sto
Business
Report of Nominating Committee and Election
Benediction

Thursday—9:00

Group Singing
Devotions Gr
Special Music Charlene Row
Proclaiming Christ Throughout the World . Wanda
(Project Offering for Road to Eden)
Business
Goals
Results of Election
Project for 1971
Benediction

Sisterhood of Mary and Martha

Tuesday—1:30

Welcome West Alexan
Devotions Gre
Special Music Car
Speaker Mrs. Judy Kal
Missionary to British Hondu
Benediction

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

Wednesday—1:30

ng Service
votions New Lebanon
ecial Music Gratis
siness
Election of Officers
Ingathering Service
nediction

Thursday—7:30

eakfast West Alexandria
stallation of Officers

Thursday—9:30

ng Service
votions
ecial Music
eaker Elder William Fells
nediction

Brethren Youth

Directors, Mr. and Mrs. Daniel Gilbert

Monday Evening

30 Registration, $1.00 fee
30 Inspirational Service with Adults

Tuesday Morning

9:00 Bible Study
10:00 Slides of India
11:00 Message by Rev. Elmer Burrall, who served ten years as a lay-missionary to India
12:00 Lunch

Tuesday Afternoon

1:30 Sisterhood and Brotherhood
2:30 Quiz Contest and Recreation
4:00 Contest finals before the Adults
5:30 Dinner

Tuesday Evening

7:30 Inspirational Service
9:00 Party Time and **Luke**

Wednesday Morning

9:00 Bible Study
10:00 Slides of India
11:00 Rev. Elmer Burrall
12:00 Lunch

Wednesday Afternoon

1:30 Sisterhood and Brotherhood
2:30 Hiking and Swimming at Hueston Woods
5:30 Dinner

Wednesday Evening

7:30 Inspirational
9:00 Refreshments by local youth

Thursday Morning

9:00 Sisterhood and Brotherhood
10:00 Picnic and Recreation at Fort St. Clair

nprecedented Inhumanity

VIET CONG MASSACRE 18 CHAPLAINS

WITH BLATANT TACTICS, said to be without historic parallel, a cadre of Viet Cong guerrillas ually walked into the War College at Dalat, South tnam, and gunned down a contingent of Protestant, tholic, and Buddhist chaplains headquartered there. he rifle fire, combined with a barrage of 82 mm rtar shells lobbed into the courtyard of the Psycho- ical Warfare College in Dalat, and simultaneously ainst other positions pushed the death toll of chap- ns to 18 in the sudden attack.

he report was flashed from Dalat by Overseas usades missionary John Newman and reported to News Service by Evangelist Merv Rosell in Mont- e, California.

It was the most vicious attack since the 1968 TET ensive," Newman said, his recorded voice punctured small arms fire as he spoke. "There has been a mendous escalation of harrassment here. The Viet ng strolled casually onto the grounds of the War lege, appearing as guards, and opened fire shortly er midnight."

Newman was of the opinion that it was premeditated murder against men who in the history of man's inhumanity to man have been immune as targets in war.

One chaplain, his hands held high, cried to the enemy: "Don't shoot me! My wife is dead and I have three little children to take care of! I am unarmed! I am a chaplain. . . ." His pleading was to no avail. He joined the others in death.

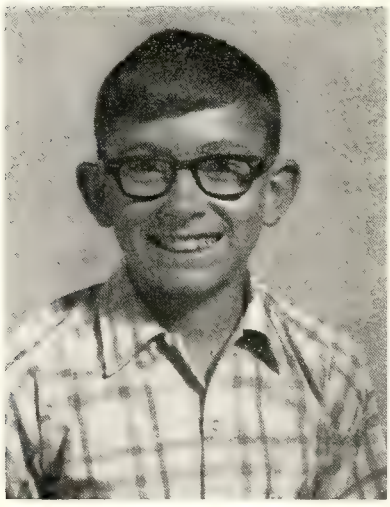
Newman said the South Vietnamese and their allied forces have no guerrillas to confront the stealthy enemy in the field. He referred to air strikes as terribly expensive and inadequate to stop the far-ranging Viet Cong.

Listed as priority targets now were: U.S. military men; the South Vietnamese Revolutionary Development Cadres; and religious leaders who are able to raise the sagging spirits of South Vietnamese who are discouraged in the face of American withdrawal.

The decaying bodies were nailed in unadorned coffins and shipped to Saigon following a memorial service in Dalat. And the war continues.



GOD AND COUNTRY AWARD PRESENTED



Steve Schultz

STEPHEN THOMAS SCHULTZ, age 13, member of the Pleasant Hill, Ohio Brethren Church received his God and Country Award, Palm Sunday, March 22, 1970.

The God and Country Award is the highest church related award in the Boy Scouts of America; it stimulates boys to grow in appreciation, participation, and leadership in the life and work of the church.

Scout executive James Courtright, of Troop 135, Vandalia, Ohio made the presentation at the church service and Rev. Tom Schultz, Steve's father, participated in the service.

Steve will go with the Boy Scout Troup to the Philmont Scout Ranch and Explorer Base in New Mexico, July 20 - August 8, 1970. He is presently working on the Star Rank of scouting. Steve is president of his church youth group and is an eight grader at Morton Jr. High School, Vandalia, Ohio. He hopes to go into civil engineering.

Youth Beat



Joan Shultz
Berlin, Pennsylvania

JOAN SHULTZ is the daughter of Mr. and M J. William Shultz. She is a member of the Ber Brethren Church, Berlin, Pa. and is quite active. S was a member of the Junior Choir for six years a attended camp for six years. Joan is also a member the Sisterhood. She is a junior at the Berlin Brothe valley High School where she is a member of the gir chorus, mixed chorus, National Honor Society, 19 Bervalon staff (School yearbook), CHICO (girls' clul All-County Chorus in 1970, All-County Band in 19 1969 and 1970, and is a member of the FTA. Joan is member of the Milksquirts 4-H Dairy Club and t Busybees 4-H Club, participated in Utah 4-H Exchan trip in 1968-69, was a member of the 4-H Dairy Judgi Team for the Somerset County in 1968 and 1969. S is presently serving as president of the Busybees a is also very active in many other phases of 4-H wo

I feel that Joan should receive special recogniti for her sewing abilities. She entered the Regional Mal It-Yourself-With-Wool Contest in 1967 and receiv honorable mention, in 1968 she received fourth pla and also entered in 1969. She was sponsored by t Pius Springs Women's Club in the Women's Club se ing contest: 1969 at the local level placed first a county level a second place; 1970 at the local le placed first, county level placed first and at the distr level placed second. We at Berlin are very proud Joan and her accomplishments.

— Carol J. Long
Youth Director

MOVIE MADE BY HUNTINGTON JR. BYC

N SUNDAY, March 15, 1970, the Jr. BYC of the First Brethren Church, Huntington, Indiana, put n an evening service with the following participants:

Prelude Joni James
Welcome Barbara Bischof
Solo: "Old Rugged Cross" Bobby Lusch
Scripture: Genesis 6:5-8 Beth A. Stahl
Prayer and Offering Paul Bruce
Duet: "To Do The Father's Will"
Jane Lusch and Cindy James
Song: "Noah Was Safe in the Ark" Jr. BYC
Film: **Noah's Ark** Narrator, Michelle Bruce
BYC Covenant
Greeters Carol Waters, Marci Waters
Ushers . Bobby Bischof, Tommy James, Mike Bruce
Pianist Barbara Land
Refreshments Donna Bruce, Brenda Hoover, Randi Waters, Cindy Waters.

After the program was over a question and answer eriod on the making of the film was held in the base- ent with refreshments of coffee, kool aid and cookies eing served.

The film, Noah's Ark, was made by the Jr. BYC embers. It is a Super 8 movie film and runs 15 inutes. The movie cost $20 for film and development nd $5 for make up, construction paper, etc. We started orking on the film October 19, 1969 and it took us 4 onths to make. We worked almost every Sunday uring our regular meeting on the film. We used a hildren's story book titled **Noah's Ark** as a guide for ie movie.

The animals were made of cardboard by Jr. BYC iembers; a contest was held to see who could make the est animal with Barbara Bischof placing first and all thers placing second. Candy bars were given out as wards.

The costumes belong to the church. We had three iembers in charge of costumes, two members in charge f make up and three in charge of scenery. All of our enery was hand made. All Jr. BYC members had act- g parts in the film.

On completion of our movie one meeting was de- oted to a study and answer period of Noah's Ark in ie Book of Genesis.

A good response was made by all Jr. BYC members making this film. All seem to enjoy this type of evotion study this year.

— Jane Lusch, secretary



NATION'S CAPITOL HOSTS RALLY

WASHINGTON, D.C. can be a city of something positive instead of what is often publicized as a place full of violence, riots, marches, etc. On May 8 and 9, the same days which college students held protests on the Ellipse in front of the White House, a group of 130 young people from the S.E. District met at the Washington Brethren Church for their District Rally.

Friday night the youth toured many famous landmarks and tourist sites in the D.C. area. Such places as the monument, Washington and Jefferson Memorials and many other sites were seen by the youth. The tour began at 7 p.m. and ended around 11 p.m. The four-hour safari captured many memories for each one present.

Saturday morning offered the youth a stimulating film on the reasons why youth rebel. Following the business meeting the youth hiked four miles to Bradbury Park for lunch and recreation. Then they were bused back to the church for the closing inspirational service. A quartet from the greater Washington area provided music, and Fred Finks, Assistant to the Director of Christian Education from Ashland, Ohio, brought the message to end the weekend of fun, fellowship and spiritual growth for the youth that were present.

Newly elected S.E. District officers are:

President Mike Finks
Vice President Tracy Wilt
Secretary Barbria Trout
Treasurer Dennis Shank

CHRISTIAN DAY SCHOOL TEACHING OPPORTUNITIES

Dear Prospective Teacher,

We believe the Lord has opened the way for the development of a Brethren elementary school in the Stockton, California area. We are striving to present a quality education from a Christian perspective. I believe

that the Christian Day School offers a real challenge to any teacher dedicated to serving our Lord. We will give a preference to Brethren teachers, but if we cannot find any, then we will, out of necessity, call them through the California Association of Christian Schools.

We do not necessarily need LWR's but they might be secured more easily than those with families, etc. WE WILL CONSIDER ANYONE dedicated to serving our Lord and holding the proper educational requirements, namely a teaching credential, for the elementary level. A California teaching credential can be secured upon arrival and proper application, etc.

Our Brethren Elementary school will open in September with grades Kindergarten through sixth grade. Tuition charges will be $60 per month for kindergarten day-care (½ of that or $30 for only half-day kindergarten) and $40 per month for all elementary grades. Discounts will be offered to Brethren students and to second, and third students from one family. A pre-registration fee is required before enrollment which is non-refundable.

All inquiries should be submitted to Rev. Alvin Shifflett, School Administrator, and we will quickly contact this person with all pertinent information as to salary scale, benefits, etc.

Rev. Alvin Shifflett, pastor
Stockton, California Brethren Church

TEN BIG REASONS WHY YOU MIGHT WANT TO TEACH AT OUR CHRISTIAN DAY SCHOOL

1. It is always a privilege to any committed Christian to be involved directly in the Lord's work. We welcome you to Christian Education, one of the greatest ministries available to the Church today.
2. Teachers in our school enjoy the complete freedom of presenting Jesus Christ and His Word to our students. Limitations by the Supreme Court do not apply to teachers here. The average Christian School teacher wins 5 pupils to Christ each year. This privilege is not available to other teachers.
3. One of the important benefits at our school is the joy of working with a staff of Christian teachers.
4. Your ten-month working agreement at our school (September 1 through June 30) includes 4 weeks paid vacation time.
5. Because our school is a member of the California Association of Christian Schools, you will be eligible to become a member of the CACS credit union. This is our own savings and loan organization especially designed for Christian School people.
6. You will enjoy the privilege of working in a school that provides a quality educational program. (All teachers hold credentials.)
7. You will see and experience growth and accomplishment that one could never experience in the public school system. Our Christian Day School has a tremendous future, as does our Church.
8. You will be working in a beautiful residential area that is located in the growing northern section of progressive Stockton.
9. We are interested in keeping our teachers by paying adequate salaries. We will be striving to do all we can to pay the best possible salary, and will attempt to maintain such a level as our school grows.
10. Most important, **you will be serving** the Lord and **fulfilling** your vocational choice—that of teaching.

For additional information contact:
Rev. Alvin Shifflett
The Brethren Church
Stockton, California 95207

The Report of Central Council to General Conference

IEETINGS AND ORGANIZATION

The Central Council held three meetings during the conference year: August 18 and 21, 1969; November 17 and 18, 1969; and April 13 and 14, 1970.

The Council was organized for the 1969-70 year with John Byler, chairman; Paul Steiner, vice chairman; George Solomon, secretary; and Mrs. Robert Keplinger, assistant secretary.

REAS OF CONTINUING STUDY

Council is near to finalizing a proposed **District Conference Constitution.** Progress is being made in **statistical study** with a new stewardship blank being used this year. An in-depth study continues in seeking to clarify our present **peace position and practice.** A study is being made on guidelines for **admitting other congregations** into our fellowship. Also, consideration is being given to **chartering new Brethren groups** for earlier income tax exemption on gifts to them. **Salary study** continues with a recommendation for an updated salary schedule for pastors included. Work is being done on a **Job Analysis** for General Conference Committees.

The Central Council Committee dealing with the **Central District Memorial** study procedures has done well, as reported in the May 9th issue of **The Brethren Evangelist,** so the same personnel will continue as the Supervisory Committee.

The **Brotherhood Expansion Committee** will be studying in the following areas: Broader Christian ministries within The Brethren Church.... The life style of The Brethren Church as it relates to conferences, structure, programming, etc.... The integration of the total mission of The Brethren Church through its co-operating boards.... The place and work of Central Council in relation to denominational boards and General Conference.... The societal trends and development, population trends, mobility, and automation.

CENTRAL COUNCIL RECOMMENDATIONS TO THE 1970 GENERAL CONFERENCE

AE

Central Council recommends to General Conference that:

General Conference, through its boards, make full use of NAE, as a primary source of materials for Evangelism, Stewardship, and World Day of Prayer programs.

ISCAL YEAR

Central Council recommends to General Conference that:

1. All churches be requested to adopt the **Calendar Year** effective January 1, 1972, or before. This would involve both fiscal records and term of church officers.
2. The National Statistical Reports be on the **Calendar Year** basis effective for the calendar year 1972, (report to be given at the 1973 General Conference.) Thereafter, all churches would be requested to make all reports on the calendar year basis.
3. The Central Council budget, and all apportionments, operate on a calendar year basis effective January 1, 1971.

(Recommendations 4 and 5 are contingent upon the adoption of 1 - 3)

4. Central Council recommends to the Polity Committee that the term of office for all conference officers coincide with the calendar year effective January 1, 1971. For transition the incumbent officers' terms of office at the August, 1970 Conference be extended through December 31, 1970.
5. Central Council recommends that the National Boards consider the calendar year, if feasible, but in any event retain uniformity.

ADVANTAGES OF THE CALENDAR YEAR

Conformity to business cycles and personal income x reporting.... **Allow time** to prepare and promote budget and program in fall by the incumbent leadership.... **Avoid problems** arising from changing dates of Easter (e.g. communions, missionary offerings, seasonal attendances, etc.).... **Eliminate time pressures** on all concerned for district and national statistical reports.... Realization that the average person thinks in terms of calendar year.... No glaring disadvantages to the calendar year basis of operation but numerous advantages.

MEMORIALS

Central Council recommends to General Conference that:

1. General Conference request local churches send "Memorials" to the District Conference Moderator, and to the local churches of the district.
2. General Conference request the District Conference "Memorials" (petitions of inquiry) be sent, by the District Conference Secretary, to the General Conference Moderator, and Executive Secretary of Central Council, immediately following the District Conference.

DISTRICT CONFERENCES

Central Council recommends to General Conference that:

1. District Conferences hold an **Annual Leadership Conference,** within 60 days following General Conference, to consider new areas and materials; unburden committees; with special representatives, made up of local church leaders, for training.
2. A bi-annual district business conference be held to make better use of the Lord's time; give officers and committees time to function; make business more meaningful; free more people for General Conference and to save expenses.

PASTORS' SALARIES REPORT

Central Council recommends to General Conference that:

The report of the Pastors' Salaries Committee, as follows, be adopted, with copies being sent to Moderators, Secretaries, and Pastors of each church:

Good Pastoral (or Executive) leadership is understandably the aim and desire of every organization. Each congregation, rightfully, expects its minister to be dedicated to his calling. However, congregations often fail to realize their respective responsibilities toward the minister, in regard to practical compensation, for his livelihood, and that of his family. It is a simple fact that these provisions represent a significant barometer of the Church's regard and respect for their pastor.

A minister is well aware that it takes more than a good salary to inspire good leadership. There must be a team spirit within the church, plus a willingness to incorporate ideas and actions, through faith. According to educational requirements it is common knowledge that ministers' salaries are far below standards in relation to present occupational statistics. Also, pastors need continuing study requiring sizable monetary investments in literature (books, periodicals, etc.) in addition to many other items.

Thus, it becomes the moral obligation of the local church to take the necessary steps to deal with the problem. The following scale is presented for consideration.

SCHEDULE A Less than complete Seminary training Years in Service		SCHEDULE B M. Div. (B.D. Degree)
0	5200-5400	6200-6400
1	5400-5600	6400-6600
2	5600-5800	6600-6800
3	5800-6000	6800-7000
4	6000-6200	7000-7200
5	6200-6400	7200-7400
6	6400-6600	7400-7600
7	6600-6800	7600-7800
8	6800-7000	7800-8000
9	7000-7200	8000-8200
10	7200-7400	8200-8400

Example: Schedule A—Pastor with 3 years experience:
Base Salary (including utilities) = $5800.00
Parsonage, or housing allowance
Hospitalization - Medical Insurance - In full
Retirement - 5% of base salary minus utilities
Travel allowance - 10¢ per mile
Conference Expense allowance according to distance traveled.

Example: Schedule B—Pastor with 5 years experience:
Base Salary (including utilities) = $7200.00
Parsonage or housing allowance
Hospitalization - Medical Insurance in full
Retirement - 5% of base salary minu utilities
Travel - 10¢ per mile
Conference expenses according to distance traveled.

After finding the base salary, as suggested the table, the church should take into considerati the Pastor's work load, additional personnel, s of church, church budget, quality of leadersh additional graduate training, and any other facto relative to a given program, or situation, adjusti the salary accordingly.

Travel expenses should be paid by the chur as a budget item, separate from the salary. T cents per mile may be adequate, depending on t amount of driving necessary.

Utilities paid by the church should be counted salary. However, when the church has tak official action in advance, indicating that this ext salary is being paid in lieu of payment of parsona utilities, it is nontaxable.

Churches should encourage pastors to enroll the hospitalization plan provided by the Minister Association and should pay the entire premium.

Pastors are entitled to adequate pensions in th advanced years. Churches should encourage th pastors to enroll in the General Conference Reti ment plan and should express their willingness pay the employer's share.

All churches, which have not already done should avail themselves of assistance in stewa ship procedures in order to be better able to me their total responsibilities, which definitely includ adequate salaries for their pastors.

This committee would like to recommend th the Churches review pastors' salaries regularly, least annually, in order to compensate, or offs the cost-of-living increases that directly affect t pastors and their families.

THE CENTRAL COUNCIL EXECUTIVE SECRETARY can be of assistance to churches seeking pastors. Since the picture of pastors available may change almost daily, especially during the summer months, churches that are having difficulty in calling a pastor should keep the Executive Secretary informed of the progress of local pastoral committees in their search. Additional names may be supplied. We are getting some contacts with promising pastors from other denominations which could meet your need. We can supply further information in the form of resumes which give basic family information, educational background, work and pastoral experience. Write to: **Smith F. Rose, 524 College Avenue, Ashland, Ohio 44805 Phone (419) 325-1824 or (419) 325-1764.** The Executive Secretary does attend the District Conferences and will be available to help you there if you contact him.

MISSIONARY NEWS

/ORLD-WIDE BROADCASTING SUNDAY

June 14, 1970

'ACH YEAR the second Sunday in June is designated as the Sunday set aside for learning about and aying for Christian broadcasting around the world, cording to an announcement by International Chris-ın Broadcasters.

Fifty years ago the world heard its first radio broad-st. Today satellites and earth stations are used for e transmission of a moon landing mission, and other gnificant events. Many facets of broadcasting have en introduced during those 50 years. One of them is ospel broadcasting. The mighty tools of communica-ons which have been developed during the past half ntury have proven to be an asset to the committed ristian. The Gospel of Jesus Christ is now being amed by radio and television to every part of the obe.

Missionary radio, alone, uses over 80 transmitters in ore than fifty locations around the world, to send ore than 5,000 hours of programming each week to e world's 600,000,000 radio receivers. Within the U.S.A. ere are over 200 radio stations under Christian man-ement broadcasting the Gospel. In addition, there are ores of Gospel programs released over hundreds of mmercial and government stations world-wide.





WHAT IS ICB?

IT WAS in 1955 that five men congregated in Chicago at the invitation of Dr. Clarence Jones so that he might share his concern for a more thorough and effective use of Missionary Radio. Dr. Jones represented Latin America; Chauncey Nordland, North America; Miner Stearns, Europe; Robert Bowman, Asia; and Abe Thiessen, Africa. Out of this meeting grew a fellowship called **The World Conference On Missionary Radio.**

Following years of radio promotional work and the arrival of a new media—television, the new name was adopted: **International Christian Broadcasters.**

The ICB encourages the use of radio and television for Gospel propagation and emphasizes the need to coordinate evangelical efforts. The purpose of the ICB is to aid and strengthen the Church of Jesus Christ world-wide through the use of mass media, and includes research regarding future developments as well as strategy planning, enabling the Church to present Christ to a world whose population will double by the turn of the century.

The last Triennial International Conference was held in Tokyo in April of this year.

The ICB is at the service of the Church for the full utilization of God's communications gifts.

NINETEEN YEARS IN RADIO

MR. HAROLD E. STACEY, present Director of the Evangelical Audio Visual Center of Argentina (known as CAVEA) is the son of English Plymouth Brethren missionaries. Mr. Stacey's father, Thomas Stacey went to Argentina in 1908 and three years later was joined by his bride-to-be for a total of 49 years of missionary service in Argentina. Harold Stacey became very interested in radio very early and at the age of 12 obtained his first amateur radio transmitter. At 17 he accepted Christ as his personal Saviour and later began to see the value of his hobby as a tool for communicating the Gospel. Possibly, Mr. Stacey was the first to transmit the Gospel in Spanish when he hid a microphone in the pulpit on Sunday evening and broadcast his father's sermon. The next day one of the storekeepers in town mentioned to Thomas Stacey that he had heard the sermon the night before by radio and thus Harold's father learned for the first time that his service had been broadcast by his son.

Harold Stacey continued to be interested in the possibilities of radio in spreading the Gospel. As Mr. Stacey himself comments: "In its early days Gospel broadcasting was scoffed at by many evangelical leaders. Those who attempted it, however, reaped a harvest of souls. For twenty years in Argentina I watched Gospel programs come and go. During this period certain convictions regarding effective Christian radio became indelibly engraved in mind and heart. I felt than an evangelical program should be year in and year out and of service to all evangelical churches here; with follow-through, that is a planned system of written counsel and personal witness to the listener, so as to place h in the nearest Gospel-preaching church; and that should be an Argentine program for Argentines.

"In 1951 God brought about the beginning of wh we call today CAVEA, Centro Audio-Visual Evangel de la Argentina. The program 'Platicas Christianas' w born at a time when religious freedom was dead. The was no possibility whatever of securing radio time any Argentine station. So it was that we signed a c tract with a powerful 25,000 watt clear channel stati located just across the river from Buenos Aires, in t country of Uruguay. It was blood, tears and sacrifice maintain a quality program on the air. Our fi studio facilities were humble, but God gave us burni hearts to ignore problems and push ahead."

Over the years the Brethren Church through t Missionary Board has helped this interdenominatio recording studio financially and with missionary p sonnel; first Robert Byler, then John Rowsey and nc Bill Curtis. Since 1958 the studios have been locat in part of our headquarters building in Buenos Air Argentina. From these studios go out programs stations in Argentina as well as many other Spani speaking countries in South America.

NOTE: Mr. Stacey is very active in evangelical grou and attending the Worldwide Congress on Evc gelism held in Berlin and was one of the spe ers at the International Christian Broadcaste worldwide convention in London, England 1967.



HAROLD STACEY, FOUNDER OF CAVEA

PRAYER REQUESTS

LET US THANK GOD FOR THE BLESSI OF 50 YEARS OF BROADCASTING.

REMEMBER, IN PRAYER, THOSE WHO A SERVING HIM BY BLANKETING T GLOBE WITH THE GOSPEL BY RAD AND TELEVISION.

PRAY FOR OUR MISSIONARY, BILL CURT AS HE WORKS FOR CAVEA IN BUEN AIRES STUDIOS AND FOR HIS VOLVEMENT IN THE RADIO MINIST THROUGHOUT SPANISH-SPEAKI AREAS.

RADIO MINISTRY

)ROGRAMS originating in the CAVEA studios at Buenos Aires go out over the radio air-waves to Spanish-speaking people all over the world. The broadcasting of **Platicas Cristianas** and **Re-xiones** is as follows:

Platicas Cristianas

rgentina:	24 minute program	3 stations, once a week
	15 minute program	5 stations, once a week
)livia:	La Paz, Radio CP-27	30 minute program (DIA)**
)lombia:	Valledupar-Cesar	15 minute program
cuador:	Quito, Radio HCJB	30 minute program (DIA)
Salvador:	San Salvador, Radio YSHQ	30 minute program (DIA)
aiti:	Cap Haitien, Radio 4VEH	30 minute program (DIA)
exico:	Tamazunchale, SLP	30 minute program (DIA)
etherlands Antilles:	Bonaire, Trans World Radio	15 minute program (DIA)
ru:	Lima, Radio Pacifico 0AZ4L	30 minute program (DIA)
S. A.:	San Francisco, California	30 minute program (DIA)

Reflexiones

rgentina:	3 stations — 3 times per week
	1 station — 2 times per week
	1 station — 7 times per week
	1 station — 1 time per week
sta Rica:	San Jose, Radio TIFC (DIA)
nama:	Panama City, Radio HOXO (DIA)
raguay:	Asuncion
erto Rico:	Juana Diaz, Radio WCGB (DIA)



Summary

aticas Cristianas

This is broadcast in Argentina 8 times per week on 8 stations. In other countries at least 9 times week on 9 stations.

flexiones

This is broadcast in Argentina 19 times per week on 6 stations. In other countries on 4 stations,)bably a total of 12 times per week.

stener Response

Of the approximately 48 weekly releases CAVEA receives the mail from approximately 28. In year 1969 response averaged 657 per month.

Dia

Tapes are sent to **Dia** and distributed from there. Difusiones Inter-Americanas has distributed re than 141,500 recorded Gospel programs in its seventeen years of serving Spanish-speaking ntries. The present rate of distribution is 1,600 programs per month.

TE: You, too, can pick up these programs.

VOICE OF FRIENDSHIP — KGEI 9715 kc, 11710 kc - 15240 kc SHORTWAVE

TRANS WORLD RADIO — 800 kc (Broadcast band, many can pick up even on a small transistor radio)

Short Wave: 5960 kc, 9590 kc, 9605 kc, 9710 kc, 11815 kc, 11820 kc, 11855 kc, 15130 kc, 15220 kc, 15245 kc (They broadcast on 2 of these frequencies at a time).

FROM THOSE WHO HEAR . . .

"My mother recognizes God as the only Saviour, but she doesn't attend any church, neither has she ever given a testimony, but since I was very little she has always taught me the path travelled by Jesus. Up to just a few months ago the "hinges" of the doors of my heart were rusted, but your words, the messages that I have listened to, have made me a different person to such a point that I have opened the doors of my heart to allow entrance for such a great treasure as the Word of Life, such as is the love of God to humanity, to such an extreme that 'He gave His only begotten Son, that whosoever believeith in Him might not perish but have everlasting life.'

"I am your servant as I await your words, so appreciated."

Baracoa (Dominican Republic)

Esteemed brethren in Christ:

"It is a joy for me to be able to greet you in the name of our blessed Saviour. Dear brethren, I congratulate you for your program, my prayer is that God will bless you richly. For, thanks to God, He used these programs from Trans World Radio to lift me out of the ignorance where I was. I never had thought of the plan that God had for my life or for that matter, for anyone. I had talked with an Adventist, but they don't preach the Gospel of our Lord Jesus Christ, but only the law of keeping Saturday.

"January 28, 1968 we began to listen to the programs from Trans World Radio and little by little we began to understand the truth and in November of 1968 we accepted the Lord, that is, a sister and myself."

"I would like for you to send me "La Palabra" (New Testament in Spanish) one for a friend of mine and another for myself, many thanks.

"Brethren pray for me and for all of my family.

"Many thanks and may God bless you richl

Granada (Columbia)

"It is a great honor to direct myself to you to tell you that during all of 1969, with rare exceptions, I have listened to your program "Reflexiones" that is transmitted by Radio El Mundo, one of the stations that can be hea clearest in the Republic of Argentina, specially during the night hours.

"Also from my experience as Personnel Director for a rural school in the province of Rioja, I can state that the program couldn't have been better named. Although it is brief is the essence of the thinking of those men, w stripped of some of the worlds goods, struggl for the attainment of the highest ideals of life, that is those to which one arrives after climbing one by one the steps of the ladder o values.

"Reflexiones" gives me value in weariness, company in solitude, refuge in uncertainty, vigor for recuperation in hours of frustrati love in work and in sacrifice, a muzzle in wrath, elixir in pain, luxuriant ideas to meditate upon in time of tranquillity and relaxation, marvellous prelude to the hours o sleep.

"I would like to compile all that has been broadcast during the past year, and when t one is finished continue in the same way.

"I would request that you send me the boo "Palabra de Vida" (New Testament in Span offered on the program)."

Greetings to you with my consideration

La Rioja (Argentina

WORD PICTURE

"On the grassy Tanzanian plain a stately Masai herdsman strides behind his scrawny cattle, a lion-killing spear in one hand a country-music-blaring Japanese transistor radio in the other. Transistors sway from the long necks of plodding camels deep in the Saudi desert, and from the horns of oxen ploughing furrows in Costa Rica. Radios are replacing equipment in the tea stalls of Pakistan . . . For Peru's 12 million inhabitants there are more than 600 radio stations, and radio reaches the ears of virtually every man, wo and child in the country. In Guatamala, six time many people listen to radios as read newspapers. B Africa which had fewer than 400,000 radios in 1955 at least 6,000,000 today. It is left on from mornin night, pouring out fuel for hopes and dreams. possibilities that exist in this force are enormous."

International Christian Broadcasters Bulle

January, 19

ONLY $7,000?

That's right, only $7,000 received to date on the Ten llar Club Call for the Massillon, Ohio Church! Let's a little deeper and help this young church in her at financial need! Let's fulfill our obligation as Ten llar Club members!

f this congregation can retire some of their great ancial obligations, they can more encouragingly work ard self-support by December of 1972. Your en- ragement to them can come through your support the Ten Dollar Club.

Much has been done at Massillon and much CAN be ne by this outreaching congregation. They have been enjoying a Teaching Training Course prior to their June 8-12 Vacation Bible School; they plan on a "Sing Out" with other churches in the area coming into the church for this program; and a workshop with John Rowsey and Smith Rose is planned for early June.

Their attendance has been as high as 92 for morning service; 20 at the recent Congregational Business Meeting and 20 at their Sunday Evening Service.

Massillon really needs a boost from fellow Brethren to continue with their fine program. We can't let them down in their present great need!

GIVE TO THE TEN DOLLAR CLUB NOW!

Ardmore

The senior youth of the Ardmore Brethren urch, 23370 Ardmore Trail, are sponsoring a ek of contemporary youth services for the week June 14 through 20. The services will begin h night at 7:00 p.m., and the theme will be dded Dimensions."

Jim Gilmer, from Roanoke, Indiana, will be the aker and will speak on topics concerning cur- t problems of the "now" generation. Excellent ertainment will be provided by Dave Thrush, guitarist.

Some of the topics Jim will be discussing are That Color Is God's Skin," "The Times, They e A'Changing," and "Bridge Over Troubled ters."

Each evening after the service there will be a lowship with such activities as football and cer, and everyone is invited to stay.

These contemporary services will give youth opportunity to search together for the truth l will give each person a challenge to find his er self. The public is invited, and all are urged attend "Added Dimensions" and see what it to offer.

CHEEP ADVICE



MONEY WILL BUY
A bed, but not sleep
Books, but not brains
Food, but not an appetite
Finery, but not beauty
A house, but not a home
Medicine, but not health
Luxuries, but not culture
Amusment, but not happiness
Religion, but not Salvation

Selected.

NO PROM FOR OUR JUNIORS AND SENIORS!

This article appeared in the Sarasota First Brethren Church Newsletter a few weeks ago.

ATTENTION ALL HIGH SCHOOL JUNIORS AND SENIORS

ur annual "Koinonia" will be held a week from day, on May 22.

he dinner will be at the Downtown Bradenton Ca- a where a film "The Well Rounded Square" will be shown.

rom 9:30 to 11:30 we will enjoy a two-hour Moon- t Cruise and entertainment on the 65 foot double boat, "Cheerio."

ollowing this a special party will be held at the home of Melody Hofer with games, devotions including Bill Eakin on the 15 minute film, "Who's Confused," concluding with doughnuts and hot chocolate at 2:00 a.m.

All High School Juniors and Seniors as well as their dates are welcome. See Mrs. Eugene Robbins for tickets -$5 per person for the entire evening of fun, food, and fellowship.

Our answer to the Prom!

Let Go and Let God

by STEPHEN D. SWIHART

Stephen Swihart is the licensed minister of Gar Brethren Church, Ashland, Ohio.

THAT OLD SERPENT WHO IS THE DEVIL AND SATA

IN GENESIS he is cursed; in Revelation he is executed: in between the two he wages the greatest warfare ever fought against man. His numerical victories are greater than God's. He kills to live, and he lives to kill. The Bible says he is powerful, wicked, subtle, deceitful, fierce, cruel and violently opposed to God's work. **He is the Devil!**

Satan is real! He is alive! He has a host of demons to carry out his work. He will hate this article, and he will use every possible gimmick or tactic to distract your mind from the reading of this article. **Don't let it happen to you!**

It is a fact that you can think seven times faster than you normally read. That means while you read this, six-sevenths of your mind might be thinking of anything and everything except that which you are actually reading. **That is exactly what Satan wants!** Satan wants your mind to be totally distracted from the words of truth, from the Holy inspired Scriptures of God.

Can Satan distract you, the child of God? Yes! David was a child of God, and God told him not to number the people of Israel. In I Chronicles 21:2 the Bible says that David gave orders to have the people of Israel numbered. God said no and David disobeyed. Why? Verse 1 gives the answer. "Satan . . . enticed David to number Israel." David didn't have any intentions of numbering Israel, but Satan enticed him and he sinned.

Adam and Eve had no intentions of eating the fruit of the forbidden tree. God said no and they obeyed, until Satan enticed them and they sinned.

You and I want to live a flawless, spotless life. Jesus told us to be perfect even as God is perfect, but Satan entices us and we sin.

I want you to read this article with all your heart, soul, mind, and strength. Satan wants to deceive you! Do not let it happen!

Let me show you just one of the smallest ways in which Satan entices you and I. Do you read the horoscope? Have you ever had your palm read or do you know a palm reader? Have you ever used a ouija board? Have you ever been at a seance? Saul was (I Sam. 28), and that is one reason why he was killed (I Chron. 10:13).

The Bible says (Deut. 18:9-12) that God forbids every form of spiritism! God forbids the use of divination (that is fortune telling), observers of time (that is astrology), enchanters, witches, charmers, wizards and consultors of mediums (that is speaking to the dead)! God forbids all spiritism and here is why.

Paul said (I Cor. 10:20) that every form of spiritism has been established by the Devil and seeks only to destroy our relationship with God! I will even go a step further. The Bible says (Eph. 2:2) that Satan works in the sons of disobedience. This is where the **dem** come in. In the New Testament we can find nearly hundred references to demons alone. Matthew 12 says that Satan is the prince of these demons. Their is to constantly attempt to defeat the plans of G **It is a proven fact, Biblically, historically and preser that demons, Satan's workers, can and do enter i people! God forbids spiritism because the leaders these occults are many times demon possessed, and th practices can lead others into the same position!**

What does it mean to be demon possessed? It sim means that the Devil's workers have entered into taken control of the physical body and possibly mind. The Scriptures also teach that these victims n be possessed with more than one demon, and that demons themselves vary in wickedness (Matt. 12:43-

The Bible says that demons can cause certain phys ailments. We note on two occasions where Jesus out the demons in a deaf and mute man (Matt. 9: and immediately after the departing of the dem the man could both hear and speak.

Jesus healed a woman that was stooped over possessed with a spirit of infirmity for eighteen ye After healing her, He only said that Satan had bo her with all this suffering (Luke 13:10-17).

In Luke 17:15-18 a demon possessed boy was hea King James says he was a "lunatic." C. I. Scofield s he was an "epileptic." You and I might call it **"me retardation."** At any rate, the boy was demon posses and once the demon was rebuked he was comple restored mentally.

Paul's thorn in the flesh was the work of Sa Job's loss of family, wealth and health was all the w of Satan. At this point I must be understood. I do claim that all physical and mental illness is a resul demon possession. I only claim, along with the Bi that demon possessed people can and are usually ei physically or mentally tormented.

The Bible paints a grim picture of Satan and demon forces. We in America usually read such B stories as these and brush them off as just th stories, but listen to this. Jesus commissioned the ciples to heal sickness and cast out demons. Jesus forth the 70 and they cast out demons. In Mark 1 Jesus said, just before His Ascension: "And these s shall follow those who believe; In my name shall t cast out devils. . . ."

If demons existed and were cast out in Jesus' and Jesus told us to do the same, what in the w should be abnormal, strange, or even uncommon a it today? The only thing abnormal, strange, or unc mon about it is that we don't hear more about it you know why? Because only a fanatic Christian w

eve such stories; the general public would laugh. vspapers, magazines, and television couldn't afford h mockery, so the news is hushed up. I could read story after story, however, of the cases of demon session. Satan is playing havoc, creating chaos, and brush it off as natural.

s there demon possession in America? Let me begin stating that Satan demands recognition in darkness, he demands obscurity in light. In the pagan coun-s, in the countries with little Christianity, Satan ıands recognition, and he gets it from the witch tor and other various spiritism mediums. In dark-s they actually worship the devil! In the more Chris-ized areas of the world, Satan demands obscurity. does not want his identity known because he can k better in light by being unnoticed. Is there demon session in America? **Yes there is and Satan's earances shall become more and more obvious as country weakens to Christianity.** Already the pagan ctices of occultism and devil worship is running ıpant.

Ve can't leave the area of demon possession without ing one more question. **Can the Christian be demon sessed?** No! Nowhere in the Scripture is there any e given of the possibility of the Christian being ıon possessed; **however, Christians are "oppressed" the Devil.** That means we are constantly being pted and deceived.

here are over twenty characteristics attributed to an but one out shines them all—**deception.** Paul s (Titus 3:3) that before he accepted Jesus Christ Lord and Savior he was "foolish, disobedient, and eived!" Jesus identifies Satan as the "Father of Lies" ın 8:44) and **"the deceiver of this world"** (Rev. 12:- Have you ever wondered why not everyone in this ld is a Christian? In II Corinthians 4:4 it says that God of this age, (Satan) **has blinded the minds of n that believe not.**

Vhat is the objective of Satan? Throughout all the pture we find that Satan's objective is to destroy y plan of God. We know that God's plan is that yone would be saved. Satan's plan, however, is everyone would die!

eter said (I Peter 5:8) "...your adversary the devil, roaring lion, walks about, seeking whom he may ur." The writer of Hebrews says that Satan has power of death (2:14). Jesus said (John 8:44) that n was a murderer from the beginning. **The Bible that Satan wants you spiritually dead!** If Satan ts you spiritually dead, we better know how Satan mpts to carry out his plan. I put the attacks by n upon the Christian into two categories.

of knowledge

hen a man becomes a child of God he receives the Spirit from God. This does not mean he has re-ed the fulness of knowledge, either of God, himself, atan. We do not become perfect at the time of pting Christ. We simply become a new creation and e to adhere to Godly activities. We will go to ch and put our trust in other Christians' Scripture vledge, the Sunday School teacher's Scripture vledge, and the minister's Scripture knowledge.

we beyond deception?

e Bible says (II Cor. 11:14-15) "And no marvel; for n himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness...." I interpret that to mean that Satan will have his ministers in the pulpits and deceiving people all the way to **hell.** Why did John tell us (I John 4:4) to test the spirits? Why did Jesus say that in the last days He would be outside his own church (Rev. 3:20)?

The point is, that without a knowledge of the Bible you and I can only assume that what we hear is **correct. We do not know unless we have a knowledge of the Bible.** Satan has liberalized millions of people for years because of their lack of Bible knowledge. I challenge you not to accept everything I have written. Study your Bible and **know** for yourself. Do not believe everything you read.

The second point of attack by Satan upon the Christian is:

Eternal Security

One of the cleverest ways in which Satan works is to deceive an "honest soul" into believing he will not be deceived. Do you know what Satan will use to attempt deceiving us? **The Bible!** That is exactly right. People will pull a verse out of context and base an entire belief around it.

For example did you know there is no hell? The Bible says that "God is love." Did you know God approves Christians killing people for the glory of God? The Bible says that "Saul killed his thousands and David his tens of thousands." Did you know that you can forget about Jesus being the only means of righteousness? The Bible says that "righteousness is by faith!..." Did you know I cannot backslide? The Bible says that "God is faithful who will not permit me to be tempted above that which I am able."

Satan pulls Bible verses out of context to give the believer a lukewarm and false security that results in eternal death!

Let me ask you....

Is it God or Satan that causes us not to read the Bible more?

Is it God or Satan that causes us not to pray as we should?

Is it God or Satan that causes us not to be on fire for Jesus Christ?

Is it God or Satan that causes us to worry when the Bible promises God will supply all our needs and that all things work together for good to them that love God?

Satan has deceived all men of all times, but the situations is not hopeless. The Bible says in I John 3:8b, **"For this purpose the Son of God was manifested, that he might destroy the works of the devil."** The work of Satan is death. The work of God is life—through Jesus Christ.

The power of Satan and his demons are next to none, yet God has seen fit to give every Christian a power greater than the Devil. James writes (4:7) **"Resist the devil, and he will flee from you."** He also said (2:19) that the demons know God and they **tremble** at His power. They also tremble at the Christians that resist them.

The born-again believer has conquered Satan, and if you be 10 or 110 you have the power to resist the wiles of the Devil. The question is not **"Are you afraid of the Devil?"** The question is, **"Is the Devil afraid of you?"** He will be if you only **Let Go and Let God!**

OHIO DISTRICT

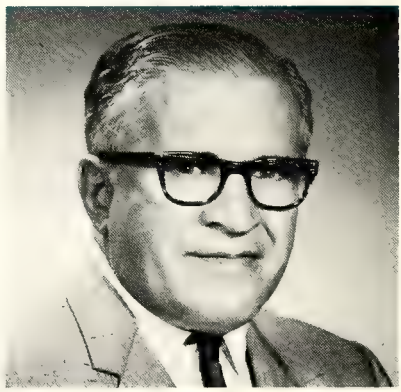
CONFERENCE SPEAKERS

ELDER VICTOR ONORATO will be the speaker Wednesday evening, June 24, at the Ohio Conference of Brethren Churches in West Alexandria. His message, scheduled at 7:30, is entitled "Our Home Mission in a Changing World." He is the Superintendent of the City Mission of Dayton.

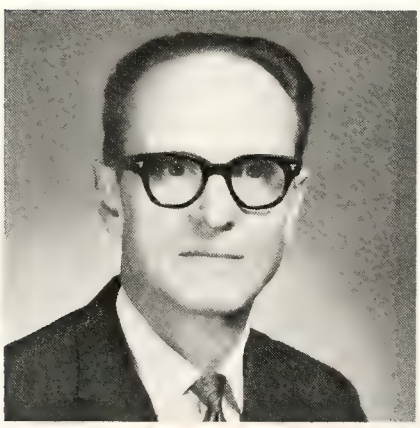
Mr. Onorato quotes Galatians 2:20 as his testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The speaker accepted Christ as his personal Saviour in the Washington Rescue Mission in Springfield, Illinois. He is a graduate of Moody Bible Institute and studied at the Bloomfield College and Seminary. He served 7 years in Utah as a missionary to the Mormons. Following his ordination in 1956, Elder Onorato pastored the Hunter Valley Bible Church in Yorktown Heights, New York, and assisted in the Brooklyn Rescue Mission. Mr. and Mrs. Onorato moved to Dayton in 1962, when the City Mission was 50 years old.

The facilities and services offered by the Mission have been greatly expanded. Their program includes: help for the transient man, a rehabilitation program, servicemen's center, a pensioner's program, Boys' and Girls' Clubs, Teenagers' Canteen, and Family Aid. The potential is enormous; only glory will reveal the results.



Elder Victor Onorato



Elder George E. Gardiner

ELDER GEORGE E. GARDINER will present Bible studies at the Ohio Conference of Breth Churches in West Alexandria. His lectures are sched for 9:15 a.m. The subject for Tuesday, June 23, is " Ever Changing Method."

The Reverend Mr. Gardiner began his lifework Assistant Pastor of the Christian Tabernacle in Day Ohio, 1946-51; he held position of Director of Youth Christ in Dayton, 1951-54; then served the Corners Baptist Church of Cambridge, Massachusetts, as pa until 1959. He and Mrs. Gardiner, and their three dren, returned to Dayton in 1959, where he has se the congregation of the Christian Tabernacle as pa

At the Christian Tabernacle, Pastor Gardiner lined up such outstanding missionary conferences it has become the highlight of all the yearly activi It is thrilling to watch the great enthusiasm and sing among the people that the conferences create. Faith Missionary Promises have gone from $20,00 $120,000, which is this year's goal.

Love covereth all sins"

EX-COP WRITES HIS OWN TICKET FOR CRIMINALS

OHANNES F. SPREEN, former Police Commissioner of Detroit and now a columnist for the **Detroit News,** rees with radicals that the world needs love. But he finds it hard to understand the kind of love it seizes buildings, burns banks, smashes windows d hits police officers over the heads.

The young will be on solid ground if they define the rd properly the newsman says. He has developed a of definitions of love which, he contents, will do re against crime than police departments, vilgilantes, ns, tanks and teargas:

–If it's caring about your neighbor so you report assault upon him or his home that you witness, that's e.

–If it's caring about your city so that you don't want see it suffer, that's love.

–If you care about your fellow citizens, no matter at their hue, that's love.

—If you put your personal desires and politics second to your concern for your city, that's love.

—If you consider the feelings of the other person as an individual who is with you on this small spinning speck of dust called earth, that's love.

—If you use consideration, care, courtesy and compassion in your dealings with all you meet, that's love.

—If you feel that there are things wrong, injustices, evils in this world and you earnestly wish to do something about them, that's love.

—If you want to change things that do not seem right to you, calmly, coolly, with considered judgment, rather than with a destructive attitude, that's love.

—If you have faith in people and in your police, that's love.

—If you offer charity to all your fellow men, that's love.

World Religious News in Review

PREME COURT UPHOLDS URCH TAX EXEMPTION

Vashington, D. C. (EP) — The S. Supreme Court, in a 7-1 decin, upheld the principle of tax emption on property used exsively for religious purposes.

n the majority opinion, Chief stice Warren Burger, noting that omplete separation of church and te is impossible, said the most portant aspect is that there exist real connection" between tax mption and the establishment of gion.

le said that tax exemptions are the type of sponsorship of reon prohibited by the First endment of the Constitution.

he lone dissenter was Justice liam O. Douglas, who held that le the current involvement of ernment in religion may seem ligible, he expressed fear that it 'a long step down the path" to ernment establishment of reon.

EVANGELICALS OPPOSE DISPLAY ON EVOLUTION PLANNED FOR ZOO

Minneapolis (EP) — A resolution opposing a display on evolution at the proposed Minnesota zoo was adopted by the Greater Minneapolis Association of Evangelicals at its annual meeting.

It asked the Minnesota Zoological Board either to abandon the idea of such a display or to identify it as supporting "one theory" of creation.

If there is an evolutionary display, it should be accompanied by "an equally clear presentation of the account of the origin of life as described in the Bible and accepted by many Minnesotans who will visit and support the zoo," the resolution declared.

Dr. Philip W. Ogilvie, director of the Minnesota Zoological Board, told newsmen later that an evolution exhibit "undoubtedly" would be included in the new zoo, in line with similar exhibits in new zoos across the country.

PASTOR'S SON RISKS PRISON AS DRAFT PROTESTOR

Millbrae, California (EP)—Charles DeWolf will be 25 next week. He doesn't wear a beard or have long hair. He has no sympathy for bomb-throwers and has only contempt for those who romanticize North Vietnam's "war of liberation" in Southeast Asia.

But the scholarly young veteran of the Peace Corps is among a small group of men indicted by a Federal Grand Jury for refusing induction into the Armed Forces.

Charles may go to federal prison for his defiance but he says he is "quite happy I've been indicted, because now I can get this thing over with."

DeWolf's father, Robert, is pastor of this city's Community United Methodist Church. The Rev. Mr. DeWolf says he feels caught in the middle of the conflict, since he feels compassion and concern for the men who must serve in the Armed Forces, but at the same time he feels his opposition to the draft increasing because of his son's experiences.

The well educated young man admitted: "I don't want to go to prison. But I'd rather do that than go into the Army and become part of a corrupt military establishment."

The Brethren Layman

laymen president communications

OPEN LETTER TO CONCERNED LAYMEN

by VIRGIL L. BARNHA

THE REPORT in the minutes of last years' opening laymen session states that only 43 men were present. If one of the reasons for this was due to the early 8:00 a.m. meeting time, then this years' starting time of 11:00 a.m. should see at least 80 or more men present. All the morning laymen sessions will be from 11:00 a.m. till noon this year. This pertains to five morning meetings, Tuesday through Saturday.

There will also be a laymen session on Tuesday at 1:30 p.m., and at 2:30 there will be a men's chorus rehearsal. The 1:30 p.m. program will be of an inspirational nature.

At 7:30 p.m. in the chapel will be the annual Laymen's Inspirational Program. The Program will be printed in the conference booklet, but some of the highlights will be an organ-piano prelude by Elder and Mrs. W. St. Clair Benshoff, Brethren Youth March, and the men's chorus. The speaker for the evening will be Don Odle of Taylor University.

There will be some business time in our sessions, but we're trying to hold this to a minimum of time and featuring more inspirational presentations. There will be further information on this later.

On Thursday at 4:00 p.m. in the chapel there will be a joint ministers, laymen, and Boys' Brotherhood meeting. The College Boys Brethren Quartet will sing and Dr. Bottoms will be presenting a challenging message. This will be followed by a box lunch and recreation. Elder Phil Lersch will be in charge of the last two items.

Let's continue to "mind our p's and q's concerning the Ministerial Recruitment program that the laymen have instituted. If this is going to beco a reality then it's time for us to **pray** for the H Spirit's guidance and blessing. We should also **presenting** a **plan** to help any young men t needs aid whether it be spiritual, financial, both. We need to be aware also that perhaps so of the boys are waiting for us laymen to h **project** and **propel** their thinking into God's p for their lives.

Is it time that many of us need to quit misus our quota of time, talents, tithes, treasures, thoughts relating to the teaching and encourag of our young men to consider the field of full-t service for the Lord? Our daily **quiet** time cc be spent in **prayer** and in seeking God's guida by His Word for leading some of our youth i His **Qualified Presence.** Perhaps our **quali queries,** and **quandaries** could be of the pro **quality** and **quantity** to become reality. What your reaction be?

We need more **active laymen** (in work for G Spiritual realm) and not more **laymen active** secular affairs. Let's put first things first then follow through by allowing the second work to complement the primary purpose existence. Give God the main course, not scraps that are leftovers.

The Laymen Feast of Ingathering will be in which all should be interested. We have three suggestions, and we're seeking your i and comments. Are you interested enough to w and let us know what your project suggest might be? These will all be considered and sented to the laymen for their adoption. The

stions I receive will be printed that you can lp decide and also that you will be encouraged bring your offering to General Conference. **rite, please write.**

This seems to be a good place to interject a Schusterism." "Most churches have willing mem-rs—some are willing to work—the rest are lling to let them." Which position are you acing yourself?

The Brethren Evangelist should be in every me regardless of whether they're church or xiliary members. It helps the Brethren denom-ation as well as the various auxiliaries to keep touch with you and you in contact with them. any who comment that they have no communica-on from organizational officers should subscribe d read **The Brethren Evangelist.** Many times e ask for your comments and suggestions but ry few take time to respond. It helps us to hear om you of your needs, project suggestions, and her relative information. It's easier and quicker mail a copy to the **Evangelist** where all can read d heed than to mail some 120 out to churches. owever, we're going to attempt a news letter on to mail to all churches and especially to all al and district laymen presidents. If you care receive this news letter, please send your name d address to **Virgil L. Barnhart, 123 Paula Drive, rmantown, Ohio 45327.** It will be very much preciated by this writer to hear of your com-nts and project suggestions, as well as any her pertinent information.

Comments on Laymen Printed Goals

Goal No. 1 asks the question—Are you increas-g spiritually and numerically for the year 1970? is pertains to a $1 per capita dues along with t of local officers and their complete addresses national treasurer by November 1 of each year. easurer is **James A. Payne, R.R. No. 2, Russian-le, Indiana, 46979.**

Goal No. 2 is one that should be emphasized re. Some laymen are too passive, more laymen ould be active leaders in various phases of God's rk as Sunday School, church, auxiliaries, and ecially in teaching, witnessing, and proclaiming actions—

Goal 3 should be an actuality in most of our urches, if not all of them. Could this be one of e reasons for boys' unconcern because they are t being trained properly? Is this why so many p-out after high school because they are being rtially ignored spiritually now?

Goal 4 should also include all men who can do so. e should never be indrawn or stagnant, but fresh, alive and pouring forth waters of evangelization.

Goal 5 should be met easily by every church, and many do. However, our attendance would double or triple if more men would attend conferences. Your presence also would help to enter into discussion concerning ways to promote interest and active participation.

Goal 6 should be taken care of soon if you haven't already. This is very important, there are many laymen of our denomination who are qualified speakers.

Goal 7 reads "a contribution brought." Send it if you must but we'd rather have you "come and bring it." We need your offering, your presence and your suggestions for "Feast of Ingathering project."

Goal 8 has already been spoken of in this article. Prayer, participation, and preparation is needed here for Holy Spirit leading, and patience to wait for His bidding. **"Mind your p's and q's."**

Goal 9 has probably been accomplished already. If you don't have this book in your personal library it can be purchased from the Brethren Publishing Company. If you like to read, some other suggested books are: "Help, I'm a Layman," by Kenneth Chafin. "God owns my Business," by Stanley Tam. "God's Smuggler," by Brother Andrew. "Secrets of Happiness" by Billy Graham. "A drink at Joel's place," by Jess Moody and many others. However, don't forget to read, study and memorize God's Word "The Bible."

Goal 10. It is again hoped that you will be able to bring it rather than send it. Plan now to take your vacation in August and be at General Conference in Ashland, Ohio (Aug. 17-23). We'll be looking forward to meeting you and greeting you then.

This poem by Eugene Clark carries a message for us to follow.

I do not know what lies ahead,
The way I cannot see;
Yet one stands near to be my guide,
He'll show the way to me.
I know who holds the future
And I know He holds my hand,
With God things don't just happen,
Everything by Him is planned;
So as I face tomorrow
With its problems large and small,
I'll trust the God of miracles....
Give to Him my all.

DISCIPLE OR LAYMAN

by JIM COLE

THE WORLD in which we live is in great turmoil. You cannot read a newspaper or magazine without reading about corruption, revolution and rebellion against authority. Statistics tell us that crime is at an all-time high, with the greatest percentage of crime being committed by people under the age of 20. High school and college campuses are becoming war zones.

Everywhere people are living in fear of their lives. It seems as if everyone is determined to tell us that we are going to die, one way or the other. People are living in fear of war, for years we have heard of "The Bomb," now we hear about Chemical and Biological Warfare. On top of all that, we are being told if we don't do something about air and water polution by 1980, we will all have to wear some sort of breathing apparatus. If that doesn't get you the population explosion will wipe us out, because we can't provide enough food.

Everywhere I see fear and uncertainty, which causes rebellion. Even in the Church we have rebellion; we hear God is Dead Theology. People tell us that Christ is no longer relevant. We are told that what the Church needs is to change everything to make it attractive to all people. Change is necessary but the change must be in the hearts of men; the message cannot and will not change. God gave no other name under heaven or in the earth whereby men might be saved. This leaves man no choice.

What do we do laymen? Where do we fit in this picture? We have the answer to peoples' fear. Why are we not telling them? Jesus Christ died on the Cross; He rose again from the grave; He paid the price for you and for me—we are redeemed, we are saved! God sent His Son, Jesus Christ, into the world to die so that all men might be saved. Then why are we so silent? Jesus Christ told His disciples "Go ye into all the world, and preach the Gospel to every creature." Does not this message apply to you? are you not a disciple of Jesus Christ? or are you just a layman? Jesus said, "...Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

I stand here today to tell you that I do not like the word **layman, laity, lay woman,** or **lay figure;** I do not like any of these words. To me they indicate something in the prone position, and I'm afraid that is the position too many of us have been in for some time. Webster defines layman as: "One of the people as distinguished from the clergy; one not of a stated profession." What distinguishes the layman from the clergy? I know all the accepted definitions of layman, but are we not all servants of God? I for one, right here and now, would like to state my profession; I am a disciple of Jesus Christ! I have searched my Bible from cover to cover and nowhere do I find the word layman, but I find untold references to disciples. Which are you? I thi the word layman has been badly misused by all concerned. Too long we have used the excuse, I'm o a layman, I haven't been trained, what can I do? That's the preachers job, laymen aren't expected to that! I ask you, are only the preachers disciples? a only the educated disciples? "And why call ye me, Lord, Lord, and do not the things which I say?" Are we disciples or just laymen?

I think we must examine ourselves in light of th Scripture. Let God's light shine on you. "The disci is not above his master: but every one that is perfec shall be as his master" (Luke 6:40). Maybe we can't be perfect, at least that is what I always hear, but shouldn't we at least try?

"If ye continue in my word, then are ye my disciples indeed" (John 8:31). How can we continue it, if we never read it or study it. Let the light shine on you, then are ye my disciples.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye my disciples, if ye have love one to another" (John 13:34-35). Are we disciples or laymen?

"Why call ye me, Lord, Lord, and do not the thi which I say?" "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Are you bearing fruit? is your church growing? Are we disciples or laymen?

"And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27). Are still bearing your cross or have you got tired and put it down? I know many of you worked for many years, but Christ will tell you when to rest. Don't put your cross down, bear it.

"So likewise, whosoever he be of you that forsake not all that he hath, he cannot be my disciple" (Luke 14:33). Do you have anything that you can't go of, house, car, job? If God was calling, would you hesitate? I do not own anything that I can't leave behind. Maybe that is to my credit or maybe I'm just a poor money handler, I don't know.

There are many more examples of disciples. Pick up your Bibles, read them for yourselves. Let light shine on you; not on someone else. Do not thes words apply to us? Were they written and spoken only for the original disciples? If that is true, then I might as well tear them out of my Bible an throw them away. They aren't any good to me. "W call ye me, Lord, Lord, and do not the things which I say?"

If we are not disciples, then we do not have to go forth and preach the Gospel; we do not have to continue in the Word; we do not have to love one another; we do not have to bear any cross; we do not have to forsake anything; we do not hav to do anything. Then are we laymen? Then are we, "one not of a stated profession." "Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of Father which is in heaven" (Matt. 7:21). What then shall we do?

There is a parable in Matthew 21 that tells us

se words, "A certain man had two sons; and he
ne to the first, and said, Son, go work today
ny vineyard. He answered and said, I will not: but
erwards he repented, and went. And he came
he second, and said likewise. And he answered and
, I go, sir: and went not" (vs. 28-30). Which
he two are you?
od called the nation of Israel to be His people
to glorify Him throughout all the earth;
y failed. God sent His Son to them to beg them to
ent; they would not. Jesus Christ called His
iples to go throughout the world and preach the
pel. Are we going?
od has given us the answer for the loneliness, fear, and frustration for people all over the world. Let us leave this conference **determined,** by God's grace, the love of Jesus Christ and the power of the Holy Spirit, to return to our churches as disciples of Jesus Christ and no longer mere laymen. The hope of the world is God and His people. I would like to leave you with this verse of Scripture, which is a prayer from my heart. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chron. 7:14).

Written by Jim Cole, disciple of God's grace, with help from the Holy Spirit.



THE FUTURE'S NOT OUR TO SEE

God knew what He was doing when
He planned things long ago,
That's why the future is withheld;
It's best that we don't know.

If we could see around the bend
We'd be inclined to fret.
It would be hard to face the trials
To be encountered yet.

Yes, God alone knows what's in store
For us from day to day,
As down life's highway we proceed;
He planned it all that way.

Norman McPherson

YOU'D BETTER BELIEVE IT

There's an expression people use
When telling something true;
"You'd better believe it too," they say
I've heard it; so have you.

I'm thinking now how Jesus Christ
From sin can set us free.
He said, "No man shall come to God
Except he comes by Me."

There is no other way that we
May enter heaven's gate.
You'd better believe it, for it's true.
Don't wait till it's too late.

Norman McPherson

GET BACK TO GOD AGAIN

When freedom hangs by one frail thread
Which fierce men would destroy,
Some day we may wake up to find
The rights we now enjoy
We've given up to tyranny
Of ruthless, Godless men.
The answer seems to me quite clear:
Get back to God again.

I doubt the world has ever been
In such a troubled state.
Old Satan's really gone all out.
I hope it's not too late
To ask God's help where we have failed;
For then, and only then,
We'll see a change in things as we
Get back to God again

Norman McPherson

A PRAYER

Heavenly Father:
Help us always to remember
Thou art the exalted One.
Help us ever to be grateful
For the things which Thou hast done.
First of all, for loving favor
In the person of Thy Son.
Sent to earth, He paid our ransom;
Over death, the vict'ry won;
Made available salvation
By this gift so full and free.
Love like this and grace so matchless
Proffered sinners just like me:
Shall such love go unaccepted?
Lord forbid; It must not be,
For we know it is Thy purpose
That all men should come to Thee.
In Jesus' name we pray.
Amen.

Norman McPherson

SISTERHOOD

JUNIOR BIBLE STUDY

APPLYING THE GOLDEN RULE

by JOANNE PARKS

PEGGY AND SALLY JANE were on their way home from school. They always walked home together as they were next door neighbors and very good friends. As they walked along talking about their day, Sally suddenly said, "Oh, there goes Kathy, the new girl in the neighborhood. Kathy, Kathy," she called, "wait for me—we'll walk home together." And while Peggy stood there watching, Sally Jane ran down the street to catch up with her new friend. "Umphhhh," thought Peg, "she didn't even say 'goodby'!"

Mother knew something terrible had happened to Peggy when she arrived home. The corners of her mouth drooped so low Mother thought sure someone would step on them. Peg dropped her books in a heap on a chair—papers falling out and pencils scattering. "What in the world is the matter with you?" Mother said. "Oh, Mom," Peggy wailed, "Sally Jane has found a new friend." She proceeded to tell her what had happened. She concluded with, "Just wait 'til we go to the zoo on Saturday—I'll fix her! I'm going to invite Nancy instead." "Now Peggy, don't forget who you are and Whose you are," Mother reminded her. "Don't forget the Golden Rule, Peg." "I remember," she answered —"Do unto others as they do unto you." Now Mother was really concerned! "That's not how it is at all, Peggy —I want you to find where this is in your Bible and think about it the rest of the evening." So Peggy sulkingly picked up her Bible—the Book she truly loved and read often—knowing full well it was the Word of God. She shut herself in her room and proceeded to search the Scripture. "Let's see," she thought, "I think that's in the book of Matthew—no Luke—but what chapter. I know I'll look in the concordance in the back and try to find it." Sure enough the reference given was Luke 6:31. Turning to the Gospel of Luke she found the precious words of Jesus: "And as ye would that men should do to you, do ye also to them likewise." Then laying her head down on her bed, she began to th about what she had read. It wasn't long until she fast asleep. As she slept, she dreamed.

A giant frog sat upon a lilly pad enjoying a beau sunshiny day. Its throat was going in and out as fi are wont to do. Suddenly, Frog's worst enemy in pond appeared in the dream—Fish. Fish, who had t many times to catch and eat Frog but without suc had made a wild leap into the air after Bug who flying by. Completely missing his prey, Fish now fo himself up on the bank many feet from the water flapped his tail—he bounced—he jumped—but he c not get back into the pond. "Oh, someone help me, called in a weak voice. Frog was very uncertain a what to do. "Should I help Fish after all the tro he's caused me?" And after some thought he said al "I will—I'm a Christian." With one big hop and a l swim, Frog reached Fish and said, "I'll just take two strong hopping legs, Fish, and push you right into the pond." And with that he braced himself pushed. With a good bit of effort and much pr Frog pushed Fish back into the water. "Oh thank Frog," called back Fish as he began to swim away, saved my life." The Fish turned and swam bac Frog, a look of surprise on his face. "Why did you me—I've been your worst enemy for weeks?" F only answer was—"I'm a Christian."

Just then, Mother called Peggy to come to su Peg raised her head and looked around. The Bible still open to the verse, and she remembered Mother had said—"Remember who you are and W you are." Peggy sat straight up—"I'm a Christian, she said.

How do you think Peggy will solve her problem Sally Jane? Why?

To be continue

ATTENTION:

nior Societies. . .

lere's where to send your statis-
l blank:

nsylvania District
Barb Friend
R.D. 1, Box 4
Marianna, Pennsylvania 15345

o District
Sue Stoffer
332 47th Street NW.
Canton, Ohio 44709

iana District
Diane Miller
R.R. 5, Box 20
Peru, Indiana 46970

l-West
Carlo Klopfenstein
104 Filmore
Mulvane, Kansas 67110

itheast
Linda Humelsine
Avon Road
Hagerstown, Maryland 21740

itral, Florida and California
Nancy Bates
R.D. 1, Box 114
Mineral Point, Pa. 15942

STATISTICAL BLANK

for

Junior Sisterhoods of Mary and Martha

July 15, 1969 to July 15, 1970

Fill out and send to _____

Name of Congregation _____

Town _____ State _____

Please check which your Society is:

Junior _____ Combined

Number of Girls in Junior S. M. M. _____

Please mark the number of points for each goal you have attained:

1	_____	4	_____	7	_____	10	_____
2	_____	5	_____	8	_____	11	_____
3	_____	6	_____	9	_____	12	_____

Benevolent work done during past year _____

Total amount of money received during past year other than dues and thank offering: $_____

Means of raising money during past year _____

Names of **new** officers **and their addresses:**

Patroness _____

Address _____

President _____

Address _____

Secretary _____

Address _____

New ideas for S. M. M. work _____

Please answer ALL questions to the best of your ability

OFFICIAL

JUNIOR SISTERHOOD

STATISTICAL REPORT

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Be sure to fill out

and

send it in by

July 15, 1970

Note: Unless points are used as stated, this report will not be valid.

This is the ONLY blank

you will receive.

news ... from the Brethren

Memorials

STOFFER. Vern L. Stoffer, 78, Route 2, Delphi, Indiana, died ril 24, 1970, at the home of a ughter in Anderson, Indiana. He is a member of the First Brethn Church in Roanoke, Indiana. He tended Ashland College.

* * *

NALLEY. Mrs. Eva Nalley, a char- member of the Washington, C. Brethren Church passed away April 24, 1970. Funeral services re conducted at the Lee Funeral me by Rev. Robert L. Keplinger, stor of the church.

Ona Lee Sams
Corresponding Secretary

* * *

STODDARD. Mr. Roland Stoddard d suddenly on April 4, 1970. He is a faithful member of the First ethren Church in Hagerstown, aryland, where he served as stee, teacher and deacon. Services re conducted at the First Brethn Church in Hagerstown by Rev. hn B. Mills with interment in Rest ven Cemetery.

* * *

GORE. Nancy Gore, Bryan, Ohio, ssed away April 10, 1970. She was years old on March 2. She had en a member of the Bryan First ethren Church since 1939. Funeral vices were conducted at the Cre- Funeral Home with Rev. Jack Daniel officiating.

* * *

SMITH. Elsie Valeria Smith, 81, ssed away February 6, 1970. She l been a member of the Mulvane ethren Church since 1903. Memol services were conducted in the rch by her pastor, the under- ned, February 10.

Rev. Carl L. Barber

VINCENT. Mrs. Minnie Vincent, mother of Mrs. Smith Rose, a life-long member of the Brethren Church, having held membership in Uniontown, Pa., Masontown, Pa., Bryan, Ohio and Ashland Park Street, passed on to glory on March 5, 1970. Rev. George Solomon, her pastor, officiated at the service.

* * *

MANN. Mrs. Hattie Mann, 89, a resident of the Brethren's Home at Flora, Indiana, died there Sunday, May 3, 1970. She was a member of the First Brethren Church of Goshen, Indiana. Funeral Services were held at the Brethren's Home with Rev. Clarence Kindley officiating. Graveside rites were held at the Oak Ridge Cemetery of Goshen, Indiana with Rev. Waldo Gaby officiating.

Gladys Flora
Corresponding Secretary

* * *

BEEGHLY. Mrs. Cora E. Beeghly went to be with her Lord on May 6 after a long illness. Mrs. Beeghly had been a member of the Park Street Church for many years. Rev. George Sheets, a life-long friend and distant relative of Mrs. Beeghly, brought the message for her service. Memorial service was conducted by Rev. George Solomon, her pastor.

* * *

MEYER. Mrs. E. J. (Flossie) Myer passed away Saturday, March 7, 1970. Mrs. Meyer was the mother of Rev. Virgil Meyer, Ashland College faculty. She was a long-time member of the Brethren Church in Milledgeville, Illinois. Memorial services were conducted by the undersigned with burial in the Riverside Cemetery, Sterling, Illinois.

Rev. James R. Black

Sarasota, Fla. Exciting news has been received from Sarasota, Florida. The long-awaited **Ground Breaking Service** for their new Church Sanctuary was held at the conclusion of the 10 a.m. worship service on Sunday, May 17, 1970.

COMING EVENTS

Milledgeville, Illinois
Revival Services
July 5-12, 1970
Rev. J. D. Hamel, Evangelist
Rev. James Black, Pastor

Burlington, Indiana
Revival Services
July 13-19, 1970
Rev. J. D. Hamel, Evangelist
Rev. Kenneth Howard, Pastor

Weddings



HAAS-DRESBACK. Elaine Haas and William Dresback were united in marriage on March 28, 1970, in the First Brethren Church, Cerro Gordo, Illinois.

MEMBERSHIP GROWTH

Sarasota, Fla.—25 by baptism. . .
Linwood, Md.—11 by baptism. . .

FLAGS



AMERICAN FLAG
fringed
with standard

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CHRISTIAN FLAG
fringed
with standard

$53.50



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The Brethren
EVANGELIST



ol. XCII June 20, 1970 No. 13

The Brethren
EVANGELIST

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NOTES and COMMENTS

Featured in this issue is a most relevant article by Rev. Virgil Meyer, Director of Religious Affairs, Ashland College. This article and appeal to the Brethren is most relevant for these times. This is one area of growth in The Brethren Church which needs much attention and it behooves each of us to glean all the pertinent facts contained in this article.

Also of prime importance about this time of year are the District Conferences. The programs for the Central District and Southeastern District Conferences are published in this issue and one will find that from what is listed on the agendas of these Conferences, a delightful and enlightening experience is in store for those planning to attend.

With one of the most important holidays coming s that which deals with the blessings of freedom independence, and in spite of what some element our society and some conditions try to point out to contrary, there is a short subject presented which to do with a symbol of what our great nation has b is, and should be—**The American Flag** the "Symbo Freedom."

Getting back to the subject of Conferences, Woman's Missionary Society has much to offe General Conference this year. This is indicated by articles found in this issue pertaining to featured sp ers on the program. From here it looks as th General Conference promises to be fruitful in n phases of Denominational growth. Make arrangem now to be in attendance.

A very important but short announcement fo Sisterhood is to be found in that section. Be sure to for it, patronesses and girls.

By the Way

EXTINCT AS A DODO BIRD?

OME TIME AGO I heard our pastor deliver some startling facts in his sermon. I could hardly believe at I was hearing. Perhaps I was guilty of complacy as are many today, and thought, "No! this could ver happen." Let me quote some of those facts and ures, and then you may take it from there.

At the time this message was given, it was said that a typical cross section of 100 of the world's population, we would find:

75 underprivileged, underclothed, underfed
35 under Communist domination
25 Roman Catholic or Greek Orthodox
15 Muslim, 11 Hindu, 2 Jewish
8 Protestant (of all persuasions).

jections of present world trends show that there bably will be only 4 Protestants out of a 100 by 0, and only 2 Protestants out of 100 by the year 2,000. now, surely these statistics must be grossly exagated, but, are they?

leading evangelical pastor recently made this statet: "By the year 2,000, Evangelical Christianity as know it will be extinct." I do not believe I nor anyelse can just blurt out that this pastor just doesn't w what on earth he is talking about. It just may that he might have something there. But if his diction is to be proved unfounded, there must be e way to do it, and perhaps it is that we must some- reach 20th-century man and turn him on for Christ. I know this has been the old, old story for a long e, that Christians are to spread the Gospel to all throughout the earth. But it seems that never re in history has it been more relevant than it is y.

r. Kermit Long says: "With **all** our education, our logy, our fine buildings, our image of the church, are doing less to win people to Christ than our unschooled forefathers did. We're no longer fishers of men, but keepers of the aquarium, and we spend most of our time swiping fish from each other's bowl."

As we read about the radical changes being made in all the various modes of living, of dress, of conduct, the duress being exhibited by certain elements of society toward the administrating bodies of education, government and to a certain extent, the churches, we might well be getting quite alarmed as to the outcome.

Perhaps we are especially alarmed about the future existence of the church, especially when we take a long look at the statistics just revealed. Lest we become too alarmed, let's look at something else.

Statistics have been startling before and perhaps will be many times in what amount of time is left for the world, but if we again search the Scriptures in a familiar passage in the Book of Matthew, we will read the words which should give us a very optimistic view as to the future of the church. Let us look again at the words spoken by Jesus to Peter in the 18th verse of Matthew 16. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell **shall not** prevail against it."

For some further assurance, should we need any after reading the Word, we might contemplate what our Christian youth are doing. I attended a worship service on a recent Sunday morning at which the youth of the church presided. All of the service was presented by these young people. When they tell us what is on their minds in their own way, and when we decide to lend an attentive ear to their telling it as it is, we can rest assured that with young Christian men and women such as these taking over the reins of the church, I think it will be quite a while before the church becomes as extinct as the "dodo bird."

(G.S. Ed.)

CENTRAL DISTRICT CONFERENCE of THE BRETHREN CHURCH

FIRST BRETHREN CHURCH
Waterloo, Iowa

JULY 17-18, 1970

THEME: "Anointed to Proclaim"
TEXT: Isaiah 61:1-2

Conference Organization

Moderator - - - - - Elder Gene Hollinger
Vice Moderator - - - Brother Robert Guenzler
Secretary - - - - - - Brother A. C. Glessner
Treasurer - - - - - - Brother Harold Real
Statistician - - - - - Brother Earl Wilkin

PROGRAM

Friday Morning—July 17

10:30 Opening of the 1970 Conference
Elder Gene Hollinger, Moderator
Appointment of Committees Moderator
Song Service
Welcome Waterloo
Response of Visiting Delegates

10:45 Devotions La
Special Music Wa
Message Mr. Robert Gue
Vice Mode
"Anointed to Proclaim"

11:30 Credentials Registered
Housing Arrangements

11:45 Lunch

Friday Afternoon

00 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
00 Song Service
Devotions Milledgeville
Business Session
Report of Credential Committee
Acknowledgement of General Representatives
Election of Officers
Report of Nominating Committee
Election of Board Members
District Mission Board
Conference Board of Trustees
Ministerial Examining Board
Ashland College Trustees
General Conference Executive Committee
District Board of Christian Education
Board of Evangelists
Resolutions Committee
Old Business
00 Workshop: Christian Education
00 Committee and Board Meetings
00 Evening Meal

Friday Evening

00 Song Service
Announcements
Devotions Cedar Falls
Special Music Cerro Gordo
Moderator's Address Elder Gene Hollinger
Benediction
15 Youth Activity and Board Meetings

Saturday Morning—July 18

30 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
30 Song Service
Devotions Udell
Business Session
Minutes
Credential Report
Treasurer's Report
District Camp Report
District Board of Christian Education
District Mission Board
Chairman and Treasurer
District Board of Evangelists
District Board of Trustees
District Ministerial Examining Board
Ashland College Trustees Report
Resolutions Committee Report
Constitution Study Committee Report
Statisticians Report
Unfinished Business
New Business
15 Coffee Break
10 Inspiration Elder Edward West
:5 Lunch

Saturday Afternoon

00 Simultaneous Sessions
W.M.S., Laymen, Pastors, Youth
00 Exchange of Ideas—Future
5 Final Business Session
Minutes
Credentials Reported
Conference Invitation 1971
Unfinished Business
Final Reading of Minutes
Adjournment
3:30 Denominational Interest
Time for Questions and Answers
Central Council
Ashland College
Ashland Theological Seminary
Benevolent Board
Christian Education Board
Publication Board
Missionary Board
4:15 Committee and Board Organization Meetings

Saturday Evening

5:00 W.M.S. Missionary Banquet
Toastmistress Waterloo
Special Number Milledgeville
Group Singing
Speaker Mr. or Mrs. John Rowsey
Installation of Officers
Benediction

AUXILIARIES

Woman's Missionary Society

Theme: "Anointed to Proclaim"

Scripture: Isaiah 61:1-2

The Program

Friday—1:00 P.M.

Prelude
Call to Order Waterloo President
Welcome Waterloo
Song Service
Devotions Cedar Falls
Business Session
W.M.S. Benediction

Saturday—8:30 A.M.

Prelude
Theme Song
Devotions Udell
Song Service
Business Session
W.M.S. Benediction

Saturday—1:00 P.M.

Prelude
Theme Song
Devotions Cerro Gordo
Business Session
Memorial Service Waterloo
W.M.S. Benediction

Saturday—5:00 P.M.

W.M.S. Missionary Banquet

Youth Program

(Planned by Waterloo Brethren)



1970 SUMMER CRUSADERS

A NEW VENTURE is being conducted during the summer months of 1970 in The Brethren Church. This program is sponsored and funded jointly by the Missionary Board and the Board of Christian Education with the following objectives:

1. To provide opportunities for Brethren youth to express their Christian commitment through personal contacts and leadership roles in local church situations.
2. To help committed Christian youth face realistically the deep moral, ethical, philosophical and social problems of contemporary Christendom.
3. To enable exceptionally capable Brethren youth to participate meaningfully and responsibly in the evangelistic and educational functions of the Church.
4. To provide field experiences which will be helpful to young people who are considering full-time Christian service.
5. To provide worthwhile assistance to Brethren congregations having special needs.

The Summer Crusader Program will provide opportunities for young people to work in our churches and camps doing VBS work, surveys, evangelism, camping, evaluations and many other tasks. They will also be in areas where they can participate in inner-city work, growing suburban work and camping experiences. In addition they will, by nature of their various assignments, see new geographical areas, visit some cultural exhibits and do some sight-seeing although most of their days and hours will be filled with work for the churches.

June 10-12 was a time of orientation for the Crusaders selected for this summer of service. The sessions were held at Ohio Camp Bethany where intensive trai was given, assignments made, work-prospectus were studied and meditation periods were observe

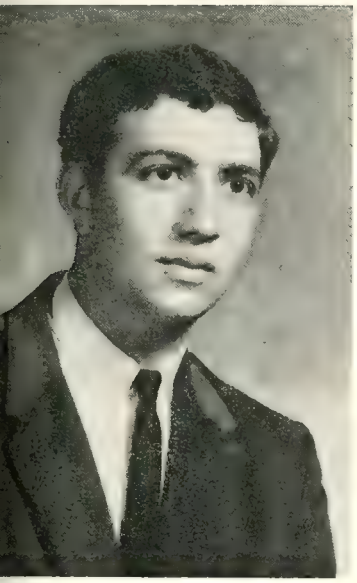
While on the field, each Crusader team will ha captain, and each team will be under the directio the pastor when serving in a church or the camp d tor when working in camps. As each assignmer completed, a Board of Christian Education staff m ber will arrive to make a team and church or c evaluation before the team moves to its next fiel endeavor.

Finally, the Crusaders will be given opportuniti share their experiences with those attending Ge Conference in August. The young people who been accepted for service are eager to work, the s soring boards are confident they will do a fine job will bring new life and vitality to the Church. Do part by praying for the teams as they labor this s mer for the cause of Christ and the Brethren Churc

Two teams of four each will be working in the S mer Crusader Program this year and for the maj of the time will be serving on the west coast and east coast. The **Western Team** will be going to: S ton, California; California Camp Berea; Man California; Lathrop, California; Arizona Camp; D Kansas. The **Eastern Team** will be going to: Ca Ohio; Ashland Garber, Ohio; Mansfield, Ohio; Pen vania Camp; Pittsburgh, Pennsylvania; Levitt Pennsylvania; Washington, D.C.; Herndon, Vir (tentative at writing).

On the following pages you will find photos and s biographies of the Crusaders to acquaint you with t Remember to pray for each one, their work, churches and camps they will be in, and the safe each Crusader as they travel!

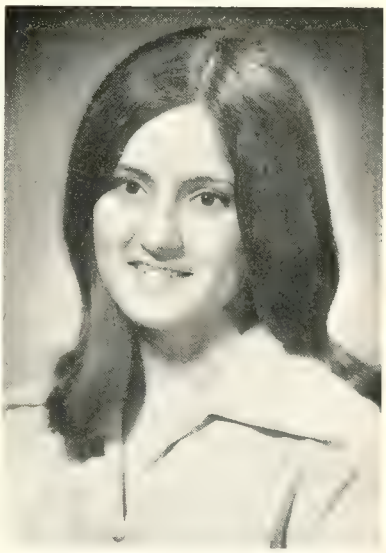
EASTERN TEAM



Robert Fowler, captain

Bob is a member of the Jefferson, Indiana Brethren Church and is now attending Ashland College as a pre-seminary student. He is 20 and majoring in sociology and minoring in religion. Bob is married to the former Sandra Huber who led him to the Lord and helped him grow under the ministry of Rev. Richard Allison. In June of last year he made a commitment to the full-time gospel ministry.

Bob states his reasons for applying for a position in the Summer Crusader Program: "It was after very much prayer and deliberation that I applied for the Crusader Program. I am applying with all seriousness, as I feel this program is very important. I am not looking for a vacation, but a chance to serve the Lord through this ministry, and the opportunity to share with others the many wonderful things the Lord has done for me and my life."



Kay Ellen Bargerhuff

Kay is a member of the Loree Brethren Church at Bunker Hill, Indiana, d is now attending Kokomo Business College. She is 18 and in the Private cretarial Class. Kay was baptized when she was nine years old but testis that she did not really **know** the Lord until about two years ago.

Kay stated that she wanted to be a part of the Summer Crusader Proam because: "I want to somehow share my wonderful Lord with others. w great my God has become to me! To realize that He gave His Son to upon that Cross for me and everyone no matter how wicked they were are . . . well, you just have to tell people when you know someone that mendous! When you look at the thousands of kids turning to drugs and to find happiness, and protestors, protesting everything from A to Z, eel that it's time for Christian teenagers to get up and do some talking !"

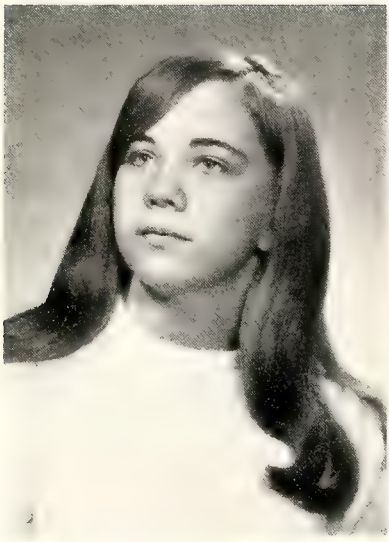


Rebecca Bachtel

Becky is 20 and a member of the County Line, Indiana Brethren Church and is now attending Ball State University at Muncie, Indiana. She has been attending the Muncie Church while in school and is active in a Bible study group. Becky would like to become an elementary school teacher. She also has a talent for art and has four years of training in high school and two in college in art.

Becky says that she had been struggling with her own personal Christian life and wondering what she was to do with it since she had made a Life Work Recruit decision a few years ago at camp. Learning that she could do nothing on her own was a big discovery for Becky, and she states that prayer and putting everything in His hands is the secret to her life commitment.

"I've been praying for an opportunity like the Crusader Program to learn to serve."



Debra Smead

Debbie is a member of the Ardmore, Indiana Brethren Church. She 17 and just graduated from LaSalle High School in South Bend, India Debbie is one of six girls in her family and would like to become a mu teacher. She accepted Christ as her Savior in 1960 and participated in t Bible Quiz in 1964 and 1965. She has been very active in Sisterhood, BY visitation, VBS, Scouting and Sunday School at Ardmore.

Debbie's reasons for becoming a Crusader are: "First, I must s that Christ means very much to me, being first and foremost in my life. I would love to be able to go out and tell others what Christ has done f me and of his great love for everyone. I believe that being able to tea others, both young and old, about Christ and His blessings can also h to strengthen my spiritual life and enrich my Christian testimony as w as helping others to grow in Christ. The experience of helping other Chr tians would also help me to be able to witness better in my own chur and community.

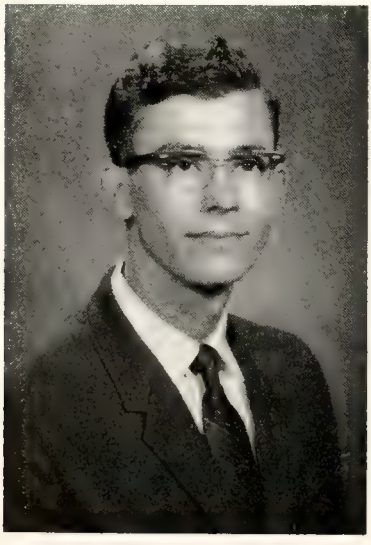
WESTERN TEAM



Dale Stoffer, captain

Dale is a member of the Canton Trinity Brethren Church of Canton, Ohio. He is 19 and a student at Ashland College enrolled as a pre-seminary student. Dale is majoring in psychology and minoring in religion and Greek. He is an excellent student in college as he was in high school where he graduated sixth out of a class of 572.

His reasons for entering the Crusaders are varied. Here are some of them: 1) I enjoy meeting people and getting to know them, 2) majoring in psychology, he would like the experience of interpersonal relations, 3) this experience would be invaluable for his future ministry plans, 4) the only meaning for life is found in sharing himself in service to others, 5) wants to broaden his concept of what makes the world tick—widen the horizons of understanding and experience, 6) if the church is going to survive, it will because of transforming **personal** relationships, not semi-personal church services. The Crusader Program is the type of thing that can re-vitalize Christianity.



Ron Waters

Ron is a member of the Gretna, Ohio Brethren Church where his fat is the pastor. He is 18 and a student at Ashland College enrolled as a seminary student. Ron is majoring in psychology and minoring in relig in college. He accepted Christ in 1960, and by the summer of 1963 he m a Life Work Recruit decision while at Camp Shipshewana (he's origin a Hoosier from the Loree Brethren Church).

Ron's reasons for becoming a Summer Crusader are: "First, it wo give me an opportunity to serve my church in an area where help is n ed. Second, it would provide me training in a type of missionary w Though I don't know in what particular area the Lord will use me, I bel this training would be invaluable to my future service in The Bret Church."

During high school, Ron worked with the high school division Campus Crusade for Christ, and this year in college received trai from the Billy Graham Evangelistic Association to work as a counsello



Sherry Barnhart

Sherry is a member of the Gratis, Ohio Brethren Church and at 19 years of age is a student at Ashland College majoring in math. She would like to teach secondary math. Sherry's hobbies are reading, music, sewing and cooking (and talking); she enjoys being with people best of all and has traveled many places.

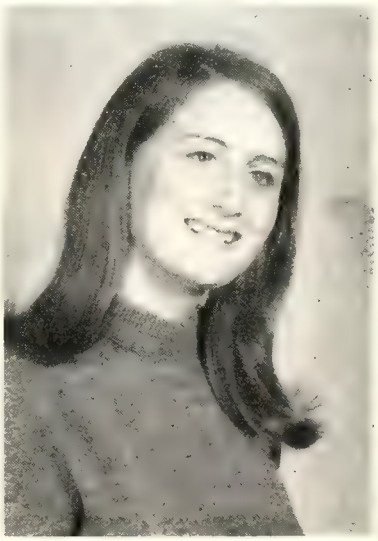
Sherry states: "College life has made me realize that each person has a responsibility to God to live for Him each second. I see and hear young people around me searching for something. I, myself, am not reaching them just by living a Christian life. Sometimes I just can't find the right words to help them so trying isn't always enough. I've learned to put everything in God's hands."

It was at Camp Bethany that Sherry gave her life to the Lord and also made her decision for full-time service in His ministry.

Cindy Cartwright

Cindy is a member of the Roanoke, Indiana Brethren Church and ended the Wayne University of Cosmotology at Ft. Wayne, Indiana. She 19 and has been a member of the church for seven years. Cindy's family ses and shows horses and cattle. She was a member of the 1967 National nner-up Bible Quiz team in the senior division. For ten years 4-H has n a part of her life where she has been active in its activities and in dership. She testifies that 4-H has taught her leadership and understand- of different areas of life.

Cindy says: "I think that God may have plans for my life. He has en me a lot of opportunities to learn and train myself in different pro- ms through church camps, retreats, and 4-H. I believe that God is ling me into this ministry for this summer. I am willing to do the Lord's rk for His glory and honor."



NATIONAL BRETHREN YOUTH CONVENTION

AUGUST 17-23, 1970

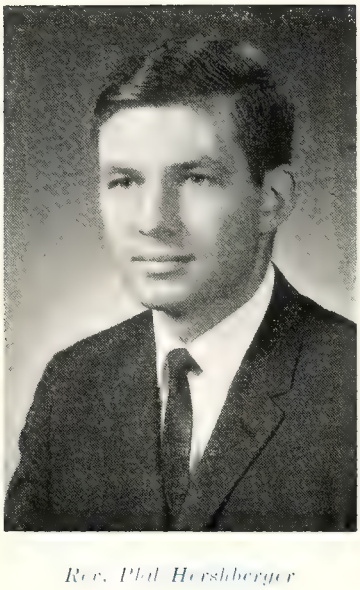
On the Ashland College Campus

GISTRATION: $3.00 PER PERSON

Includes such costs as Youth Speaker, health and accident insurance, communion, and others.

ATURES: Youth Speaker, Youth Choir, Study Seminars, Recreation, Communion, Coffee House, Business, Buffet Supper and Moderator's Reception, East-West Tract Meet, Bible Quiz and more.

FORT WAYNE REPORT OF PROGRESS



Rev. Phil Hershberger

THE CRESTWOOD BRETHREN CHURCH of Fort Wayne has cal its first pastor! Rev. Phil Hershberger, his wife Gwen and fam have agreed to the call of the church and are now making preparations move to Fort Wayne when their present work at Oakville, Indiana is co pleted May 31. Phil is a graduate of Ashland Theological Seminary. Un the proposed arrangements, the Crestwood Church (7 members—3 fa lies) will provide a housing allowance of $50 per week and Rev. Her berger will seek employment on a part-time basis to support his fam until the church is able to support a full-time pastor.

The church is slowly growing, and the circle of prospects and interes families continues to grow. Because the church has been served by Cha Lowmaster, Pastor of the Elkhart Church (70 miles distant), growth been somewhat limited by the necessity of an afternoon service (Sun School—1:30 p.m. and Worship at 2:30 p.m.). With the coming of the He bergers and change to a Sunday morning service schedule beginning J 7 (Sunday School—9:30 a.m. and Worship—10:30 a.m.), attendance is pected to increase from 50% to 100% over the present average of 17. financing of this work is a tremendous challenge since the church is try to avoid tying up or diverting mission funds that could be used elsewh to this work. Thanks to the $10 Club, the church now owes only ab $7,000.

Negotiations are now being made to acquire property for construc of a church in the future. The cost of the land is expected to be $24,00 35,000. How this will be accomplished our Lord alone knows. Our Tues evening Prayer and Bible Study group has convenanted together to p daily for guidance and His help. Will you join with this church in its p ing? Your project is greatly appreciated by us at Crestwood. We are s that with the prayers and interest of Brethren Youth throughout our tion, that God will bless the work in a miraculous way.

LOOKING AHEAD TO GENERAL CONFERENCE

August 17-23, 1970

by Mrs. Howard Winfield

A WEEK of especially interesting programs for the W.M.S. Sessions, arranged by Vice President, Mrs. Woodrow Immel, is in store for members and friends. Highlighting these will be two guest speakers.

Mrs. Beatrice Bush Bixler, Composer-Musician, from Orland, Indiana, will present an Inspirational Message in Music during the Public Service on Tuesday at 1:30 p.m.

Appearing on Thursday's Banquet Program will be Mrs. Lila McCray, a Clothing Representative for Church World Service, Elkhart, Indiana, with first-hand information regarding benevolent work for the needy. As the times change, so do the needs vary. Bringing our offerings for the year's project—Housing for Seminary Students—is another feature of this meeting.

Presently, during the month of June, W.M.S. members are giving particular attention to Paul's letters to Timothy as recorded in the Word of God, as part of their study program.

The warmth and sincerity of these letters carry to the reader, both the young and old, without so m as a hint of a generation gap. Although there we goodly number of years between their ages, the g faith in Jesus Christ, of young Timothy and the o Paul, spanned the years with mutual understandin the love of God.

Appreciating Timothy's tender years, Paul stre sound doctrine because behavior is based upon b Within these letters lie valuable suggestions for C tians of every age, and they are especially helpfu those who think the Bible is out of date.

Timothy, trained from early childhood, heard Gospel preached by Paul; saw that Gospel exempl in Paul's life, and honored the friendship of this g man of God.

Long ago I heard someone say, "We tend to gro become like those we admire." Timothy, like Paul, l the Lord.

THE BRETHREN—both men **and** women—will not want to miss the exciting and inspirational Public rvice sponsored by the W.M.S. this year at General nference. Mrs. Beatrice Bush Bixler will bring the ssage of the afternoon in song, piano and spiritual ssings.

She comes to us well recommended. The well-known nposer of today, John W. Peterson, writes of her eatrice Bush Bixler is truly one of the great song ting talents of our times. Her work has an original- and spiritual depth rarely matched." Many of our sically talented Brethren will recognize one of her st popular compositions "I Am Not Worthy," along h many other numbers published in the Singspira- n and Favorite series of Gospel songs in various emble arrangements.

Mrs. Bixler, a native of Waverly, N. Y., is the only ld of William and Emma Bush. During her senior r in high school, she was offered a piano scholarship Ithaca (N.Y.) College, but she declined in favor of ending Houghton College, where she studied for two rs with public school music teaching as her goal. ese plans were altered by the depression and follow- her sophomore year at Houghton, she began three l a half years of travel with the B. B. Bosworth angelistic Party as the pianist and vocalist.

n 1940, she enrolled at Nyack Missionary College, duating in 1942. A year later, she married Clair S. ler, and since that time has been "a pastor's wife." e is the mother of four—Betsy, Bill, Bob, and rbara. Currently, her husband is serving a church r Orland, Indiana—a city in close proximity to our ghton Chapel congregation, Howe, Indiana. Mrs. ler has been a very popular leader in music work- ps in the area, in addition to her responsibilities as astor's wife and mother.

You won't want to miss the W.M.S. Public Service General Conference this year—Tuesday afternoon, gust 18, at 1:30 p.m.



MRS. BEATRICE BUSH BIXLER



MRS. J. C. (Lila) McCRAY

Mrs. J. C. (Lila) Mc Cray, a former missionary to India, and a licensed minister of the Church of the Brethren, will be the speaker at the annual W.M.S. Banquet and Program to be held Thursday afternoon, August 20, at the First Christian Church, Ashland, Ohio, 3:15 p.m. The W.M.S. Banquet is always a highlight of General Conference for the ladies of our denomination, and this year's program promises to be an exciting and informative session which will bring us many practical ideas and helps for our benevolent work in the coming years. At the close of the program, the Project offering for Seminary Housing will be received; we are hoping for an increased offering this year. The Nappanee, Indiana, society is hosting this year's banquet.

Mrs. McCray is currently serving as the Midwest Clothing Representative of the Church World Service Clothing Appeal. Prior to joining the Church World Service staff, she served as interim minister in the Yuba City (California) Church of the Brethren. From 1960 to 1965 she was a manager and hostess of an interdenominational hostel in Bombay, India. During her first year in India, she lived and traveled extensively in the villages. She also served on a committee for Greater Bombay which requests and administers the relief and rehabilitation program for Church World Service.

Now—ladies—how about getting up a busload and coming to Conference for the week? You'll be "charged" for the coming year. See you August 17-23.

In His Service,
LaVeta Immel

GET WITH THE LORD, AND GO WITH HIM

by OSWALD C. J. HOFFMAN

Message given at the U.S. Congress on Evangelism, Minneapolis, September 8-13, by Dr. Oswald C. J. Hoffman, Speaker of The Lutheran Hour, St. Louis, Missouri.

THIS IS NO TIME to fool around. The time has come to get with the Lord and to go with Him. There has been fooling around.

Our world has been playing around with secularism and the idea that people can make it without God, leaving Him entirely out of their calculations—forgetting His power to pass judgment—rejecting His mercy—paying Him lip service but offering Him no real respect from the heart—defaming His Name by word of mouth, by bitterness of action, and hoplessness of attitude.

The Church has been playing around. There has been a good deal of struggle for power in the Church, forgetting what the Lord Himself said—"among the nations, men lord it over one another. It shall not be so among you." When will the Church learn?

There will be no politics played here, no one going to try to lord it over you—no organized movement to take over the churches—no partisan spirit—no bitterness—and no pretensions. Just respect for God, gratitude for His mercy made known to the world in Jesus Christ, and determination to do for Christ as He told us to do. "Go," He said, "make disciples of all nations, teaching them to obey everything I have commanded, and trust Me to see things through."

The Church has got sidetracked on all kinds of issues. Some are of major concern to all Christians, and some are minor—the kind that are solved automatically when the Church gets up a head of steam and starts rolling; or to use a more modern figure, when it starts up the engines and goes down the main runway to take off.

We are here starting up engines, to help the Church take off—down the main runway.

We are just as concerned about the **major issues** of human life as anyone. When it comes to Christian unity, and the desire to improve human relationships on every level, we take second place to no one.

But we remember that the Church will make little or no contribution to our world, if it does not do **its "thing."** That thing is to **take** the Good News of Jesus **to heart,** and then **to tell** people by means of Jesus Christ; to bring to people wherever they are, under whatever circumstances, the Good News of Christ, the Savior of all men; and then to lead them by the power of the Spirit of God to the obedience of faith in Christ.

Jesus Christ is the Greatest and the
st. Everything else in the life
the Church is second-best. He
the Head of the Body. Without
m the body is a corpse. With Him
the Head, sending impulses
roughout the Body, the whole
ng comes to life. It revives.
is renewed in strength. The Church
es by the Gospel—the Good News
Jesus Christ. Not by the law—
spiritual renewal.
The Gospel is the product. It
kes everything else go. Everything
e is by-product—often good and
uable, sometimes indispensable,
t still by-product.
1. If the Gospel is not at the
art of the Body, which is the
urch, the whole thing dies.
If the Gospel is proclaimed in
emic fashion, the whole thing
ome anemic. 3. If the Gospel is
monstrated only vocally and not
ally in the everyday actions of
rist's followers, the whole thing
omes a farce—**and the world**
ows it.
It is a remarkable fact that the
rld often has seen what is wrong
h the Church before people inside
ame aware of what was
pening. This is a practical world
ere people are not interested in
ttering away time, energy, and
ources on stuff that is obviously
aningless, purposeless, fruitless.
This is no time for fooling around.
e time has come to get with Christ,
l to go with Him.
"Get with" Christ. When young
ple talk about "getting with"
nething they mean coming in
of the woods, or out of the rain,
wherever, to the world of
lity where real things really are
pening, and where other real
ngs can happen.
Get with **Christ.** He is the One. He
he One who can make things
pen. When Jesus Christ came,
ngs happened—things that never
pened before. That is what
writer of the Epistle to the
Hebrews told His people (Heb. 1:1-3). It is what we have to tell our people today. It is what we have to tell ourselves. Hence this Congress.

God has spoken—in His Son. World, listen! Church, listen! People, listen! This is what we are saying during these days to ourselves and to everyone associated with us in the Christian enterprise! Listen to the Word of the living God! Listen to Christ!

The time has come to listen. The world is in a mess. High-sounding talk is not the answer to our problems. Fancy programs will not change things. Mere organizing and reorganizing lead down a dead-end street. Nothing else will do but to "get with" Christ, the living Son of the living God, crucified for the sins of our world and raised from the dead to be the Son of God with power.

With great power gave the apostles witness to the resurrection. His men have always **told** people about Jesus Christ. In the **telling** they changed the world. His men always **followed** Jesus Christ. Following Him they led the world into a new age. Awake from your sleep-walking, the apostles told their contemporaries, and arise from the dead! Christ will give you light!

Our world is on its way to a bad end. We are men, not mere animals, and we have to face the end. Glorious as the achievements of this century have been, they have not changed the basic tendency of our world to go downhill toward an inglorious end. The moonwalk, with all of its superb engineering, has not altered the world's destiny, in spite of all the optimistic statements it called forth at the time. Mankind is still estranged from God, men are still alienated from their fellows, and the world is still in a mess of its own making.

People don't like to hear this kind of talk. I don't like it myself. Most of us would prefer to be

optimistic. At least, that direction points to some hope.

We are not saying that there is no hope. What we are saying is that the world's only real hope is Christ. This is not some idea of ours, giving us the opportunity to dominate others. We are in the same boat with everyone else.

"They" did it! What has happened to the world is something for which we ourselves must accept responsibilty. What has happened is not our doing. It is His. God so loved the world that He gave His only Son. Either this happened when Christ came, or it did not. If it did—and we are persuaded with the apostles that God's Word is true —we cannot stand around idly as if nothing has happened. "Get with Christ," we say to the whole world and especially now to the United States. Get with Christ in the only way possible—with faith that He is the Son of God and Savior of the world. Get with **Him!**

Christ is with us. Christ is for us. No one ever accused Him of lack of concern for people, of being disinterested in people, of not having a heart for people. He was accused of a lot of things, but not of that!

People accused Him of lack of respect for existing institutions. They charged Him with subverting the people because He ate with the outcasts of society for whom the good Church people of the time had no time. They said He misrepresented Himself and blasphemed God when He forgave the sins of people who came to Him for help. Oh, they accused Him of a lot of things, but never—never—of not having a heart for people who need to know God if they are to live.

One of His men said of Jesus that He saw the multitudes, the masses, wandering about as sheep having no shepherd. He could have thrown up His hands and said, as some of His followers unfortunately have done, "Isn't it too bad? All these people going wrong? What can one man do in the face of an impossible situation like that? I can't do anything—and even if I could, is it worth doing?"

Jesus saw the masses wandering about in chaotic search for some direction—any direction—from someone who knew what he was talking about. Seeing the people wander about with no sense of direction, no faith, no hope—Jesus was moved with compassion.

How little compassion there is in the world these days! How little compassion in the Church! How little compassion in many families that call themselves Christian! How little compassion in human relationships, even when one or both parties to that relationship profess to be followers of Christ! How little compassion for the little people who have become convinced that they cannot make it on their own, but don't know where to turn.

How ready many Christians are to condemn the unfortunate, the dispossessed, the disenchanted, the retarded, the backward in our highly complex and competitive civilization and to offer the easy nostrum, "If only they get with it, their lot will improve."

"Get with" **what,** my friends? With political programs for the alleviation of poverty, that always seem to start out so glowingly and then peter out so ingloriously in the end? With the myriad organizations and agencies that contend with each other in a great business, expending millions of dollars, some helping people, others benefiting mostly themselves, and practically all of them overlapping one another on a grand scale? With the theological fads, maybe, that seem to come and go as they acquire and then lose their newsworthiness in the organs of public opinion? With the Church, as it gropes to find its way between what it has been doing and what it feels in its heart it ought to be doing?

This meeting has not been called
run down the Church. Quite the
ıtrary! We have come here to
lp build up the Church, to help it
e, and grow, and flourish—to
re the Church new reason for
ng, and new confidence in its
ssion to a stricken world. To the
urch and its assemblies, the
ngregations where Christian people
ne together for worship and
rk, we are saying, "Get with it."

Get with **what?** Get with Christ,
at's **what**! Go with Him. This is no
ne to be fooling around. The
ne has come to "get with" Christ,
d to go with Him. He is the Son
God, and the Savior of the world.

If you have come here with a
rsonal fervor for Christ and a
ssion to help people, God be praised
His kindness to you in showing
u how to go with Christ. If you
ve come here with a passion
Christ but little compassion for
ople, I pray that you will find
mething here—something great—
at has heretofore escaped you. If
u have come here with a burning
eling for people and little confidence
at Christ is the answer to the
rld's problems, dealing directly
h its deepest problem of
ywardness and rebellion against
d, I trust that here you will make
e biggest discovery of your life.

Christ is with you, my friend. In
of His compassion, about which
ere can be no question on the part
anybody, He is with you. Get
h Him, and go with Him.

Christ has died for you. He doesn't
ve to die again. He won't die again.
rist has risen from the dead. He
Lord. Nobody will ever take that
ay from Him. To His people,
erever they are, of whatever
gin or class or condition, He
s, "Go—I have been given all
hority in heaven and on earth . . .
therefore, and make disciples
all nations . . . Make disciples
your nation."

Wouldn't it be something if we should take Him seriously, take Him at His Word, and go to other nations, all the while forgetting about our own nation? Or picking out some people as the object of our attention, and forgetting the rest? Or socking it to the old people, and forgetting about the young, the vital and volatile young people who are really looking for something—something great—that will challenge their enormous energies and give them hope for the future? Or giving up on older people, just because they find it harder to accept a new idea that those of younger years with fresher and more impressionable minds? Wouldn't that be something!

It would be something, I guess, but it wouldn't be much. It is that "not much" with which the Church in these United States has been satisfied too long. The time has come to break out of the strait jacket we have drawn around ourselves. The time has come to get with Christ, and to go with Him—by every means that the modern world provides, by every means to save some, who will in their turn "live up" the Saving Name of Jesus Christ as a witness for this generation and for other generations yet to be born.

This is a U.S. Congress on **Evangelism.** For some people the word "evangelism" has a bad odor. Some find it distasteful because they resent the very idea of personal commitment which the Good News of Jesus Christ commands, which it demands of a man. People can commit themselves to everyone and everything else, but not to Him!

Still others have a view of the Church that makes it seem like a social club, consisting of first-class snobs **who want to make others over in their own image.** If that is evangelism, they tell us, you can have it. It demeans the Church and it degrades the people whom the Church is trying to reach.

If we who are here have contributed in any way to false impressions regarding the meaning and purpose of evangelism, we must apologize. If we have given people the idea that our real object is to say to people "Get with **us**," we here and now beg their pardon. In behalf of the Christian groups to which we belong, we say "Forgive us. We meant to say something else and, apparently, we didn't say it very well. We have only one thing to say to you: Get with Christ, and go with Him. He is everything to us, and He can be—He will be—everything to you."

We are here not to fumigate the Church, but to invigorate it—with new life that the Spirit of God gives the Church in the Good News of Jesus Christ. It is not a sad thing that brings us here. It is a glad thing. Let the people of Minneapolis see the gladness of it on your faces, in your eyes, from your hearts—here at the auditorium, in the afternoon meeting places, at the places where you stay here in the city. Show your gladness in Christ to the people who came here with you and to those who were here a long time before you came. Get with Christ here, and go with Him.

Evangelism, as the New Testament describes it, is not child's play. "Do the work of an evangelist," said the apostle Paul to one of his young men. Evangelism is work, often hard work. Yet, it is not drudgery. How could work with and for people, not to speak about work with and for the Lord, ever become sordid and meaningless? Evangelism is instructive and enriching. It helps to develop the mature Christian personality of everyone sincerely engaged in it. If I may say so, it is fun in the best sense of the word. It puts a person in good humor, and makes him truly human.

At this meeting, I ask you to work hard, and to have fun doing it. Punctuality is the virtue of a worker, and doing his work happily is the finest quality he can contribute to it.

Our morning sessions will begin each day with a Word of God from the book God has given us, the Bible. That will be followed by a Word from God shared with us by people who have rich rewards from following Christ. In the afternoon each day there will be at least thirty-two different meetings, where the Word of God will come from people who share their practical experience and the various methods they have developed for doing the work of evangelism. In the evening will come refreshment of mind, body, and spirit through a Word from God in the form of music, drama, and other human expressions. There will be give and take throughout.

In all of it the Word of God will come through. Help to make it so! Finally, on Saturday night, Billy Graham will address a pubic meeting, to which people will be invited who did not have the opportunity that you have of personal association, personal enrichment, and personal participation throughout this week.

All of us thank the Governor of Minnesota, and the people of this state, for furnishing the initiative that resulted in this congress of people from all over the nation. Thanks to the National Committee which helped to develop the plans for this assemblage, and to the executive committee for doing the enormous work to bring it about. Thanks to the Billy Graham Association for making available the services of Dr. Victor Nelson, the executive director of the U.S. Congress on Evangelism. Marcus Loane, thanks to you for coming to make this meeting what it is, a demonstration of faith, a confession of faith, a commitment to faith—faith in Jesus Christ crucified, risen from the dead, and coming again. Get with Him—and go with Him.

The Brethren Layman

The aymen's Meeting

ames E. Norris

Program for July

Topic: **REDEEMING TIME**

ripture: Ephesians 5:15-18

Our topic for tonight, and much of the material, has en gathered from an old book "A True Estimate of fe," by G. Campbell Morgan. I note that this book as copyrighted in 1897. I inherited this book from y grandfather. Its pages are soiled because it was ed much. We find so much truth in these pages I nt to share some of them with you. The following adings are for additional discussion.

1. "Look therefore carefully how ye walk, not as wise, but as wise; redeeming the time, because the ys are evil. Wherefore be ye not foolish, but under- nd what the will of the Lord is. And be not drunken th wine, wherein is riot, but be filled with the spirit" ph. 5:15-18 A.S.V.). These verses form the setting of a ssage which is full of value as revealing the respon- ility of Christians, "Redeeming the time, because the ys are evil." Instead of redeeming the time, the mar- n has "buying up the opportunity." "Buying up"— e word so translated comes from another word which eans "the market place." In rural districts the market often held upon one day of the week, and the mer- ant man came to that place bringing his wares and uld wait for the opportunity to buy or sell. Thus "he ught up his opportunity." Now the apostle tells those o are the children of God to buy up the opportunities, cause the days are evil. What do you think of the portunities we have today? Are we buying them up?

2. There is no better time to witness for the Lord an now. These are evil days. And they remind us of e days of the last of the Judges when "In those days ere was no king of Israel: every man did that which s right in his own eyes" (Judges 21:25 A.S.V.).

"The apostle never forgets that the wonderful sanc- ying force is the force of truth." Use the force of th and raise no small stir today. The Apostle Paul s ever alert and watching for the opportunity to claim Jesus as the way of salvation. He noticed the latry of the Athenians and daily brought it to the ention of the church, even the philosophers of the icureans and Stoics were aroused and wanted to ow more about this Jesus and the Resurrection. But there were many who did not care to hear because they were hit in the area of the "pocket book." Again the opportunity is here. Dishonest money-making schemes, distributors of pornographic books and such are almost everywhere.

3. Morgan says "The epistle of the Ephesians may well be spoken of as the epistle of vocation." In it the apostle unfolds the truth concerning vocation, and then endeavors to set their eyes upon God's ultimate purpose for them. In the fourth chapter he says in opening, "I therefore, the prisoner of the Lord, beseech you that **ye walk worthy of the vocation wherewith ye are called."**

What is the vocation of a Christian? A charge has been made against certain ministers during recent years that their preaching has been other-worldly. The moment the Church of Jesus Christ ceases to be "other-worldly" she loses her power to affect this world. It is only in proportion as we have a true view of the heavenly calling that we are able to touch upon which we live, as men and women of power. It is only as we realize that everything that transpires to us in the little while between conversion and the Coming of Jesus Christ, all the services rendered and all the lessons learned, is to prepare us for the higher service that lies beyond, that we shall ever be able to render service at its fullest and best upon this earth. I dwell upon that because it lends force to the present duty as laid down in this verse: "Buying up the opportunity, because the days are evil." We are a heavenly people sojourning upon the earth; therefore through us, the light of the heavenly is to fall upon the earthly. The powers of the world to come are to touch the present age through the men and women who are sons and daughters of the world to come, and who will only find the fulfillment of their highest vocation when that eternal day breaks beyond the mists and beyond the shadows. Now with that thought in mind, remembering that we are a heavenly people called to vocation in the heavens, how are we to act upon the earth (Morgan)?

This study will be continued in the August issue of "The Laymen's Meeting."

SYMBOL OF FREEDOM

* BY W. G. VOLLMER



ON JUNE 14, 1877, the Congress of the United States enacted a resolution:

". . . that the flag of the United States be thirteen stripes alternate red and white, that the Uni be thirteen stars white on blue field representing a new constellation."

In 1895, eighteen years later, June 14 was designated officially in the United States as F Day.

The flag of the United States is a symbol of freedom and justice . . .

It is a symbol of hope to the millions of people who live in fear, in poverty, and in slavery.

To millions of people throughout the world it is a symbol of rich material blessing and a la of opportunity.

In the hearts and minds of these millions of people is a deep yearning that some day . . .someh . . . they may have the opportunity of making their home in this great land of ours.

In these days of doubt and fear and uncertainty, when freedom and justice are so seriou threatened, it is fitting that we should pause to rededicate ourselves to the basic principles symb ized by our flag.

These principles have sustained us through our history.

They have enabled us to triumph when our freedom and our security were threatened.

They have made it possible for us to grow in power and in prosperity. They have strengthe us when we faltered . . . given us courage when we were afraid . . . united us when we were divid

In the principles of freedom and justice which our flag symbolizes lie our strength and hope for the future.

For our own sake, and for the welfare of those who follow us, we should make sure that t do not perish in our time.

(Reprinted from Sunshine Magazine.)

** Retired President, Texas and Pacific Railway Company, St. Louis, M*

SISTERHOOD

Devotional Program for July

ll to Worship

ng Service

cle of Prayer

ble Studies:
Senior: What does the Bible say about . . . "You and a Career"
Junior: "Applying the Golden Rule"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

ENIOR BIBLE STUDY

by RUTH LINDSTROM

What does the Bible say about . . .

YOU AND A CAREER

CHOOL'S OUT—and here you are with a whole summer to be lazy in. Oh? u say you graduated this year and so w you must find a job. No rest for you! hat are you hoping to find?

May I make a suggestion or two? Be-re you really make up your mind, talk er your hopes and plans with God. es that sound too trivial a thing to cuss with the One who orders the en-e universe? Not at all! He it is who s entrusted you with life, talent and ne to be used to His glory. God expects ı to give of your best—not "second-st."

READ IN YOUR BIBLE
Colossians 3:17, 23-25

Your choice of a career will affect your entire life. A person's character is influenced by being a bar maid, a teacher, a secretary, or whatever. Careers lead you to become involved with different people, their language, their thoughts, their goals. Your character may become better or worse because of your choice of a career.

Do you think it is impossible to be a successful lawyer, politician, etc., today and still be a Christian? I hope not! Careers such as these are blessed even more by the Christian personality.

READ IN YOUR BIBLE
Psalm 1

One pitfall to be especially wary of is to become so devoted to a career that you then have no time left for God! You become just too busy to worship on Sunday —that's one day you can "sleep in." You're too busy to be active in the S.M.M. or W.M.S. of the church—you teach all day, or clerk in a store, or other such excuse, and when evening comes you are just "too tired"!

READ IN YOUR BIBLE
Proverbs 3:1-7

(I especially like the wording of this Scripture reading as found in "Living Psalms & Proverbs" by Ken Taylor.)

Choosing the right career is no simple task. You must find out your own personal abilities, your strong points. You should also feel that your career is worthy of a God-given life. However, you must not be afraid to make a choice.

In these tumultuous times, we must admit it has become most difficult to follow plans with any certainty for the future. As a Christian girl, therefore, you must put your confidence in God and His guidance. If you really put your trust in Him, you will find you are neither fearful nor pessimistic. Do your very best to become a useful instrument for God. This will give a real purpose to both your life and to your career.

READ IN YOUR BIBLE
Ephesians 4:1-3, 11

Above all, prayerfully consider a career as a Christian lay worker, missionary, minister's wife, director of Christian Education, and many areas in the field of social service. The needs are so great and the benefits are legion!

Speaking personally, music in many shapes and forms has been my life—from a very early age until now! It is amazing how many different paths I have followed with music as my vocation and my avocation. I can tell you honestly what has made the difference—my faith in God and the fact that I have trusted in him fully to direct my paths in the way He would have me go. At the present time, I am enjoying a whole new aspect of the musical field in being a college teacher. It is really exciting to notice all the doors that continue to open to opportunities not even dreamed of before—and to feel, as always, that this again is God's will.

I especially like the words to this hymn which I will use in closing this month's Bible study:

Saviour, thee my heart I tender,
And would yield myself to thee;
All my powers to thee surrender,
Thine and only thine to be.
Send me, Lord, where thou wilt
send me,
Only do thou guide my way;
May thy grace through life attend me,
Gladly then shall I obey.
Let me do thy will or bear it;
I would know no will but thine;
Shouldst thou take my life or spare it,
I that life to thee resign.
Thine I am, O Lord, forever,
To thy service set apart;
Suffer me to leave thee never;
Seal thine image on my heart.
— John Burton 1803-77

My very best wishes to you all as you make your decisions!

JUNIOR BIBLE STUDY

APPLYING THE GOLDEN RULE

John 15:7

by JOANNE PARKS

PEGGY was on her way to Sally Jane's house. She had thought all evening about the dream she had had before supper. Mother had told her to find the Golden Rule in her Bible, and then she had fallen asleep thinking about it. Peggy knew Sally Jane had not been very nice to her when she had left her that afternoon on their way home from school—left her to walk home with the new girl, Kathy. Peggy had intended to get even by inviting Nancy to the zoo on Saturday—re get even with her for what she had done. But that

fore the dream—the dream about Frog, who helped worst enemy Fish "because," Frog said, "I'm a ristian." "Well, I'm a Christian, too," said Peggy out id, "and I'm going to do as Jesus said." The words she d read were "And as ye would that men should do to u, do ye also to them likewise." Such wonderful rds of Jesus—"sometimes people **do** say and do ngs they shouldn't," thought Peg, "but Jesus said to as you would want someone to do to you. I'm going ask Sally to go to the zoo even though she wasn't y nice to me."

Arriving at Sally Jane's back door, she could hear ices. "Why, that sounds like Kathy with Sally Jane," e thought. While she stood there not knowing wheth- or not to knock, Mrs. Martin, Sally's mother, came the door and said, "Why Peggy, what are you doing nding out here? Come in, the girls are in the living om." Peg entered the house and Sally, looking up, d "Oh, hi Peg, you're just in time to get in our game." ith a smile on her face, Peg sat down next to Kathy d before very long they were all three chattering ay. Before leaving for home, Peg asked Sally **and** thy if they would **both** like to go to the zoo on Satur- y, and sure enough they did. The arrangements were ade, and on Saturday all three girls found themselves ting their pop corn and looking at all the strange, nderful animals.

There was Monkey, carrying her baby in her ms — Tiger eating his piece of fresh meat — ar and Bearcub were rolling and playing together, th a howl of pain every so often from Bear- b. Just then someone screamed. A little boy had mbed through the fence barrier and was trying to ach the piece of meat from Tiger. "Oh, someone save my boy," a woman cried. But everyone seemed glued to their place. Tiger was now growling and coming toward the boy. "I can't look," said Kathy, and she covered her eyes with her hands. Then she heard some- one talking; it was Peggy. When Kathy looked, Peg had her eyes closed, and she was talking with Someone. Sally looked at Kathy and Kathy at Sally. "Dear Jesus," Peggy prayed, "please help this little boy—do some- thing, Lord." Just then the boy saw a shiny Kennedy half-dollar and scurried to get it. Tiger's anger was appeased and he took his supper away. The mother grabbed and hugged her son, who still could not under- stand what the fuss was about.

On the way home Kathy asked, "Were you praying for that boy, Peggy?" "Were you?" asked Sally. "We saw you with your eyes closed and heard you talking to Someone." "Yes, I was," she replied. "I was talking with Jesus. He tells us in His Word, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' I just took Him at His Word." "Do you always pray to Him, Peggy?" Kathy asked, "and could you help me to talk to Him?" "There's a place you can learn all about Him, Kathy— and you too, Sally—at our church. Will you both come to church with me in the morning? Jesus is my very best Friend and I would like you both to know Him, too. Will you come?"

The next morning Kathy, Sally, and Peggy sat to- gether and heard the preacher begin with, "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

How had Peggy abided in Jesus' Words?

What is the secret to answered prayer?

Signal Lights Program for July

Prepared by Mrs. Alberta Holsinger

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

sing Time:

f you have planned a hike as- nble at the church. Have your te well in mind. It should not, of rse, be on a much traveled road. Start out singing fun songs. Discuss the things you see along way. Help the children to be are of God's love and care. Have a picnic or serve refresh- nts when you reach your meet- place. Then begin your planned program.

Singing Time:

"Wonder Song"
"All Children Need Jesus"
"Flower Song"
"Come and See"
(from **Beginners' Sing**)

Bible Time:

A Missionary's Helper

"Come, Timothy," called Mother.

Timothy ran quickly into the house. Supper was ready; the can- dle was lit.

Timothy washed his hands. Then he stood tall and straight beside the table.

Mother smiled at him. "We're ready," she said.

Timothy began to say some verses from the Bible—verses that told about a mother who was busy from morning until night taking care of her family. Timothy thought of his own mother Eunice. When he fin- ished Grandmother Lois asked God to bless the food. Then they ate

supper by candlelight.

Mother and Grandmother told Timothy many Bible stories. He knew about Miriam and Moses and Joseph and Isaac and many, many more.

In those days the Bible had just the Old Testament—stories before Jesus lived on earth.

Timothy didn't know much about Jesus. Then one day the missionary Paul came to his house.

Paul told Mother and Grandmother and Timothy about Jesus. He told them Jesus is God's Son. He told them of the good things Jesus did while He was on earth. He told them that now Jesus is in Heaven.

They believed the things Paul told them. They asked Jesus to be their Savior. They were baptized. They became members of the Christian church in their town. They worshipped and served God there.

A few years later Paul returned. "I'm going on a long journey," he said. "I'm going to travel from town to town to tell people about Jesus. I need a helper to go with me. Will you be my helper, Timothy?"

"Oh, yes. Yes, I will," answered Timothy.

"Good," said Paul. "You know the Bible stories. You love Jesus. You are helping the people of your church to learn more about Him. You will be a good helper."

Mother and Grandmother smiled. They were glad Timothy was going with the missionary Paul. They were glad he was going to help other people to learn of Jesus.

— Based on Acts 16:1-3;
I & II Timothy

(Note to patroness: Pictures of family life in Bible times will add interest to the story.)

Memory Time:

I Timothy 4:12

(If your group is young you may wish to use just the first part of this verse.)

Our memory verse for today is something that the missionary Paul wrote to Timothy in a letter. Listen while I read it to you. (Give each child a slip of paper with the verse written on it.)

Now you read the verse with me. (Practice reading and saying the memory verse. Review previous verses.)

Observation Time:

Sit very quietly for five minutes. Listen and look. At the end of the time discuss with the children the things that were seen and heard during the observation time.

Prayer Time:

Let us thank God for the beautiful world. Thank Him especially for the things you most enjoy.

Project Time:

A few weeks ago a letter was received by our Mission Board from our missionary to India, K Prasantha Kumar. He wrote that a suitable house had been found for the Children's Home. Furniture was being made. Soon ten Indian boys who have no home will have one where they will receive loving care and learn of the true God.

We have helped to provide this home through our Signal Lights' offering.

Let us bow our heads and thank God that more Indian children are learning of Him.

Thank you, God, for Kumar and Nirmala and baby Shanthi. Thank You that they are our missionaries to India and are helping the children there to learn of you.

Thank You that we, too, can help through sharing our money. Use the offering we have brought this year to tell the children of India of our loving Heavenly Father and Jesus His Son. In His name we pray. Amen.

(Note: Send your Signal Lights' offering to: **The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805.** It should be mailed no later than July 30.)

Game Time:

Fetch It

Number off by twos. Then e team number from one.

The patroness calls out, "I se pine cone," (or any other object t can be taken without damag "Number _____, fetch it."

The opposing players with number called runs to find the ject named. The first back sco a point for his side.

When each number has been gi an item to bring back, score counted to determine the winn side.

Then the game starts over aga

Match It

Each Signal Light is to find special nature object of his cho They return to base at a signal fr the patroness.

Players then take turns hold up their objects and the others required to find one like it. flowers, ferns, or other scarce ticles should be used. The pla who can match the most wins.

Craft Time:

A Nature Box

(For each Signal Light you will r a shallow box, white glue and bl labels.)

Help each child arrange the it collected in the game **Match It** box. Glue in place. Label.

As you work discuss how planned for each part of creation.

Signal Lights' Benediction

(Note: Next month's program be in the form of a Day Camp. lect a place with adequate w and toilet facilities. Ask o W.M.S. members to help. Perh some fathers would also be abl go along.)

Special Note:

All Statistical Reports, Evaluation Reports and Th Offerings are due by **July 15.** Check addresses to m sure you send it to the correct person.

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

LANARK, ILLINOIS

HE LANARK FIRST BRETHREN CHURCH organ- ized a Signal Lights program three years ago and ve a group of children being taught to think of others d be of service to them.

We have supported the program of supplying funds r Village Evangelists in Nigeria, the Audio-Visual ailer program in Argentina, and now the ministry Kumar in India.

We use the Signal Lights program in **The Brethren vangelist** as a guide and for information. The group divided into two groups, kindergarten-first grade and cond grade through fourth grade. The program is apted to each group's abilities. The older group writes the missionaries whose addresses are given in the **vangelist.**

We provide special music for the worship hour veral times during the year. Our meeting is held e first Sunday of each month at the 10:30 a.m. hour th an average attendance of 12.

Mrs. Howard Nelson and
Mrs. Duane Kruse,
Co-directors



LAFF - A - LITTLE

The usher was passing the collection plate. He passed to a man who just shook his head and refused to ntribute. "Take some then," the usher said, "it's for e heathen."

A retired General was walking along a street when was stopped by a panhandler.

'Please sir," said the latter, "I'm an old soldier."

'An old soldier, eh?" replied the general. "Then I'll e you a test. 'Shun! Eyes right! Eyes front! Stand ease! Now, what comes next?"

'Present alms," retorted the beggar.

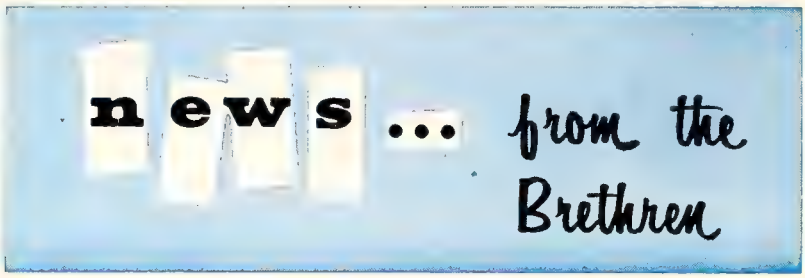
"Why did you stop singing in the choir?"

"Because one day I didn't sing, and somebody asked if the organ had been fixed."

A preacher had been summoned to the bedside of the neighbor woman who was very ill. As he went up the walk he met the little daughter and said to her, "I am very glad that your mother remembered me in her illness. Is your own minister out of town?"

"No," answered the child. "He's at home, but we thought it might be something contagious and we didn't want to expose him to it."

(Reprinted from The Angelus 1931)



LANARK, ILLINOIS

THE FIRST BRETHREN CHURCH at Lanark, Illinois, has met another year of challenge in serving the Lord. Since my article of a year ago we elected two new couples to our Deacon Board. They are Mr. and Mrs. Emerson Iske and Mr. and Mrs. Robert Guenzler.

We observed Youth Sunday, May 4. It is a real inspiration to see our young people at work for the Lord. June was also a busy month for the youth. While our older ones were away at camp, our little ones were busy going to Bible School. My prayer is that there will always be teachers willing to give of their time for this, as there is so much to be gained. On May 27, we took nine new converts into our church as members; six of these were young people.

We continued on through the summer with a full schedule. Our church participated in the Community Sunday night Worship Service. On July 23 and 24, several of our members and pastor drove to Cerro Gordo for District Conference, taking with them five Memorials (Petitions of Inquiry) to be discussed.

As the final summer month was upon us, our Sunday School enjoyed an ice cream social at the Lanark Park. Four more young people made their decision for Christ and were united with us through baptism. The Sisterhood girls chose this month for their Public Service program. National Conference was the grand finale on our busy summer, and we were most proud that Mrs. Robert Guenzler was one of the four finalists for the Teacher of the Year Award.

September—Children are back in school and our organizations are busily planning next year's schedule with new officers at the helm. We were privileged to have Bill Curtis and Larry Bolinger here to share our Missionary Night with us. May the Lord's blessings be with them since their return to the mission field.

Of course, in the fall, we always share in the Communion Service, and once again pastor Steiner began Bible Study. Only instead of just one session a week he had two—one in the morning for those who could not attend in the evening. Through our Ruth Diffenderfer Memorial Fund, our church has purchased new hymnals for worship. I cannot let October 17 be passed over without mentioning the birth of Jonathon L. Steiner who was born to Rev. and Mrs. Steiner. I'm sure I speak for everyone when I say their happiness has been our happiness.

At our fall business meeting we agreed to support Cedar Falls in the starting of a new church. November 23 was Harvest Home Sunday. Everyone participated by bringing food to the church after which it was distributed among the needy.

December, as usual, was busy with the Woma Missionary Society planning a Christmas luncheon a bake sale, and of course the one thing parents h most dear, the children's Christmas program. Ev year since the Steiners have been with us, they h very graciously extended an invitation for every to attend Open House at the parsonage. It seems have become a tradition. Caroling is another traditi It wouldn't seem like Christmas without the B dodging each other's snowballs, to sing to shut-ins v miss being in the House of the Lord at this joyous ti Rev. Steiner accompanied by two of our young peo motored to Michigan for a Winter Youth Retreat. T were there four days. Their report on the happeni made some of our Junior High kids turn nearly gre The activities and the spiritual uplift they recei sounded wonderful.

Our Deacons and Deaconesses went to Davenp Iowa, January 23 to meet with the District Deac and Deaconesses. Our Sunday School teachers w privileged to attend a Sunday School Convention Rockford on March 6.

March 8 was the beginning of a wonderful week evangelism. Our speaker was Rev. Donald Rowser was also an outstanding chalk artist. The attenda was good every night and the week was climaxed v 13 persons rededicating their lives to Christ. We th God for the spiritual unity he left with us. As a foll up to the pre-Easter season, our church took par the Community Cottage Meetings. These were m ings held in the homes. Our attendance for Commu was encouraging, as there were more young pe than usual taking part. Then came Easter morn when Rev. Steiner delivered the message, "Life Worth Living," which certainly touched the he of many.

Ah yes, spring camp. It was held at Milledge this year, and I must say the enthusiasm of the yo people was there. May there always be Christian ad who really care about these kids. Rev. Black d wonderful job in planning this program for them.

Rev. Steiner is putting another plan together r now— it is a teachers' training program. Speaking teacher, it has been interesting and inspiring.

We held our spring business meeting April 12, next year when this report reaches **The Brethren E gelist,** we will be enjoying a new vestibule. Anc year, another challenge and another opportunit answer God's call.

Mrs. Ivon Miller

EIGHTY-THIRD CONFERENCE
of the
SOUTHEASTERN DISTRICT
of
THE BRETHREN CHURCH

THEME: "Anointed to Proclaim"
(Isaiah 61:1-2; Luke 4:16-18)

MAURERTOWN BRETHREN CHURCH
Maurertown, Virginia

July 31 - August 1, 1970

(Daylight Savings Time Observed)

The daytime adult conference will be held in the Toms Brook United Methodist Church.

The youth sessions will meet in Maurertown Brethren Church.

Conference Organization

erator - - - - - - - Rev. James I. Naff
-Moderator - - - - - Rev. Marlin L.McCann
etary - - - - - - - Mrs. Marlin McCann
stant Secretary - - - - Mrs. Glenn Shank
surer - - - - - - - Mr. Roger Geaslen
istician - - - - - - - Mrs. Ralph Hutzell

Conference Music

Conference Song Leader - Rev. Robert Keplinger
Conference Organist - - Mrs. Robert Keplinger

PROGRAM

Friday—July 31

10:00 a.m. Song Service Rev. Robert Keplinger
Words of Welcome Mr. Lee Finks, Moderator, Maurertown Brethren Church
Devotions Maurertown
Special Music Maurertown

10:30 a.m. Vice Moderator's Sermon
Rev. Marlin McCann
"Anointed to Proclaim"

11:00 a.m. Song Service Rev. Robert Keplinger
Business Session
Report of Credential Committee
Election of District Conference Officers
Election of Committee on Committees
Report of Statistician
Report of District Trustees of Ashland College Rev. Robert Keplinger
Report of Ashland College
Rev. Virgil Meyer

12:15 p.m. Noon Fellowship Lunch

1:30 p.m. Song Service Rev. Robert Keplinger
Devotions Oak Hill
Special Music Oak Hill

1:45 p.m. Business Session
Report of Credential Committee
Report of Ministerial Examining Board
Report of District Board of Evangelists
Report of Board of Christian Education
Report of Mission Board Chairman
Report of Mission Board Treasurer
Report of National Missionary Board
Rev. Virgil Ingraham
Report of Benevolent Board
Rev. Marlin McCann

3:00 p.m. Auxiliary Sessions
Woman's Missionary Society
Ministerial Association
Laymen's Organization

5:30 p.m. Evening Dinner Hour

7:30 p.m. Song Service Rev. Robert Keplinger
Devotions Mt. Olive
Special Music Mt. Olive
Offering Offertory
Moderator's Address Rev. James Naff
"The 70's Decade of Decision"
Benediction

Following the evening service—Fellowship and Coffee Hour in the Fellowship Hall

Introduction of guests to hosts for room assignments

Saturday—August 1

9:00 a.m. Song Service Rev. Robert Keplinger
Business Session
Report of Brethren Publishing Company
Mr. George Schuster
Report of Central District Memorial
Rev. Doc Shank
Report of National Board of Christian Education Beverly Summy
Report of Credential Committee
Report of Committee on Committees
Election of New Conference Committees
Report of District Executive Committ
Action of Time and Place of 1970 Conference

10:00 a.m. Song Service Rev. Robert Keplin
Devotions Bethleh
Special Music Washing
Panel: Moderator, Rev. James Naff, F
Doc Shank, Mrs. Edna Logan, Ro
Geaslen and Tracey Wilt

11:00 a.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association

12:15 p.m. Noon Fellowship Lunch

1:30 p.m. Song Service Rev. Robert Keplin
Devotions Linw
Special Music Linw
Final Business Session
Report of Central Council
Rev. Smith F
Report of Credential Committee
Unfinished Business
Treasurer's Report
Report of Ashland Theological Semina
Dr. Joseph Sh
Reading of Minutes
Installation of Conference Officers

3:30 p.m. Auxiliary Sessions
Woman's Missionary Society
Laymen's Organization
Ministerial Association

5:30 p.m. Evening Dinner Hour

7:30 p.m. Musical Program
Maurertown Brethren Church C

AUXILIARIES

Woman's Missionary Society

Pianists: Jane Fitzwater, Anabell Vance

Friday—3:00 p.m.

Devotions St. I
Business
Speaker Rev. Virgil Ingra

Saturday—11:00 a.m.

Devotions Cumber
Business
Speaker Rev. Virgil Ingra

Saturday—3:30 p.m.

Devotions Cha
Business
Speaker Rev. Virgil Ingra

Saturday—5:30 p.m.

Banquet Oak

Tentative Schedule for Future Conference

1971	St. James, Md.
1972	Cumberland, Md.
1973	Mt. Olive, Va.

MISSIONARY NEWS

MISSIONARIES' ADDRESSES AND BIRTHDAYS



Mr. and Mrs. Kenneth L. Solomon
Instituto Biblico Eden
Soldini (Pcia. Santa Fe)
Argentina, South America

Birthdays:

Kenneth	September 11
Jeannette	July 17
Timothy	February 18, 1956
Rebecca	February 27, 1958
Joel Arthur	June 4, 1963
Margaret Marie	January 9, 1965

and Mrs. H. Raymond Aspinall
acucho 1858
sario, (Pcia. Sante Fe)
gentina, South America

thdays:

Raymond	January 19
Marilyn	August 8
Mark Alan	December 29, 1955
Kathy Lynn	June 25, 1959
Claudia Kay	August 29, 1961





Mr. and Mrs. Larry L. Bolinger
c/o Church of the Brethren
Box 626
Jos, Benue-Plateau State
Nigeria, West Africa

Birthdays:

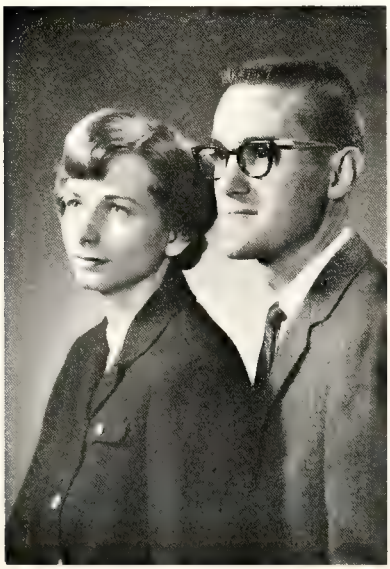
Larry	July 19
Rose	August 26
David	September 6, 195
Susan	August 9, 1959
Jon	September 14, 19
Brian Lee	July 1, 1965



Mr. and Mrs. William K. Curtis
O'Higgins 3162
Buenos Aires, 29, Argentina
South America

Birthdays:

William	October 19
Fran	July 7
Deborah Sue	January 20, 1960



Mr. and Mrs. Richard C. Winfield
c/o Church of the Brethren
Box 626
Jos, Benue-Plateau State
Nigeria, West Africa

Birthdays:

Dick	November 14
Kitty	August 31

ALPHA THETA VISITS BRETHREN HOUSE



Alpha Theta Members in Florida

children were guided in games, stories, filmstrips, painting, coloring, clay modeling, puzzles, building with blocks, and general "pretend" play. Outside games were also supervised by these young people.

In addition to working with the children of the neighborhood, one of the regular activities of the church, the students helped give Brethren House a good spring housecleaning and traveled to Sarasota where they led a Wednesday night worship service.

On Friday evening the college team and the members of the church joined for a meaningful observance of Holy Communion.

On both Sunday mornings the six students helped give individual attention to the young learners who came.

The Brethren Church is indebted to these young people who came from Ashland College. They were good ambassadores for God and their school.

(Mrs.) Jean Lersch
St. Petersburg, Florida

JNDOUBTEDLY you have heard about the thousands of college students who traveled to Florida ring their spring vacation for the beaches, rock tivals, drugs, or booze. But you may not know about six students from Ashland College who went to Petersburg, Florida, during their spring break to p the Brethren Church there. These young people, presenting Alpha Theta, spent the week of March 29 April 5 working at Brethren House under the direcn of Pastor Phil Lersch.

im and Jane Olin from Ashland, Ohio; Beth Ague m Girard, Ohio; Jeff Ditzler from Huntington Valley, nsylvania; Phillis Gee from Pittsburgh, Pennsylıia; and Sherry Shannon from North Georgetown, io, made up the team. Each of these young people ıtributed to the church's outreach during the week their visit to Florida.

Children from the neighborhood of Brethren House ck to that place whenever the doors are open. Often ivities are limited because of the lack of adult superion. But during this week when help from the Alpha eta team was available, many and varied activities re possible each afternoon after school. Inside, the



Giving direction to children's participation

THEY BROKE ALL THE RECORDS!

WE are not exactly certain when it all started, but we first became aware of it January 8th. The mailman left a generous pile of mail with its heavy follow-up and some small headaches with the General Secretary out of the country on his administrative visit to India.

But one letter in particular gave us a very mellow and warm inner feeling. Henry Bates, Pastor of the Vinco Brethren Church, had written that they were preparing to enter into a strenuous campaign to secure new members for the Ten Dollar Club from their congregation. It was the plan of their Missionary Commission to visit the Sunday School classes on a Sunday in January to interest people in this Ten Dollar Club program of The Brethren Church.

This office sent out some application forms and informational sheets about the Ten Dollar Club, offered up a quick, short prayer that there would be results this time and went about our heavy schedule.

The mail of April 13, 1970 from the Financial Sec tary of the Vinco Brethren Church heralded the ne Talk about a strenuous campaign! This was the c paign to put all campaigns to shame! They enlis twenty-three—23—**yes 23**—new members and they sent in their first contribution to the Massillon C The check from the Vinco Church was for $540 tow this Ten Dollar Club Call. That was for the new m bers and some of the older Ten Dollar Club memb ship. **But** this is only a little over 75 percent of story. In addition to enlisting the greatest number new members at any one time, they also presently h the largest Ten Dollar Club membership of any Br ren Church. There are 72 members endorsing the Dollar Club!

Congratulations Vinco! You've been right up there top with your concern for missions and in your tributions each year. It doesn't surprise us that did it again, but it surely pleases us. It's a great vote of confidence for the church extension progra

CHEEP ADVICE

One Sunday morning a man entered the church and sat down near the front with his hat on. Noting the man, one of the ushers spoke to him, asking if he knew he forgot to remove his hat.

"Yes," the man replied, "I realize I have my hat on, but I've been coming to this church for two months, and this is the only way I could get anyone to speak to me." (Ouch?)

Blessings on thee, little man,
barefoot boy with cheeks of tan,
Trudging down a dusty lane
with no thought of future pain.
You're our one and only bet
to absorb our National Debt.
Little man with cares so few,
we've got lots of faith in you.
Guard every merry whistled tune,
you are apt to need it soon.
Have your fun, boy, while you can
you may be a barefoot man.
(Selected)



Perhaps the reason there were no sleeping pills available in the "old days" was that there was another remedy to help us sleep at night. That was hard work.

A hen keeps on digging worms and laying eggs, regardless of "conditions." If the ground is hard, she scratches harder. If it is dry, she digs deeper. If she strikes rock, she works around it. But always she digs up worms and turns them into hard-shelled profits. . . . She saves her breath for digging and her cackle for eggs. (Rotary Bulletin.)

Give God the main course, not the scraps that are left over.

AN URGENT NEED FOR MORE MINISTERIAL STUDENT AID



Virgil Meyer, Chairman of Ministerial Student Aid Committee

HIS SEPTEMBER seven men from Brethren churches will start their ministerial training at land College. With the present cost of board, room, ion and fees the cost per year for these seven men be $21,350. At the present cost of college education Ashland, four years of training for these men will be 400.

his isn't the whole story by any means for we have er men in college. Some have already been here one r, some two years, some three years. These men are ing this yearly cost for education, and we have umed some obligation as a Church to help them n their ministerial training.

000 IS NEEDED THIS YEAR.

eyond their college degree there is seminary train- In addition to living expenses their costs are ap- ximately $600 per year. When most of us are ggling just to make a living, even $600 for school- is a large amount.

ur new housing unit of 24 two-bedroom apartments cheduled to be finished by September. Even with gifts of the Woman's Missionary Society we are ig to have to charge $100 or more per apartment month, and there may be times when it will be very icult for some of these people to meet that obliga- . It seems right now that we will be in rather des- ite need for additional funds for the coming year.

May I suggest additional ways in which you might be of help? First of all, surely the churches, which have nurtured these young men and have called them to the ministry, should take considerable responsibility for helping finance their education as well as praying for them that God will bless their lives while in preparation. Secondly, Sunday School classes could agree to raise even $25 per month to help one of these students. You just can't imagine how much help that would be to someone who is using every means possible to stay in school and to keep faith with the challenge of a quality ministerial education. Thirdly, auxiliaries of the Church might look upon this as a project. Some of our auxiliaries have already helped immensely in this way. Lastly, I would encourage you to remember the Ministerial Student Aid Fund in your will. We have shared in two wills and this has helped immensely to meet the needs of our ministerial students.

God is speaking to young men and church people alike about the need to preach the Gospel in the world. Young men are responding in larger numbers and we need to keep faith with the call of God upon our funds to help.

The Seminary is growing rapidly. Its program has been accredited. Together we met the need of building a library and we have secured the books. Together we are currently building housing. Now let us covet that together we will help them meet the cost of their education.

MINISTERIAL STUDENT AID FUND

$15,000 needed for Ministerial Student Aid

Your sacrificial giving is needed...

...To spread the preaching of the Gospel

...To meet the rising costs of education

...To assist a growing number of ministerial students

TWENTY-EIGHT MINISTERIAL STUDENTS RECEIVED FINANCIAL AID IN THE PAST YEAR

Average assistance per student:

1965-66	$406.05
1966-67	371.07
1967-68	378.29
1968-69	399.93
1969-70	369.90

Seventy-five Brethren churches made contributions to the Ministerial Student Aid Fund in the past year.

Costs of education continue to rise. Tuition, fees, board and room will average $3,050 per year for the pre-seminary student.

Tuition and fees in the Seminary will amount to $500—with living costs in addition to this.

Your gift to the Ministerial Student Aid Fund helps these men remain in school and, after training, to be a part of the Gospel ministry.

Send your offerings to:

MINISTERIAL STUDENT AID FUND

c/o Rev. Donald Rinehart
17 Highland Avenue
Ashland, Ohio 44805

The Brethren
EVANGELIST



DR. JOHN F. LOCKE

Vol. XCII July 4, 1970 No. 14

The Brethren EVANGELIST

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NOTES and COMMENTS

A MAN CALLED JOHN

The Publishing Board is honored to have the pleasure in presenting to the Denomination a tribute to one of many esteemed and distinguished members of the Brethren Church. On the page usually set aside for editorials is found a brief biographical account of the life of the man featured in this issue. In another portion of this issue are some tributes by a few of the many, many friends he has gleaned in a work which has predominately been serving The Master.

Also in this issue is a guest editorial by a fo editor of the Brethren Evangelist, Rev. St. Clair shoff, the pastor of the Brethren Church, Napp Indiana.

This editorial is based upon a sermon delivere Nappanee on May 31, 1970.

In this issue which should reach most of the bro hood by the 4th of July, this editorial is perhaps most appropriate which could be given at this tim year, especially when we view conditions as they at the present. I wish to express my appreciatio Rev. Benshoff for the most thought provoking edit and permission to use it in this issue.

The printing plant of the Publishing Company use old rags and will be grateful to those who can them. Perhaps some of the delegates can find a l room to bring a few along from those of the chu who care to donate them. Thanks from the Board

A MINISTRY OF UNLOCK(E)ING THE SCRIPTURES

by MRS. IDA LINDOWER

MARCHING ACROSS THE PAGES of our Brethren Church history appears a tall tely figure by the name of John F. Locke. The m, "pages," is used with some thought, since s man has doubtless contributed to our Brethn literature as much as any one person in the nomination.

That anyone in the entire brotherhood should t know this gentleman is utterly inconceivable; vertheless, this seems like a fitting time and ce to present him to his readers.

John Funk Locke, a native and life-long resident the Shenandoah Valley (Maurertown, Virnia), was graduated from Ashland College in 25 with an A.B. degree, having distinguished nself as a football player and a scholar of conerable stature, particularly in literary skills. roof of his expertise in composition is attested the persistent story that he could stand up in ss and "read" an essay from a blank paper, nposed extemporaneously—this reporter was there, but has it from an "unimpeachable rce").

From Ashland College, John continued his eduion at Boston University, where he received a ster's degree; then to Yale for a Bachelor of vinity degree. He was subsequently awarded an .D. degree from Ashland College and still later D.D. degree from Bridgewater College.

Dr. Locke was ordained to the Christian minis- in the Brethren Church by the Rev. E. L. ller, assisted by the Rev. George C. Carpenter, 1928. He served as pastor to the Mt. Olive ethren Church from 1931 to 1967, having begun or to that at the Bethlehem Brethren Church 1928, a pastorate which he still holds after ty-two years.

Dr. Locke has served on the Missionary Board the Brethren Church for many years, much of the time as vice president; as an Ashland College trustee; as moderator of both district and general conferences; also as General Conference secretary, in which capacity he could make even statistical reports sparkle with wit and wisdom.

Honored recently by the Shenandoah Camp of Gideons International for his outstanding service in his church and community, this beloved minister was presented the Gideon Dignitary Bible, one of the highest honors conferred by the order. For more than thirty years, Dr. Locke has written, without any remuneration, the Sunday School Lessons for the Brethren quarterly which are published also in three newspapers: The Harrisonburg *Daily News Record*, the Strasburg *Northern Virginia Daily*, and the Woodstock *Shenandoah Herald*—all in Virginia.

Brethren people and friends from other denominations have profited immeasurably from these thoughtfully prepared studies. Readers continually comment upon the helpfulness of these lessons, and some people—as is so frequently the case—seem to take them for granted, but really do appreciate them. Their unfailing appearance in our Brethren publication over the years has provided both enlightment and inspiration.

No account of John's accomplishments would be complete without recording one of the great assets in his life: the lovely lady he chose to be Mrs. Locke—Virginia. Volumes could be written about this admirable Christian, but since this is a brief sketch of John, suffice it to say, she has been his right hand and true inspiration.

We are all tremendously grateful to John Locke for his many years of unselfish service to us. We pray that he may continue this ministry and that he may receive a blessing which he so richly deserves. Here is, indeed, one of God's noblemen; His faithful prophet of truth.



NATIONAL BRETHREN YOUTH CONVENTION

AUGUST 17-23, 1970

THEME: "I WILL BUILD BY CHURCH"
Matthew 16:18; Ephesians 4:11-12

Registration: $3.00 per person, includes General Conference expenses, insurance costs, communion, etc.

Housing Costs: $2.50 per night with two or more in a room
$3.00 per night if a single room is requested

Meal Costs: Breakfast will be a la carte (pay for what specific things you select)
Lunch will be $1.35
Dinner will be $1.85

All meals will be served in the new Convocation Center either in the cafeteria or in the dining room. The cafeteria will not be open at such time as various conference banquets are being held.

The conference will be housed in Kem and Andrews Halls which are on either side of the new Convocation Center. Kem Hall only will be open on Sunday, August 16 with Andrews Hall being opened on Monday, August 17.

Housing arrangements will be assigned as they were last year for all youth at the conference. Each young person must have an adult responsible for him during the week of conference, and rooms will be assigned so that families will be together. Youth present without parents will be assigned to rooms next to their adult sponsor.

All housing reservations should be sent to following:

Conference Housing Secretary
Ashland College
Ashland, Ohio 44805.

All youth requesting rooms must tell the Confere Housing Secretary who the adult responsible for th is so proper room assignments can be made.

This year there will be only two categories for yo —Delegates and Alternates. The Observer category been eliminated. Each local BYC will be allowed (1) Delegate for every five (5) members. As m Alternates may come as wish but only one Alternate be able to replace one Delegate in his absence.

Delegates and Alternates should be selected u interest, talent, and willingness to work.

Below is a day-by-day special events schedule. C fully examine it to see what is happening—then mal date to be with us on August 17-23.

Monday — Registration to be paid at time of re tering for room
— Opening session of BYC Convention

Tuesday — BYC Moderator's Address
— LWR Canoe Trip
— East-West Track and Field Event

Wednesday — Study Seminars begin for Juniors, Highs, Sr. Highs, College and Post H and Life Work Recruits
— Youth March through downtown Ash (tentative)
— Board of Christian Education night youth participating

Thursday — Bible quizzing continues
— Volleyball and basketball continue

Friday — Swim time
— Communion

Saturday — Project Ingathering
— Bible Quiz finals
— Buffet Supper and Moderator's recep

Daily features are: Youth Choir, recreation, Y Speaker, coffee house, Study Seminars, and B quizzing.

YOUTH BEAT

NATIONAL MERIT SCHOLARSHIP FINALISTS



Joan Hamel
Sarasota Brethren Church

AN HAMEL, daughter of Rev. and Mrs. J. D. Hamel, pastor of our Sarasota, Florida Brethren Church, named a finalist in the National Merit Scholarship npetition. A senior at Sarasota High School, Joan red this honor with about one-half of one percent he graduating seniors in the nation.

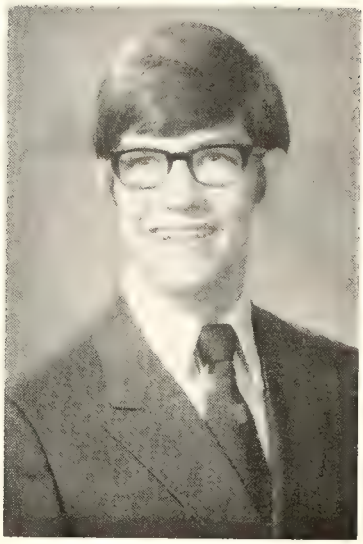
oan ranked fifth in her class with an overall academic rage of 3.8. She is a member of the SHS National ior Society.

usically inclined, Joan played violin in the SHS nestra and the Florida West Coast Symphony Youth hestra, as well as singing in her church choir.

oan belongs to the BYC at the Sarasota Brethren rch and teaches Bible study one night a week for nger children.

oan plans to major in elementary education at Ash- l College this fall. Consistent with her interest in cation, she has been working at Tuttle Elementary ool studying and assisting in the implementation of ding readiness programs for first grade. This Inde- dent Study Project is being carried on in conjunc- with advanced level English and Social Studies rses at SHS.

s a National Merit Finalist, Joan is eligible for one ,800 NMS scholarships. Designation of recipients is ed solely on financial need. Of the 15,000 finalists, about one in five will actually receive monetary stance from the Foundation.



Greg Bowling
Oak Hill Brethren Church

CARL GREGORY BOWLING, the son of Mr. and Mrs. Elmer Bowling of Oak Hill, West Virginia, was a senior at Collins High School, where he graduated on June 7 as an honor graduate (ranking third in a class of 236).

Greg was very active at Collins—he served as president of the Junior Class, president of the Inter-act club, president of the National Honor Society and chairman of the "Hi-Teen" Committee. During the first semester of this past school year he was chosen as "Outstanding Collins Teen." Other honors include: serving as a delegate to West Virginia Boys State; listing in the "Who's Who Among American High School Students"; and being chosen as a finalist in the National Merit Scholarship competition. Recently Greg was chosen to be Mayor of Oak Hill for the Day, when the city offices were filled by outstanding high school students.

In the work of the church, Greg is just as active. He has been a member of First Brethren Church of Oak Hill since a child and has just completed a one-year term as Sunday School Superintendent. He has been Senior BYC president for five years. Among other positions in the church, he has served as Sunday School teacher.

Greg has also achieved recognition on the national level in our Brethren denomination. He is currently serving as Statistician of the National Brethren Youth Crusaders and is a member ex-officio of the Youth Commission of the Board of Christian Education.

During his high school years Greg worked in his Dad's grocery store and is presently working at the **Fayette Tribune** newspaper office in Oak Hill to help finance his college education. Greg is enrolled in West Virginia University at Morgantown, West Virginia and plans to study medicine in the fall.

SARASOTA "YOUTH NIGHTS" AND "KOINONIA"



Sarasota Juniors and Seniors in formal attire at the beginning of their night of "Koinonia"

THE SARASOTA, FLORIDA Brethren Youth have been raising money for the National Project by having charge of the Sunday evening service one Sunday evening a month and receiving the offering. Our orchestra has grown to 22 members, and we have performed with the Teen Chords, the Choraliers, and solos and ensembles, along with individuals reading appropriate Scripture, in the B.Y. Musicales several times throughout the year. The theme for the October Musicale was "Happiness Through Christ," a Palm Sunday Musicale was presented in March, and the theme for the April Musicale was "Words of Wisdom." Another Musicale will be presented in July.

Christian films were shown in September, November, January, February and May. A special Christmas play directed by Mrs. Eugene Robbins entitled, "Little Brother of Mankind" was presented by the youth in December. Mrs. Sylvia Abbott is planning a "Gospel Sing-Out" for our June program. All those in the audience over 40 have been invited to tell her their favorite hymn and why it is their favorite. These have been arranged into an exciting program with audience participation in group singing as well as solos and ensemble groups. The congregation as well as the youth look forward each month to "Youth Night" when the young people present the precious message of Christ and what He means to each of us.

Sarasota First Brethren's second annual "Koinor for High School Juniors and Seniors was held Fri evening, May 22.

The gala evening began with group pictures at 6 at the church followed by dinner at 7:00 at the Do town Bradenton Cabana with an inspirational progr including the film "The Well Rounded Square."

From 9:30-11:30 the group enjoyed a two-hour mo light cruise on the 65 ft. double deck boat, "Cheer Singing on the boat was in charge of Betsy Wigg with her guitar.

At midnight a special party was held at the home Melody Hofer with games and devotions including Eakin on the 15 minute film, "Who's Confused." spiritually rich, fun-filled evening ended with dou nuts and hot chocolate at 2 a.m.

All of Sarasota's three youth groups have been v active this year. The regular youth program begins 5:30 each Sunday evening with outdoor recreat "Choraliers" and "Teen Chords" rehearsals and I meetings. At the 7:00 Evening Worship hour they ticipated by reading Scripture, offering prayer, leading in singing. This summer a change of for again occurs with special after church "Chat N Snac taking the place of the regular 5:30-7:00 meetings.

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

BOOSTER CLUB, VISITATION AND FRENCH ORPHAN SUPPORT BY CENTER CHAPEL BYC

ar Brothers and Sisters in Christ,
The BYC of Center Chapel Brethren Church has been tty busy these past few months. We went to the te Banquet and had a wonderful time listening to speaker talk of his experiences with teenagers all r the country. We went away greatly inspired to do re for the Lord.
Not too long ago we, with the Loree BYC, rented the ting rink in Kokomo from 1 to 4 p.m. and had a joint ting party with devotions to end it. We hope to do s again.
n our church we have been trying to make money the National Project. We set up a BYC Booster Club ere anyone who wanted to could become a member giving one dollar to the BYC. This proved to be a od idea and we were well rewarded. We plan to make laque and put the names of all the members on it.
We have also visited all of the new families in our ghborhood in hopes of gaining new members and ristians for Christ.
For over a year now the youth of our church have en supporting a French orphan boy. This has proved be very rewarding as we have found through his ers how much he appreciates our help. We plan to ep this up indefinitely.
Two Sundays out of the month the BYC take over the ening's opening service with devotions, hymns and ecials. We enjoy doing this since it gives us a chance work for our Lord.
As we progress through the year we hope to have re activities to help with the National Project and o to help us fellowship and become closer to the rd.

— Rachel Stout, asst. secretary



"WALK FOR MANKIND" AT MULVANE

THE MULVANE, KANSAS Brethren Youth have been working toward their National Project goal of $175. We have only about half of it, but this is because we have been trying something different this year. We decided to earn all the money ourselves without asking for donations from church members. We have had some paper drives, a bake sale, and a special project we participated in during April called the "Walk for Mankind." This was a 22.8 mile walk around Wichita. Walkers got people to sponsor them for so many cents a mile. The money was then collected after the walk and the donation depended upon how far the person walked. Eighty percent of this money went to Project Concern, a relief organization which primarily builds, staffs, and finances hospitals in poverty-stricken areas of the world. The other twenty percent went to the walker's favorite organization. Over 1,500 people participated in this walk. It was very profitable for us. We will keep working toward that goal until August 17 when we hope to be able to say we reached it.

— Debbie Barber, secretary



The EIGHTIETH PENNSYLVANIA DISTRICT CONFERENCE of the BRETHREN CHURCH



VINCO BRETHREN CHURCH

Vinco, Pennsylvania

JULY 27-30, 1970

All Sessions on E.D.T.

Theme: "Anointed to Proclaim"

Text: Isaiah 61:1-2; Luke 4:16-18

Conference Organization

Moderator - - - - - Elder Robert Hoffman
Vice Moderator - - - - - - - Mr. Paul Bird
Secretary - - - - - - - Elder Joseph Hanna
Assistant Secretary - Mr. Norman Grumbling,
Treasurer - - - - - - - - Mr. George L.
Statistician - - - - - - Elder Ronald Rit

PROGRAM

Monday Evening, July 27

7:30 Song Service
Welcome and Response Vinco Church
Devotions
Scripture and Prayer Vinco Church
Special Music Choir
Vice Moderator's Address .. Mr. Paul Bird
9:00 Brethren Youth Activities (Camp Fire)

e Housing Committee will be on hand and function- at 3 p.m. The Credential Committe will be function- following the evening session.

Tuesday Morning, July 28

9:00 Special Music Pittsburgh Church
Devotions Elder Clarence Hesketh
9:30 Business Session
Credential Committee Report
Election of Committee on Committees
District Mission Board (15 minutes)
District Board of Christian Education (15 minutes)
District Camp Board (15 minutes)
Ministerial Examining Board
District Treasurer's Report
Statistician's Report
Other Reports
12:00 Lunch

Tuesday Afternoon

1:30 Song Service
Special Music
Publication Board (15 minutes)
Central Council (15 minutes)
2:15 Mission Board
Report and Workshop (1 hour)
30- 4:30 Simultaneous Sessions

Tuesday Evening

7:30 Song Service
Devotions
Conference Offering
Special Music
8:00 Moderator's Address
Elder Robert Hoffman
9:00 Brethren Youth Activities (Pizza Party)

Wednesday Morning, July 29

9:00 Special Music Johnstown III Church
Devotions Elder Clarence Hesketh
9:30 Business Session
Credential Committee Report
Reading of the Minutes
Report of the Committee on Committees
Auditing Committee Report
Other Reports
New Business
Benevolent Board (15 minutes)
12:00 Lunch

Wednesday Afternoon

1:30 Song Service
Special Music
Ashland College and Ashland Theological Seminary (30 minutes)
2:15 National Board of Christian Education
Report and Workshop (1 hour)
3:30- 4:30 Simultaneous Sessions
5:00 Conference Banquet (W.M.S. in charge)
Speaker Regina Rowsey
Special Music

Wednesday Evening

7:30 Inspirational Service (Laymen in charge)
Song Service
Devotions Vinco Church
Special Music Vinco Church
Message John Rowsey
Hymn
Benediction
9:00 Brethren Youth Bible Quiz and Camp Fire

Thursday Morning, July 30

9:00 Inspirational Hour
Song Service
Devotions
Special Music Johnstown II Church
Message Elder John Young
10:00 Business Session
Credential Committee Report
Election of Conference Officers
Reading of the Minutes
Report of the Executive Committee on Moderator's Address
Setting of Time and Place for 1971 Conference
Report of Election
Other Reports
New Business
Final Reading of the Minutes
Installation of Conference Officers
Adjournment Sine Die

YOUTH CONFERENCE

Theme: Anointed to Proclaim—
"Through Youth Witness"

Monday Evening, July 27

7:30 Vice Moderator's Address
9:00 Activities (Camp Fire)

Tuesday Morning, July 28

9:00- 9:30 Devotions
9:30-10:30 Living Witness
10:30-10:45 Break
10:45-11:45 Living Today
Noon

Tuesday Afternoon

1:30- 3:30 Swimming, Softball, Basketball, etc.
3:30- 4:30 Free Time

Tuesday Evening

7:30 Moderator's Address
9:00 Activities (Pizza Party)

Wednesday Morning, July 29

9:00- 9:30 Devotions
9:30-10:30 Living Witness
10:30-10:45 Break
10:45-11:45 Living Today
Noon

Wednesday Afternoon

1:30- 3:30 Swimming, Softball, Basketball, Volleyball, etc.

Wednesday Evening

7:30 Inspirational Hour
9:00 Bible Quiz and Camp Fire

Thursday Morning, July 30

9:00-10:00 Inspirational Hour
10:00-10:15 Break
10:15-11:15 Business Meeting
11:15-12:00 Debriefing

AUXILIARIES

Woman's Missionary Society

Theme: "Proclaim It Wherever You Go"
Theme Hymn: "Proclaim It Wherever You Go"
Song Leader: Mrs. Helen Richter
Theme Singers: Barbara Rudge, Grace Grumbling, and Dolores Golby
Organist: Mrs. Ruby Bates

Tuesday, July 28—3:30 P.M.

Prelude
Theme Song "Proclaim It Wherever You Go"
Devotions Berlin No. 2
Special Music Johnstown II
Business:
Election
Roll Call and Project Offering
Installation of Officers
Closing Hymn Theme Song
W.M.S. Benediction

Wednesday, July 29—5:00 P.M.

W.M.S. Banquet
Speaker Regina Row
Special Music

Sisterhood of Mary and Martha

Wednesday, July 29—3:30 P.M.

Devotional Period
Business Session
Panel Discussion: Drugs and Their Effects

Laymen and Boys' Brotherhood

Tuesday, July 28—3:30 P.M.

Song Service
Devotions Johnstow
Special Music
Business
Hymn
Benediction

Wednesday, July 29—3:30 P.M.

Song Service
Devotions Johnstown
Special Music
Business: Election of Officers
Hymn
Benediction

Ministerium

Tuesday, July 28—3:30 P.M.

Devotional Period
Business
Speaker—Dale E. Boyer, Western District Superint ent, Pennsylvania Council on Alcohol P lems

Wednesday, July 29—3:30 P.M.

Devotional Period
Business
Speaker—Philip Chamberlain, Executive Director, G er Johnstown Committee, Inc.

1970—POPULATION'S FASTEST YEAR YET

Washington, D.C. (EP) — During 1970 the world will gain 72.6 million people—more than during any other year in history, and more than the current combined population of the Middle Eastern Countries of Iraq, Syria, Israel, Jordan, Lebanon, Saudi Arabia, South Yemen, Yemen and the United Arab Republic.

The Population Reference Bureau here noted that this increase will represent the difference between an estimated 123.4 million births and 50.8 million deaths.

The human family is pres gaining an average of 1.4 mi members a week, 199,014 a 8,292 an hour and 138 a minut the period from July 1, 1965 to 1, 1970 the world population have grown by 343 million pe — a record five-year total, Bureau stated.

news ... from the Brethren

Groundbreaking Service Held Sunday, May 17

SARASOTA, FLORIDA



'ev. J. D. Hamel and Fred Vanator collaborating at undbreaking ceremony.

THE FIRST BRETHREN CHURCH reached another milestone in its history with the groundbreaking service for a new sanctuary with the seating capacity of 700 which will cost approximately $150,000. The present sanctuary will be converted into Sunday School classrooms for the rapidly growing congregation. The new sanctuary will repose in a quiet grove of majestic pines with plenty of shade from the bearded pines and oaks and the stately palm trees. It will be located on the church property at the corner of Fruitville Road and North Shade Avenue.

A groundbreaking service was held after the morning worship service with a special litany reading officiated by the pastor. Rev. Fred Vanator, founding pastor also officiated. Rev. Vanator has celebrated over 50 years in the ministry and is at present President Emeritus and life member of the National Benevolent Board. He is also the teacher each Sunday of one of the largest Sunday School classes in the Brethren Church. Others participating in the service were: Mr. Ray Maxson, Moderator; Mr. Harley Rathburn, Chairman of the Building Committee; Mr. John Jetton, Architect; Mr. Carl Mohler, Chairman of the Trustees and original member; Sharon Westmoreland, President of the Senior Brethren Youth; Mr. Eugene Robbins, Sunday School Superintendent; and Mr. Robert Ridenour, Chairman of the Deacon Board. In closing, the Senior Choir under the direction of Mrs. J. D. Hamel, sang the beautiful hymn, "The Church's One Foundation."

This month pastor J. D. Hamel celebrated his 20th anniversary as an ordained minister in the Brethren Church. During his 10½ years as pastor of Sarasota First Brethren the membership has grown from 70 to 470 with an all-time high for the morning worship attendance of 610.

He is a life-member and chaplain of the State of Florida Firemen's Association, chaplain of the Sarasota Fire Department, and a certified teacher.

Rev. Hamel was named Citizen of the Year in 1964 and received the Sertoma Freedoms Award. He is married to the former Jean Rowsey, and has three children.

MISSIONARY NEWS

THE BRETHREN CHURCH'S ANSWER TO A NEED IN INDIA

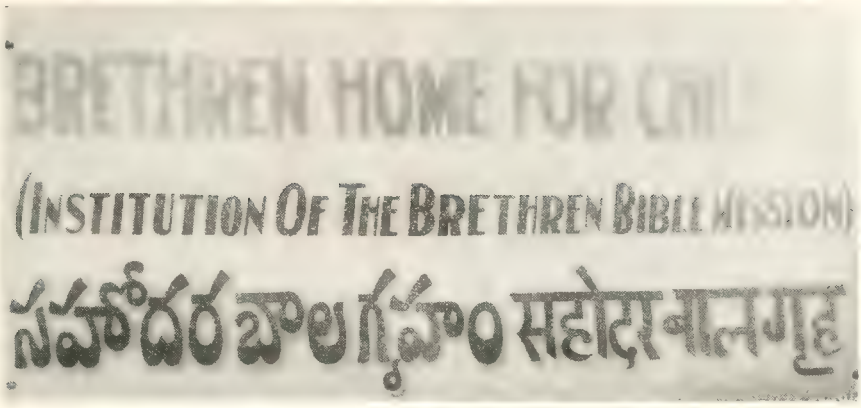
NOT LONG AFTER KUMAR visited the Dhawaleswaram festival where more than three thousand people participated in the "Holy Dip" in the sacred river Godavari, and where he was able to distribute tracts, he travelled to Yeotmal which he refers to as the "Hot Spot" of the State of Maharashtra. Although the weather was hot, we do not believe that is what he was referring to. That particular area is the center of nationalistic movement where Gandhi established his camp. Most of the people in the town and around are directly opposed to Christianity.

Kumar attended the Christian Worker's Refres Course in Yoetmal, March 11 to 20, to learn the la Indian methods of Evangelism and Bible Study to l our future ministry in India. He anticipated also hav a meeting with Dr. I. Ben Wati, President of W Evangelical Fellowship; however, Mr. Wati's pl changed quite abruptly and he could not keep the m ing date.

Although being a stranger in that area, Kumar able to get acquainted with many people. He was at Union Biblical Seminary at the time of their gradua



Front view of the orphanage building



Sign board on front of orphanage building

d was able to meet many Evangelical missionaries and urch leaders and also get acquainted with the faculty d students. He was given the special privilege of ving the invocation at the Baccalaureate Service. This an honor to Kumar and also The Brethren Church.



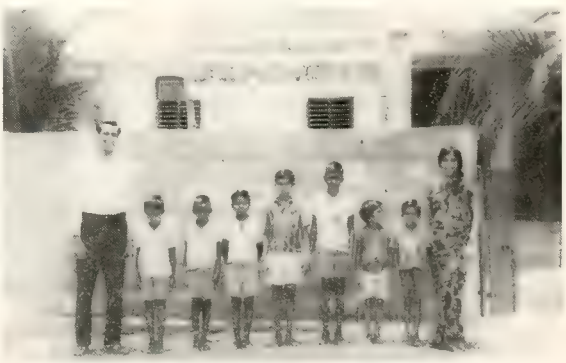
Children from the orphanage at play

We quote from Kumar: "I am also happy to inform u I was invited to sit as a visitor on the Board of vernors of the Union Biblical Seminary with the full vilege of the floor. I just cannot explain how much h knowledge I gained by sitting with them and talk- with them. I am able to understand some of the oblems the churches are facing as some of them are orporated in the United States. The fear is the Indian vernment may take them over by nationalization of eign properties in the country. I am so thankful to d for giving me the opportunity to share the feelings other Christian leaders. It gave me a clear picture of attitude of the government and the people of India ards Christianity. The detestation in India is not y on foreign missionaries but on anyone who is not ndu."

Kumar is mailing about ninety copies of his Newsletters to Brethren in the States and to some of our missionaries in other fields. In addition to general information, they try to write personal messages to many of their Brethren friends.

In February a house in the locality where Kumar planned to start the mission work was secured for the orphanage. The house is slightly smaller than the Kumar's residence but spacious enough to start the present work. It was necessary to construct a small temporary shed for cooking but the structure of the house-proper needed no changes at the present time.

Kumar writes, "With regard to the furniture for the orphanage, I have ordered one table and four chairs from the furniture shop for our immediate use. The rest of the furniture we are getting made right at our residence. We hired a carpenter and assistant to do the job. We are buying wood and other things. The way we buy wood here is not like in the states—getting it from the lumber company. We have to buy crude pieces and then take them to the saw mill and get them cut according to the sizes needed. The carpenter will be with us to direct the work. Nirmala is sharing in this work by supervising this manufacturing work and will also take full responsibility for managing the orphanage.



Rev. & Mrs. Kumar with the orphanage children as of April 25th. There were 10 little Indians as of May 15th.



Rev. Kumar teaching Bible lessons to the orphanage children.

The first of April the orphanage work had progressed to the stage of having four boys who were staying and eating at Kumar's home. The building was ready for the children but they had to search for a cook. When the group increased to seven, Kumar sent his servant boy, Sahu, to the orphanage house to care for the cooking there temporarily. It wasn't long though until a man was secured for the cooking position. The orphanage has been named **Brethren Home for Children** and contains the Church Office as well as the Orphanage.

The latest information informs us that travelling expenses had been sent to three other children and by now it might be possible that Ten Little Indians are in the orphanage.

The general tendency of the poor children in India is that they want to cling to their parents and relatives even though they do not have anything to eat. The parents and relatives are also of the same nature, reluctant to part from their own. Quite frequently children run away from orphanages and children's homes to return to their people. Because of this there will be a s month's probationary and orientation period. After th date the individual pictures of the children with th biographies will be sent to their sponsors.

These children at the orphanage come from vario backgrounds. Some of them will have hereditary si nesses. Most of them are physically weak. The discipl problem is truly great; they hit and bite each oth They destroy the possessions of others out of jealou They rob and steal. But worse of all is that they do believe in God. They say, "If there is a God he must a wicked person. Why should he allow us to sta to death while others are living in luxury?" These nocent children need love and compassion. The Kum are happy the Lord has called them to this no ministry.

The weather now is exceptionally hot in Rajahmund and the daily temperatures have been six to seven grees above normal in many areas. In the grip of heat wave people are unable to bear the heat even l at night. Kumar reported that three infants died to the hot weather in Rajahmundry and five died fr sunstroke in the East Godavari district. Water becon very scarce in conditions such as these. Many peo come to the Kumar's house for water, but there w many times they had no water there either. The vants were sent out to their parents' house to fe water from the well. There are many poor people w go from house to house just begging for water. P for the Kumars as they try to help these people pray for these destitute souls in India.

The 18th of May, Kumars went to a neighbor village, Sithanagaram. They visited some high ca Hindu homes and gave their testimony and witness The women were very much interested in listening the Gospel. They invited them to return to the vill again.

The Kumars send their greetings to all the Brethr They are most thankful for continued prayer and tend thanks for all the packages sent to them.



Side view of the orphanage building with the kitchen on left of building.

HIGHLIGHTS OF MAY BUDGET MEETING, 1970

UDGET APPROVED with a total of $210,000, with $118,000 for World Missions, $89,000 for Home Missions and $3,000 in the Contingency Budget. Our goal is 25% higher than last year's.

MISSION PROJECTION introductory steps taken by Executive Committee toward two-stage Ten-Year-Plan for Brethren missions.

JOHN D. ROWSEY welcomed to staff at the Missionary Board offices, gratitude expressed for the Rowseys' fine work in missions in Argentina.

AUDIO-VISUAL EQUIPMENT will be purchased in July to enlarge present promotional program. This will enhance programs for missionary education and offer informational materials for churches to use between deputation visits from missionaries and mission executives.

BOARD EXPRESSES APPRECIATION for enthusiasm of denomination for the new India Mission program.

BOARD HEARD that Brethren Home for Children, orphanage in India, is in operation with seven orphan boys in residence, and three more coming soon.

ARGENTINE MISSIONARY SALARY increase to be effective July 1, 1970. Cost of living increase in Argentina dictates a necessary increase.

NIGERIAN CHURCH notified the Board of the national church's decision to employ a full-time secretary and to establish a church headquarters in the central city of Mubi, as part of a far-reaching five-year program.

LATIN AMERICAN MISSIONS TOUR planned for October 17 to November 6, 1970 with Virgil Ingraham as tour director, offered to members and friends of the Brethren Church. All-expense cost is $1,115 for long tour and $935 for shorter two-week tour.

DESIGNATED new Boys Dormitory at Riverside Christian Training School, Lost Creek, as recipient of 1970 General Conference Missionary Offering, to aid in replacement of old dorm destroyed by fire in December 1969.

BOYS DORMITORY CONSTRUCTION at Lost Creek is well under way in a $25,000 project.

LOST CREEK SUPPORT, building and maintenance program in addition to the new dormitory totals $21,000, including $6,600 for replacing class rooms—gymnasium building roof.

REVIEWED progress and problems of Home Missions Churches receiving support from the Board.

SUMMER CRUSADERS PROGRAM of the Board of Christian Education is endorsed by Board as pilot venture begins this summer. Expenses will be borne jointly by the Board of Christian Education and the Missionary Board, and with local churches and individual assistance.



DR. JOHN F. LOCKE

A MAN CALLED JOHN

LET ME TELL YOU of a man called John; John Funk Locke to be exact. He is a preacher, teacher, counselor and friend. He lives in a beautiful old home in the Shenandoah Valley of Virginia. Maurertown is his address.

For over forty years he has been the minister of the church where I have worshiped for thirty years. Until a few years ago he was pastor of two churches. In each he visited the sick, comforted the sorrowing, and rejoiced with the happy ones.

Sunday was an especially busy day for this man. He was "a man on the go" from the time he arrived at the church before 10 a.m. until he shook the last hand after the evening service. During the Sunday school hour he taught the adult class (unless he had been recruited by another class to talk to them on some special subject). On Sunday mornings our congregations shared him with the Brethren across the nation through his Sunday school lesson application in the adult quarterly. He was shared by people of all faiths in the Valley and those with no faith, as they read his lesson in the daily newspaper

To some it would be a great problem to pre to the same people for so many years with going stale. Brother Locke has preached with much humor, so much good sense, and so m spiritual insight that we have never tired of fresh and inspiring sermons. We still look f ward to them each Sunday morning. The yo listen, too. One teenager says, "He seems to kr what young people ought to be doing, and listen to him." Another says, "He doesn't pre over our heads."

Almost every Sunday Brother John and wife dined in someone's home. He was very preciative of the ladies cullinary efforts, and l after the meal was over we visited around table in a close friendly manner. It was alw a great day when the preacher came for dinn Sometimes, however, he could not linger lo There were sick ones to visit or someone planning a wedding or there was a new baby be admired.

He would arrive back at the church sometime fore the evening services were to begin. Oft- nes his church members visited him there. though the attendance for the evening service as generally small, we felt he preached some his best sermons on Sunday nights.

He presided over the business meetings of the urch as moderator. He brought to our attention e things that should be done. When there was scord among the members he handled it with eat wisdom and tact.

He participated in many evangelistic meetings our local churches and churches throughout e brotherhood.

Because of his delightful humor he was in great mand as an after-dinner speaker. He spoke for vic Clubs, women's organizations, and youth oups. When he made his annual visit to Bridge- ater College, the house was filled. There were naps or studying in Chapel on the mornings at John Locke spoke. High schools used this lented speaker for athletic banquets as well as ccalaureate sermons.

No man could be expected to keep up such a ce. The years have slowed down our man John, t he is still faithful. He still comes to us on nday mornings. He teaches the Sunday school ss and preaches his great sermons. Although can no longer visit in our homes, he shows his ncern for us as a church and as individuals. rough the bulletin and the mail and by tele- one he reaches out to us.

He knows what is going on, and he brings ings to the attention of those whose legs are onger than his. He'll say, "There were rangers here today. I hope someone talked with em." Or, "The Clarks have not been here for a nile—I wonder why?" "Next Sunday is Mrs. owalter's birthday—her eightieth. She should remembered. Maybe you shouldn't mention e number of years." Or "I missed George today. hope he isn't sick." If George is sick, he will ely receive an interesting letter from Brother hn. One lady said, "I like to remember Dr. cke with 'something from the oven' because he rites me such wonderful thank-you letters."

He visits his "far away" friends by way of pe recorder. He attends the Massanetta Bible nference and District and National Conference this way, too. And his friends come to him. It always great fun to visit the Lockes, especially Christmas time. You will find him, his wife rginia*, and his "assistant wife" (Mrs. Locke's ter), celebrating with a Christmas tree in ery room.

When you arrive at their home, any time of day, you are met graciously by Mrs. Locke who takes you into the study where Brother Locke sits at his desk. His desk, where he sits to work on his sermons and Sunday school lessons, is piled high with books and papers. Brownie, the dog, settles down in the middle of the floor and your visit begins. You may talk of some of the church affairs but the conversation goes out in all directions. He is interested and knowledgeable in most any field. The conversation may go from bread baking to politics or from the price of eggs and beef to the state of the nation and the world. He always has many interesting and funny stories to tell.

We bring him our problems and questions, too. These are questions that may come up in Sunday school class or the Bible study group. Who or what are angels? Where did they come from? How about the devil? Is he omnipresent? Who wrote the book of Ecclesiastes? What did St. Paul mean in chapter 4, verse 2? He is still our source of Biblical knowledge and interpretation, and, he is our counselor. How should we deal with a friend who is in trouble? How can we face up to our problems?

An hour passes, sometimes two. You are reluctant to leave. As you say your good-by, he makes you feel that you've been good for him, but all the time you know you are the one who has really benefited.

Who is this man called John? To someone I said, "He's like Paul because of his great preaching." "Oh no," was the reply, "he is more like Jesus. He's a Christian—a real Christ-like Christian." A young man questioned, "What's going to become of this world when men like Billy Graham, John Locke, and Bob Hope are gone?"

Although he hasn't published a book that I know of, his sermons and Sunday school lessons would fill many volumes of superb and enjoyable reading.

To some people he is a brilliant man, the great mind of the Brethren Church; to others, he is an eloquent speaker; to us at the Bethlehem Church he is a friend and an inspiration to us all.

Written with love by a member
of the Bethlehem Church.

* Behind every great man there is a great woman. This is certainly true of Brother Locke. I would like to tell you of a woman called Virginia, but that would take another thousand or so words. I'm afraid there isn't enough space for it at this time. Maybe later?

A TRIBUTE TO J. F. L.

AS HIS VOICE SOUNDS FORTH from the platform in a church sanctuary . . . As he sits in his car and speaks with you through the open window at a church conference . . . As he eases back into his high-backed reading chair in the study-living room of his home in the Shenandoah Valley . . . As he shares his latest views about life's events and issues via tape recording . . . As he comments on the Church School lesson week after week in the "Brethren Adult Quarterly. . . ."

It doesn't really matter where you encounter John Funk Locke, you listen. You listen intently, because you don't want to miss one single idea, or quip.

John Locke has much to share because he's an avid reader; even in times of failing eyesight, he keeps close to his books. He's a clear thinker; his mind is sharp and interested in what's going on near and far. His ability to recall is amazing; constantly his knack for remembering a poignant incident keeps the conversation exciting. He's a man deeply interested in people; all people—elite, plumber, repair man, town "no-good," educated—are recipients of his observation and concern. He's a humble man; always acclaiming and bolstering others, but seeking no credit for himself. He is a man housing the Spirit of God; long-term study of the Bible and expressing of his faith in daily life make this evident.

I consider myself fortunate to know Dr. Loc on a first-name basis—even to the point of verb sparring on occasions using nicknames with loa ed meanings. This privilege was initiated by c mutual acquaintance with my mother-and-fath in-law over 20 years ago. And the simultaneo benefit of Mrs. Locke's friendship through th years cannot be overlooked. Her gracious mann with all people and her devoted care of the m of the house demonstrate her dedication.

All visits with the Lockes are occasions of ward. There are the usual witticisms and sub humor, but also the sharing of serious concer and evaluations which the listener does well retain. Even though long distances separate now, we benefit from the Lockes' friendship a commentary via round-robin tape recorded "L ters"—along with two other pastoral famili In addition, there is the continual awareness close ties through prayer that sustains and guid us all when blessed by such concerned friends

John Locke is a big man—his huge frame fitting housing for his gigantic spirit. But Joh body is failing to perform as it once did. Yet determination to serve, his faith, his interest people, his wit, his glowing spirit—these are failing him . . . or us . . . or God. For this we all most fortunate.

Pastor Phil Lersch
St. Petersburg, Florida

A FRIEND'S EVALUATION

PERHAPS MOST PEOPLE think of Dr. John Locke as a great man in the pulpit, and as a writer. I have in mind his ability as a speaker to civic and business groups where be benefitted many people who never heard him preach a sermon or read any of his writings.

Many professional entertainers and after-dinner speakers entertain their audience by mak amusing remarks and telling stories that ou not be told, but not so with Dr. Locke. He has unusual ability of entertaining and amusing audience by strictly wholesome statements t people will remember and be benefitted there

Charles W. Wampler

A WORD OF APPRECIATION

)R. JOHN F. LOCKE, a Christian gentleman, scholar, teacher, philosopher, and clergyan, has spent a fruitful residential ministry of rty years in the Shenandoah Valley. He has rved in numerous capacities in church and comnity affairs, and in several instances could ve held the position of president on several llege campuses. Other than his Bible lectures d evangelistic ministry Brother John chose to nfine his life's work largely to the Valley of rginia. He has served the Bethlehem Brethren urch of Harrisonburg as pastor for forty-three ars, and the Mt. Olive Brethren Church at neville for almost all of the same period.

For years Brother Locke's philosophical but actical treatise on the weekly International Sunday School lessons has appeared in The Brethren Adult Quarterly and in several Virginia newspapers. Referring to Dr. Locke's work in this field of Christian literature, a pastor in Columbus, Ohio once declared, "Dr. Locke's philosophical comment on the Sunday School lessons is the best that is published."

In spite of physical handicap Pastor Locke is delivering some of the best sermons of his ministry from the Bethlehem Brethren pulpit each Sunday. His patient persistence in staying on the "firing line" is a great inspiration to his parishioners and many friends. His most co-operative and helpful wife is making his present ministry possible.

Rev. C. Y. Gilmer

Ordination of

MR. CLARENCE M. HESKETH



THE ORDINATION of Clarence M. Hesketh took place in the Valley Brethren Church, located in the beautiful mountainous area of the Laurel Highlands of Jones Mills, Pennsylvania, May 24, 1970. Officiating at the service were Rev. Carl Phillips, Rev. Richard Godwin and Rev. Arden Gilmer.

Born in South Fork, Pennsylvania, the son of Mr. and Mrs. Fred B. Hesketh, he has been a native of Pennsylvania since birth. He married Gertrude Myrl Sowers, daughter of Mr. and Mrs. William E. Sowers of Vandergrift, Pennsylvania, on January 31, 1932. Mr. and Mrs. Hesketh have five sons, one daughter and eleven grandchildren.

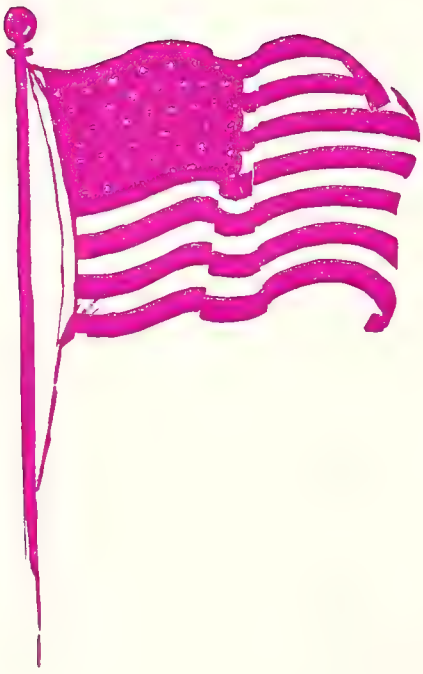
He joined the Brethren Church of Vandergrift, Pennsylvania in 1930. He started as a licensed pastor under the guidance of the Pennsylvania District Ministerial Examining Board, consisting of Rev. Henry Bates of Vinco, Pennsylvania, Rev. Robert Hoffman of Meyersdale, Pennsylvania, and Rev. Carl Phillips of Marianna, Pennsylvania.

While studying under their guidance he served as a pulpit supply pastor and co-pastor of the Vandergrift Church, along with Rev. John Young of Vandergrift. In November of 1968 Mr. Hesketh answered a call to pastor the Valley Brethren Church of Jones Mills, Pennsylvania, where he has been serving full time as a licensed minister and has been living in the Jones Mills area since December of 1968.

THE STARS AND STRIPES IN TROUBLE

by W. ST. CLAIR BENSHOFF

Message delivered to the Nappanee Brethren on M 31, 1970.



ONE CAN SCARCELY TRAVEL around over our great country without being impressed with its grandeur and beauty. We can easily see the creativeness of God. We are led to conclude that God really outdid Himself to create and form a land so beautiful and inspiring. From border to border and coast to coast, God's handiwork is in evidence. So also is the destructiveness of man, as man has endeavored to dissipate and plunder this land for his own selfishness.

As we ponder, in our meditation, on this land in which we live, we realize that here is a country blessed in many special ways, and physically united under the great banner of the Stars and the Stripes. We, of our generation, have been taught the respect for our flag and that for which it stands. We have pride in it. We can scarcely watch it pass by in a parade without getting that lump in the throat and the tear in the eye. revolutionists and terrorists tear it down, stomp or and burn it. This is their way of telling us that th intent is to destroy our way of life.

Again, as we look out over our nation, we obse the people who call themselves citizens of this la There are so many of us, and in spite of all that is be said and done, we are still increasing in number. We these people becoming unconcerned, with an attit of "live and let live," becoming more and more s seeking, with low morals, and an increasing loss integrity.

Turning our eyes towards Washington, we see alarming rise in bureaucracy, increased spending corruption. It seems the aim of recent administrati has been to outspend any previous one. Have you tal time to figure out how long it would take to pay national debt? The interest on the present debt is r more than it cost to run the government in 1940. are in trouble over our policy in Asia, and our welf programs and race relations at home.

Yes, the very famous Stars and Stripes Forever now the Stars and Stripes in trouble.

What has happened to our country? Or perhaps are one who does not think anything out of the v has happened. You may be living in your own li world of indifference and apathy, convincing your that all is well around you. Perhaps you are think that all of what you see and hear is a normal situat We hate to shake up your tiny world, but brother, are in big trouble!

How long do you think we can continue to incre debt, to allow a rebellious minority to dictate ac and policies? How long can the government conti to afflict the middle-income wage earners with hig taxes, with the end nowhere in sight? How long you continue to allow the people to downgrade and sh disrespect for the policemen and the laws of the la How long can any one of these conditions, or any m ple combination thereof, continue to exist and we maintain a good country?

If you are still of a mind to believe that all of thi normal living, then what do you think are our goals a society? What do you think we want to see our c try become in the next ten to fifteen years?

f this is not "normal living," then what is wrong
h what is taking place? It is shocking to think that
society that has the most of everything also seems
have itself on the verge of destruction because of its
bility to govern itself properly.

t is time for all Americans to face up to reality.
ile we have "taken our ease," other nations in the
rld have risen in power. We ask ourselves this
estion, "How long can 7 per cent of the world's popu-
ion (us) control the other 93 per cent (other na-
ns)?" Years ago, this wasn't too much of a problem,
ause of our power and might, in relation to the
ength and advancement of other nations. But now,
at are the aims and ambitions of other world powers
h as the Chinese, the Japanese, India, etc.? What
they thinking of in terms of world domination?
at is taking place in these countries which is form-
their attitude toward the United States? Anti-
erica demonstration, burning of our flags, "Yankee
home" banners, etc., on every hand. What does it all
an?

A little boy was once somewhat resentful of some
ciplinary action taken by his parents toward him.
pondered for a moment, and then he said to them,
hen I get big and you get little, then you'll see." Here
the situation of the United States in relation to the
er countries. Some of their "when I get big" ambi-
ns aren't too healthy as far as the United States is
ncerned.

What can be said as a reminder of the world-wide
gram of conquest as being promoted by our arch
emy, Communism? By constantly defaming the USA
other countries, and by constantly fomenting strikes,
ts, burnings, and "can't touch me" situations in the
A, they are weakening the structural fiber of our
tion.

By appeasement and compromise, our government has
ght to "win" the good-will of our enemies and
pressors. Nowhere has it worked. World-wide and at
me, the Stars and Stripes is in trouble.

But God has an answer. It is time for America to take
good look at its inner soul. The Word of God says,
ighteousness exalteth a nation—**sin** is a reproach to
y people!" Does God have anything to do with us—
are we not needful of him? "Blessed is the nation
ose God is the Lord." The logic of this thinking is
t if God is truly the God of our national and per-
nal life, we would not be in this trouble.

Turn to the book of II Chronicles. Read the entire
teenth chapter. Asa, king of Judea, had had some
eat victories. God had blessed him. Azariah, the
ophet told the king, "The Lord is with you, **while ye**
with him; and if you seek him, he will be found of
u; but if ye forsake him, **he will forsake you!"** (v. 2).
what does King Asa do? He sets up the worship of
true God, and we find in verse 19 that there was
ace for many years.

This is what we need to do in America right now.
t just to declare a day of prayer or worship, but to
n to the Lord and worship Him with all our heart
l life. This is the message the pulpit should be de-
ring. Asa's son wasn't so smart. He made an en-
gling alliance with Ahab, then king of Israel. It says
Chron. 18:1) that Jehoshaphat "joined affinity with
ab." Ahab was having trouble with his neighboring countries and was at war with them. Together these kings sought the counsel and advice of the clergy of the day, and the 400 clergy said everything was "go" for them against the enemy. But Jehoshaphat was not so sure, and asked for another prophet's viewpoint. (Maybe he was suspicious when 400 preachers agreed on a matter.) At any rate, the one true prophet of the Lord, Micaiah, was finally called in. He was told beforehand that he was to agree with the 400. But Micaiah said he would speak what the Lord told him to speak (v. 13). The verses following indicate just what happened when Micaiah spoke the truth from the Lord. He warned the kings not to go out to battle. But they banished Micaiah, and went to battle as the 400 clergy told them to do. Came sunset and Ahab was a casualty. Jehoshaphat was able to return to Judea and continue his reign.

What is the true minister of the Lord saying today in the face of the man-pleasing ministers in America's pulpits? The true minister is telling America to forsake evil (for which we are being punished) and turn to God. You know as well as I do, brethren, that such a one is as the voice of one crying in the wilderness. The soothing, smooth-talking minister with the promise of a beautiful, abundant, painless society a few years from now, is the winner right now.

Yes, we are in trouble. First from the results of our immoral, fleshly, uncurbed appetites of lust; and secondly, because God isn't happy with us, and is trying to warn us that such a sinful, godless way of life cannot be ignored in the courts of heaven. Judgment must come. **God's answer**—II Chronicles 7:14, carries with it the answer and the way to national survival: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land."

Why are we Americans so dumb? Why do we not learn from previous civilizations which fell because of sin? Or is it because we do not believe that we are sinners—that all the emphasis on flesh and lust and pride is just a normal ordinary way of life? God **is** trying to tell us something. Overnight, God could heal our land. He is just that kind of a God! Nothing is impossible with Him. By our recognizing sin for what it is in our midst, by our forsaking it as a nation, God could drive the enemy from our land, and protect us from those around us. If you don't believe this is possible then you don't believe the Bible.

Yes, Christians can save the nation!!! If I didn't believe this I wouldn't be in this pulpit today. But to do this, we ourselves, must become involved. We must change our own way of life, if we are not fully committed to Christ and involved in His work. We must enlist others in the Name of Christ. The salvation of our nation depends on Christians everywhere doing something besides playing Christian. We must live it, day in and day out.

The alternative is too much to comprehend. Unless Christians arise and proclaim the Word of the Lord and live it, we shall see the greatest nation ever to exist on the face of the earth crumble in the dust. When the people followed King Asa in the worship of the Lord, the land had rest and peace. No one can deny that. What course of action are **you** going to follow?

SISTERHOOD

bates' bait box —

by NANCY BATES

Greetings Girls,

Here it is summer already! By now most of you should be enjoying your vacation from school... but are you also taking a "vacation" from Sisterhood? (Let's hope not!)

The Sisterhood year is almost over, and we are all looking forward to finding out the results of the past year of S.M.M. work. Did your society send in its Thank Offering and Statistical or Evaluation Report? (If any Senior Sisterhood group did **not** receive an Evaluation Report through the mail, please write to me at once.) We hope to hear from **all** societies so that we can get a complete record for our books.

Now is the time to begin looking forward to next year; and to get a good idea about the changes, a day or a week at General Conference (August 17-23) would be a wondreful experience for all of you. We hope to see many of you there! Please make yourself known to all your Sisterhood officers and feel free to ask any questions you might have.

Perhaps you would like to know a little bit about the Sisterhood program for conference. First of all, the Junior-age girls will be having two very good speakers; the girls will enjoy special lessons geared to their age level. The Senior girls are having an extra-special surprise—men! Yep, girls! We have the opportunity o lifetime—to hear challenging messages from four of well-known Brethren ministers! Be sure to hear th Sisterhood messages.

Another important item will be a change in the ti that Sisterhood sessions will be held. No more excu about the early hour! We will be meeting in Found Hall Little Theater at 11 a.m. And make a special n about the Saturday morning Sisterhood meeting—lur eon at which time recognition will be given to the societies and also the "Patroness, Girl and Society the Year!" awards will be announced. (Don't forget send in your nominations for these awards.)

That just about winds up the preview for conferer For next year?—yes, some changes have been m but the biggest one comes from **you.** As in the para of the talents, where the master took the one tal from the servant who didn't make use of what he h so it is with Sisterhood. Each girl has some talent use, and if all the girls use their individual assets to best of their ability, Sisterhood will benefit and gro but it takes everyone working together to make it wo

So let's start letting the light of Sisterhood shine stead of keeping it hid under a bushel!

See you next month!

ATTENTION
ALL SISTERHOOD GIRLS

WE WANT **YOU** to nominate a "Patroness of the year!" Here is your opportunity to show your appreciation to the patroness you feel has done much to help your society and the girls. Please send your nominations to me: Nancy Bates, R.D. 1, Box 114, Mineral Point, Pennsylvania 15942. We would like you to also include a write up telling about your patroness and why you believe she should win this award. available picture could also be included.)

The winner of the "Patroness of the Year" will announced at General Conference at the Sisterh luncheon and will be featured in **The Breth Evangelist.**

I nominate _____ for "Sisterhood Patroness of the Year."

Address _____

Patroness of _____ _____ Society

Signed _____

(Please include a brief write up about your patroness.)

ATTENTION
ALL SISTERHOOD PATRONESSES

WE ARE LOOKING for the "Sisterhood Girl of the Year!"—an outstanding girl who **you** feel has done uch to help your society this year; a girl who you el deserves to be honored for her dedication, devotion, ne and energy in helping to make your society a tter one. Please send your nomination to me: Nancy tes, R.D. 1, Box 114, Mineral Point, Pennsylvania 15942. We would also like for you to include a brief write up about this girl and why you believe she should receive this award. (If a picture is available please include it.)

Deadline: July 31. Winner will be announced at General Conference, and her picture and write up will also appear in **The Brethren Evangelist.**

I nominate _____ for the "Sisterhood Girl of the Year" award.

Address _____

Society (Jr. or Sr.) _____

Signed _____

(Please include a brief write up about this girl.)

CHEEP ADVICE



Scandal is what one-half the world takes pleasure in inventing, and the other half in believing. (Chatfield.)

I am a great believer in luck, and I find the harder I work, the more I have of it. (Stephen Leacock.)

He who waits to do a great deal of good at once will never do anything. (Samuel Johnson.)

Generosity is giving away what you could use yourself. (Marianne Moore.)

When there is room in the heart, there is always room in the house. (Thomas Moore.)

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old. (James A. Garfield.)

No man has ever been honored for what he received. Honor is the reward for what a man gives. (P.K. Shaller.)

Nature is a volume of which God is the author. Its message is deep. Its beauty is inspiring. Learn to appreciate it. (Harvey.)

Many a golden opportunity has been lost for the want of a little brass. (Maurice Seitter.)

The Brethren Layman

laymen president communications

THE COVENANT AND LAYMEN'S RESPONSIBILITY

by VIRGIL L. BARNHA

The New Testament of our Lord and Saviour Jesus Christ; this second part of the **Holy Bible** is entitled, or referred to as **"The New Covenant."** However, when it is spoken of as Christ's act and deed, it is very properly called a **testament,** for **He** is the **Testator,** and it became of **force by His death.**

All the grace contained in this book is credited and acknowledged to Jesus Christ as our Lord and Saviour; and, unless we consent to him as our Lord, we cannot expect any benefit by Him as our Saviour. This is called a New Testament, to distinguish it from that which was given to Moses. How carefully do we preserve, and with great attention and pleasure read the last will and testament of a friend, who has left us an estate containing many expressions of his love and concern for us. How precious then should this testament of our blessed Saviour be to us, which makes available all His unsearchable riches. **It is His testament, even though it was written by others, for He dictated it. The night before He died, in the institution of His supper, He declared it the whole counsel of God concerning our salvation.** This was done in the presence of twelve witnesses.

The New Testament, a collection of twenty-seven documents (books), is the second part of **sacred Scriptures.** What a marvelous **reference** for the **Christian Church** to be able to **read, study,** and **put into daily practice.** What a **tremendous** opportunity to find out about **faith, belief, trust, salvation,** and **guidelines** for a **personal relationship** with **Jesus Christ, our Lord and Saviour.**

The order in which the twenty-seven books appear in our present day **Bible** is an order of subject matter rather than a chronological order. First come the four Gospels—or rather the four records of the one and only Gospel—which tells of Jesus' ministry, death, and Resurrection. These are followed by the Acts of the Apostles, which takes up the Gospel story with Jesus' Resurrection. It also shows how, over the next thirty yea Christianity spread along the road from Jerusalem Rome. This book was originally written as the contin tion or one of the four Gospels—Luke's. These f constitute the narrative section of the New Testam (covenant).

The next twenty-one documents take the form letters written to communities or individuals. Paul the principal writer, other known writers are Pet James, Jude, and John.

The last book of the New Testament bears so features of the epistle style of writing, because it introduced by seven letters, addressed to seven churc in the Roman province of Asia. However, for the m part it belongs to the **class of literature called "apocal tic" (revealing of), in which the outworking of Go purpose on earth is presented in the form of symboli visions.** Written probably when Flavian dynasty ru the Roman Empire (A.D. 69-96), its aim is to encour the persecuted churches with the assurance that they on the winning side; **that Jesus,** and not the Rom empire, **has won the victory which entitles Him to ex cise sovereignty over the world and to control destiny.**

Although Jesus himself did not write any books, gave His teaching to His disciples in a form wh could be easily memorized, and urged them to te others what they had learned from Him. The necess for a written account of the story of Jesus was not acutely in the earlier years of the Christian mission. those years, when there were so many eyewitnesses the events that took place, they could very readily te fy to what they had seen and heard. Their testimo was regarded as sufficient, and the gospel story v circulated far and wide by word of mouth. Even in th early years the necessity might, and sometimes arise for an apostle to give instruction in writing people from whom he was separated at the time.

apostles were conscious that they expressed the nd of Christ, under the guidance of His Spirit, and so ir letters are full of teaching by apostolic authority en to them. This teaching retains its validity to the sent time, and has by divine providence been pre-ved for our instruction.

The Gospels began to appear about the end of the st generation after the death and Resurrection of us. By that time the eyewitnesses were beginning be removed by death, and the time must come when ne of them would be left. It was desirable then that ir testimony should be placed on permanent record that those who survived them would not be at a dis-vantage concerning the truth of these events. Around D. 60, we find Gospel writing first undertaken.

Mark provides the Roman Church with an account of us' ministry from His baptism to His Resurrection.

Matthew provides the churches of Syria and the ghborhood with an expanded account of the story Jesus, in which His teaching is presented in systema-form.

Luke traced the course of events so accurately that was able to provide a detailed narrative of Christian gins that relates not only, **all that Jesus began both do and to teach until the day in which He was re-ved up (Acts 1:1-2), but also goes on to tell what continued to do after He was received up, working His Spirit in His apostles.**

John retells the same story in such a way as to bring its **abiding** and **universal significance,** so that **read-** may **know the glory of Jesus as the Word became sh,** and by **believing in Him may have life in His ne.** These four records are not biographies in the inary sense of the term, **they are meant to convey apostolic witness to Jesus as Son of God and Saviour the world.**

For sometime these four evangelic records circulated ependently and locally. It is very certain that they re valued very highly by those for whom they were marily written. By the beginning of the second cen-y they were gathered together and began to circu-e as a fourfold Gospel record throughout the Chris-n world. When this happened, Acts was detached m Luke's Gospel, and became a separate and signifi-nt story of its own.

Paul's letters were preserved at first by the churches individuals to whom they were sent. However, by the last decade of the first century, there is evidence of a move to collect his available epistles and circulate them as a collection among the churches. By the early years of the second century it is believed that a Pauline collection was in circulation.

From the earliest days of such collections, the Pauline epistles appear to have been arranged mainly in order of length. That principal is still apparent in the familiar arrangement today. Paul's letters to churches come before his letters to individuals, but within these two groups the letters are arranged so that the longest comes first and the shortest last. The only departure from this rule of order is that Galatians, which is slightly shorter that Ephesians, nevertheless precedes it.

The authority of the New Testament is not based on archaeological evidence or any other line of comparative study. By such means we can confirm the historical setting of the record in the first Christian Century, and provide ourselves with an illuminating commentary on it. The value of this should not be underestimated, **but the essential authority of this covenant (testament) comes from the authority of Christ, regardless of whether it is by His own person or delegated to His apostles. He is the author.** The New Testament documents are the written deposit of the apostles' witness to Christ and the teaching which they imparted in His name. When we emerge from the period which separates the apostles' time period from the last quarter of the second century, we find the Church still very much aware of apostolic authority. The apostles are no longer there, but the apostolic faith is confessed, the apostolic fellowship is maintained, and the apostolic church order is observed.

From those days to our own day and age, it is the New Testament that many times has called Christians back to the ways of apostolic purity, to the truth as it is in Jesus. Reformation is not something that the Church needed only in the sixteenth century, but "true reformation according to the Word of God" is an abiding and everlasting need of the Church. Furthermore, let us know and admit that where the New Testament is given its proper place in the Church's faith and life, true reformation goes on continually.

How concerned are Laymen today with their responsibility relating to this God given Covenant?

Each one of us should personally place our "self" into "His Covenant" for **guidance, obedience, and discipline.**

O-GENEROUS MISSIONER SMISSED

Vellington, New Zealand (EP) - Rev. Keith Elliott has been re-ed of his mission by the board directors because they charged gave away too much to the poor. he 54-year-old minister said he was "brokenhearted" and confused by the curt letter because most of the money came out of his own pocket.

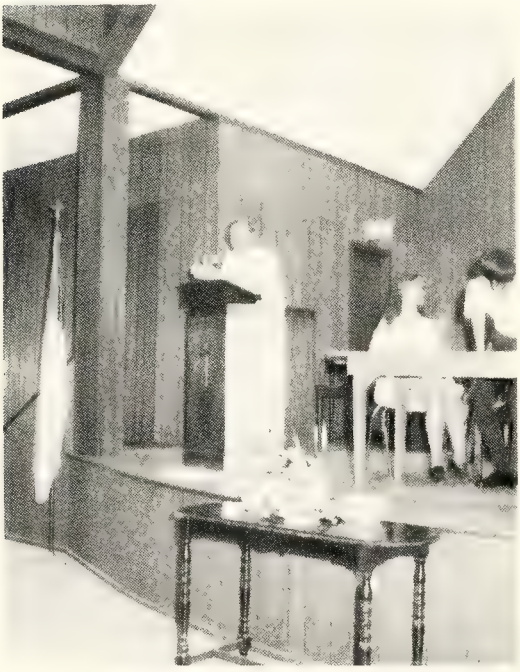
Of $1,600 given to the sick and aged during the past two years, only about half would be reimbursed to him, he said.

Elliott is a former farmer who won the Victoria Cross, highest medal of the British Empire, during World War II, and gave up his farm to enter the ministry. His only complaint today is "being axed without defense."

Courage, he said, is about all that's left to face a new life.

SHIPSHEWANA REFLECTIONS

IT WAS A DELIGHT and pleasure to your editor and his wife to attend the Eighty-Third Conference of the Indiana Conference. I wish to take this opportunity to thank the District for the courtesies extended to us. Shipshewana was most impressive to both of us as we toured it for our first visit there (hopeful that it will not be our last.)



Moderator Gaby presenting Crusaders to Conference

The conference itself seemed to move right along under the skillful guidance of Moderator Elder Waldo Gaby. As secretary of the National Laymen's Organization this reporter was doubly impressed at the excellent attendance of Indiana laymen. Perhaps this should not be mentioned, but the attendance at the session I was privileged to sit in on was almost as great as the first business session at General Conference last year in Ashland. ????

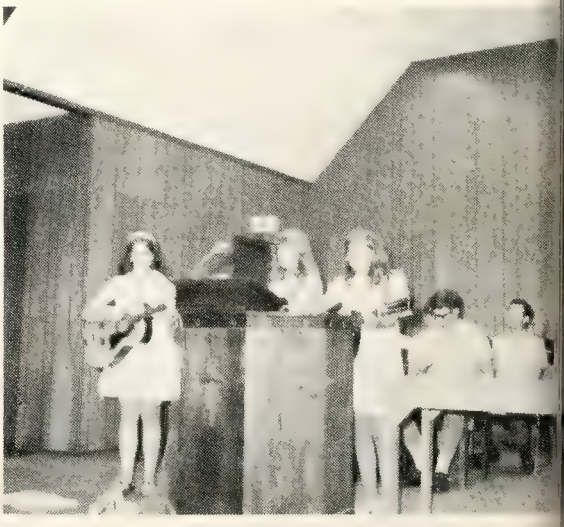
One of the highlights of the Conference must be the manner in which the young people of our Brethren Youth are projecting in the affairs of today and their answers to some of the problems of our society. Well done, and God's continued blessings upon them.



Between Sessions, (recognize anyone?)

To this writer, the musical meditations by Elder a Mrs. W. St. Clair Benshoff are always a soul-stirr treat at Conference and certainly appreciated o again.

Without trying to be too obnoxious as they say photographer is supposed to be, I snapped a few sh around the conference grounds and in the sanctu and have identified them to the best of my ability these pages.



Carol Boggs, Kathie Horn and Debbie Smead rendering beautiful harmony at Youth Program

There are other conferences in the offing which the tor hopes to attend and is looking forward to renew- acquaintances and perhaps making many new ones. you then? (G.S.)



"Hap" Hossler, the vivacious songleader



Christian Education Board Director, Fred Burke

LAFF-A-LITTLE

Lady: (learning to drive) "How am I supposed to remember all the things I'm supposed to do?"
Instructor: "That's simple Mam, just pretent your husband is behind the wheel."

Mother: "Johnny! What are you yelling your head off for? I thought you and your sister were playing."
Johnny: "We are playing. We are pretending we are a mother and father, and she just asked me for money to buy a new dress."

Little Adam: "Pa, what is a rare volume?"
Keith: "It's a book that is returned after you loan it out."

Hobo: "Lady, could I borrow a cake of soap?"
Housewife: "Do you mean you really want some soap?"
Hobo: "Yes Ma'm, my buddy has the hiccups and I want to scare him."

Teacher: "Which is the most delicate of the senses?"
Johnny: "The touch."
Teacher: "What makes you say that, Johnny?"
Johnny: "Well, when you sit down on a tack, you can't see it, you can't hear it, you can't taste it, but you know that it's there."

A girl ran breathlessly into a drugstore, crying, "Are you a surgeon?"
The young fellow behind the soda fountain answered, "No, I'm only a fizzician."

An elephant in a zoo caught a cold and the veterinarian told the keeper to take the powder he had given to him and blow it through a straw into its trunk. The next day the elephant still had the cold and the keeper was in bed sick. When asked what happened, the keeper said he did as he was told but the elephant blew first.

The men who clean the windows in skyscrapers aren't the only ones with hazardous positions. We heard of an editor who dropped 14 stories into a wastebasket.

A college student was in the habit of always coming into class late. The professor said to him finally, "Say, when were you born anyway?"
"April the second," replied the student.
Professor: "Late again!"

It is said there is a sculptress in New York who excels in carving horses out of cheese. The horses later can be melted down into welsh rarebits, which in turn later turn into nightmares.

1970 PRE-CONFERENCE INFORMATION

(General Conference — August 17-23)

Housing*

We will use the dorms on Claremont Avenue this year. Ample parking is available by Andrews Hall. Only one dorm will be open Sunday, the 16th. Kem Hall opens at noon Sunday, August 16. Andrews Hall opens at 8 a.m. on Monday, August 17.

Both dorms will remain open until 2 p.m. Sunday, August 23. (There will be ample housing even though you do not get your reservation in before coming to conference).

Meals

Served in the new cafeteria from Monday evening, August 17, through the following Sunday noon, August 23, except when conference banquets are being held.

Program Booklets

Youth will receive theirs upon registration at the dorms.

Adults may get their copies in the Chapel Lobby. (These booklets will contain financial reports and many of the conference reports also).

Registration

Youth will register at the dorm where they are rooming.

Adults may register in the Chapel Lobby between the hours of 6:00-7:15 p.m. and 9:00-9:30 p.m. on Monday, August 17. Daily hours after that will be from 7:45-8:15 a.m. and 9:00-9:30 p.m.

Packets

These folders are available at the registration table in the lobby of the Chapel. They will contain the remaining conference reports and related informational pieces.

Displays

Be sure to visit the displays in the Chapel b ment.

Sessions

The opening session is at 7:30 Monday even August 17, in the Ashland College Chapel. M erator-Elect Spencer Gentle will bring the keyn address of the conference.

Information

A campus map and other information may found in your conference folder. Each day a ference "Highlights" will be issued contain pertinent information. We expect to include day's business minutes.

The General Conference Executive Commi Secretary, W. St. Clair Benshoff, will be mak announcements in each major general ses concerning committee meetings and other imp ant events.

Until conference begins you may contact Sr Rose, Central Council Executive Secretary. tral Council office will be open Sunday aftern August 16, and each day during the confere Use side door at Publishing Building. Office second floor.

Nursery Service

Will not be provided this year, inasmuch as t was so little usage of this facility last confere

***Camper Facilities**

We are looking into facilities for campers camping trailers. Last year's arrangement do appear to be working out. We hope to get def information to pastors before conference tin

1970 GENERAL CONFERENCE
ROOM AND MEAL ARRANGEMENTS
AUGUST 17-23 . . . ASHLAND, OHIO

'HE ADMINISTRATION would like to take this opportunity to welcome the Conference delegates 'k to the College campus for the 1970 General nference. We will attempt to make your stay a most oyable one.

Conference rooms will be reserved in two new halls, **m** and **Andrews.** Except for a few triple rooms in m Hall, all rooms are double rooms. Kem has eleva- s for those guests who cannot climb steps. Dining l be in our new Dining Hall which will be air con- ioned.

Reservations will not be accepted for anyone under years old unless accompanied by a signed statement m an adult residing on campus who is willing to be ponsible for the minor.

Delegates to Brotherhood and Sisterhood will be ced in rooms adjoining their chaperones. Housing uests will be filled on a first-come basis. The last to make Housing requests is **August 7.**

All delegates rooming on campus must furnish their own blankets, towels, and washcloths. Sheets will be furnished for all residents in these dormitories by the College.

All guests residing on Campus will be charged at the rate of $13.00 double—$15.00 single per full week. Most of the rooms are two in a room. Reservations are by the week. Less-than-week reservations will be accepted if rooms are available, at $2.50 double—$3.00 single per person, per night. There is a $2.50 charge for each person staying in a Resident Hall the night of Sunday, August 16. These rates apply to Sisterhood girls, Brotherhood boys, children and adults.

Kem Hall will be open at noon Sunday, August 16, for those who desire to arrive early. **All halls** close at 2 p.m. August 23.

Meal Rates

Breakfast	a la carte
Noon Luncheon	$1.35
Dinner	1.85
Sunday Noon	1.85

ST DAY TO REQUEST ADVANCE RESERVATIONS AUGUST 7

Please send all reservations by mail to:

Housing Conference Secretary
Business Office
Box 56
Ashland College
Ashland, Ohio 44805

Please include the following information when making reservations: (Please print)

me: Last First

dress

y State Zip

imated Arrival

Date Time

imated Departure

Date Time

Age if not adult

Signature of chaperone if not adult

Number of persons in party

Number of rooms needed
(Most rooms 2 beds per room)

List below the names of all persons in party

(Name)	Age (If not adult)	Male	Female

RESERVATIONS POSTMARKED LATER THAN AUGUST 7 WILL BE CONFIRMED.

World Religious News in Review

RELIGION 'IRRELEVANT' TO SLIGHT MAJORITY OF STUDENTS IN SURVEY

Princeton, N.J. (EP) — A Gallup Poll of college students revealed that 58 per cent consider organized religion irrelevant while 42 per cent said it is.

Typical of the majority group was a 20-year-old Boston University senior who said: "The way you live your life is the only religion—all the formalities of organized religion turn me off."

An analysis of the survey shows that most of the students who said organized religion is not "relevant" do not reject religion of a personal and informal nature.

From an 18-year-old male sophomore at Western Michigan U. came this remark: "I believe in God, but I haven't found a church I'm satisfied with. I can't see how church-going relates to living a good life."

BLACK CHURCHMAN SAYS PROTESTERS STRENGTHEN FOES

Chicago (EP) — The president of the largest Negro religious body in America said anti-war attacks against President Nixon "strengthen the hand of the enemies of this country, both foreign and domestic."

Dr. J. H. Jackson, head of the 6.3-million-member National Baptist Convention, U.S.A., Inc., called on all Americans to support President Nixon on the issues of the Vietnam war and the use of troops in Cambodia.

Speaking out against the President, Jackson said, "encourages these enemies in their campaign of division, frustration and oppression, and may invite more serious attacks against the nation that could only be repelled by a more costly and destructive military effort."

Dr. Jackson is pastor of Olivet Baptist Church here.

BAPTIST MEMBERSHIP DROPS 6,000 IN BRITAIN

London (EP) — A drop of 6,996 Baptist members of churches throughout Great Britain is reported in the annual report for 1969.

The Baptist Union of Great Britain and Ireland said total membership is now 274,871. There was an increase of 65 members in Scotland and of 161 in Ireland but these were offset by the substantial decreases in England and Wales.

New York — At least one book of the Bible had been published by various organizations in 1,413 languages, at the end of 1969, according to a report by the United Bible Societies released here by the American Bible Society. This represents an increase last year of 21 languages in which one book or more of the Scriptures had been published for the first time.

The Bible Societies also reported complete Bibles published for the first time in Lisu:Hwa, a language spoken in Burma and China; and in Ogoni, a Nigerian language.

Six complete New Testaments were published for the first time in Chinanteco:Ojitlan, Popluca:Sayula, and Tarascan—languages spoken in Mexico; in Latuka from the Sudan; the Huehuetenango dialect of Mam used by Guatemalans; and Neo-Melanesian, spoken in Papua and New Guinea.

Included in the total are the first Bible publications in six languages used in the Territory of Papua and New Guinea; six in Asia, four in Africa, five in Latin America, and one in the Pacific Islands.

The United Bible Societies, an organization of 49 national Bible Societies with work in over 150 countries, is dedicated to translating, publishing and distributing the Scriptures to all people everywhere in the languages they can read and understand.

LINKLETTER PUSHES YFC BOOK ON DRUG SCENE

Wheaton, Illinois (EP) — Linkletter, businessman and t vision-motion picture personal has teamed up with two Youth Christ directors to publish and p mote their book on the youth d scene, **High on the Campus,** relea May 8 by Tyndale House.

Linkletter, who wrote the in duction, will promote the book his television shows, guest app ances and a series of more than major addresses he will give on d abuse this year across the coun Written by Gordon McLean Haskell Bowen of San Jose, Cali nia, **High on the Campus** gives b facts about drugs, their causes effects, advice to parents, and, the words of McLean, "present positive, realistic answer to d abuse through commitment to Je Christ."

Linkletter has launched a perso crusade against drug abuse since 19-year-old daughter, Diane, lea to her death last fall while o bad LSD trip. His business part Clyde M. Vandeburg (Vandeb Linkletter Associates, Los Ange said **High on the Campus** is the f of a number of books they plar sponsor on the subject of dr Vandeburg said this book was c en first "because of our deep miration for Gordon McLean Haskell Bowen and the outstand job being done through the D Abuse Information Service (DAI

NEW BIBLE PLANNED IN WELSH LANGUAGE

Cardiff (EP) — Wales, which a population of about 3 million, get a new translation of the B in its own native tongue, repla the existing standard version w is 400 years old.

The translation will be produ by a team of 20 under the Bleddwyn Roberts, professor of brew and biblical studies at Uni sity College Bangor. He was a m ber of the translation panel for New English Bible, which went sale, worldwide, on March 16.

Sponsoring the project is Welsh Council of Churches. It i timated that revision of the Testament will be ready in fou six years and the Old Testamen about 15 years.

ALLUP POLL: STIFF ENTENCES URGED FOR RUG 'PUSHERS'

Princeton (EP) — More than 40 r cent of Americans believe "push-s" of heroin or marijuana should ceive jail sentences of 10 years or ore, according to a recent poll. owever, the public's attitude ward drug users was more lenient. Gallup Poll interviewers, working more than 300 selected localities ross the nation, asked 1,551 per-ns what they thought should be e appropriate jail term for offend-s over 18 years of age.

Four categories were cited: For rsons caught taking heroin or ving it in his possession; for a rson who sells or "pushes" heroin; r a person caught smoking mari-ana or having it in his possession, d for a person who "pushes" arijuana.

On the sale of heroin, 43 per cent favored sentences of 10 years or more for pushers, while 24 per cent called for life imprisonment and 10 per cent suggested two-to-four year terms. The death penalty was recommended by 4 per cent and medical help suggested by 1 per cent. For users of heroin, a total of 26 per cent recommended jail sentences of 10 years or more, while 42 per cent backed penalties of less than 10 years. Medical aid for users was recommended by 12 per cent of the respondents.

RELIGIOUS LITERATURE ENDORSED FOR NEW MEXICO SCHOOLS

Santa Fe, N.M. (EP) — New Mexico public schools may teach elective high school courses in religious literature.

The State Board of Education voted, 7-2, to give local school systems the option of introducing such courses.

The board's action also asked the State Department of Education to select instructional materials for the courses and to set up standards for special training.

Grady Mayfield of Las Cruces, chairman of a special subcommittee which held hearings on the proposed course, said no opposition was expressed by the majority of individuals attending the hearings.

The proposal was initiated by the New Mexico Council of Churches whose membership includes the Roman Catholic Archdiocese of Santa Fe. It has received support from numerous Protestant denominations, the Catholic archdiocese and B'nai B'rith.

Kansas City, Mo. (NAE) — Radical sex education in e public schools is a result of the teaching of evolu-n, according to Dr. John Blanchard, Jr., executive rector of the National Association of Christian hools. Speaking to ministers, delegates and visitors the 28th Annual Convention of The National Associa-n of Evangelicals meeting at the Muehlebach Hotel re, Blanchard said, "The new sex education could not ve come about without a full generation of evolution-y teachings to our children.

'If we teach man that he is only an animal, it's logical at we teach him to breathe," said Blanchard. He also acked the new sex education because it does not ach moral or historical guidance, but is characterized a "do your thing" philosophy.

Dr. Blanchard mentioned The Sex Education and formation Council of the United States (SEICUS) as proponent of the radical sex education, but added, EICUS is only one of the many organizations inter-ed in making advanced sex information available to r children." He related that many conscientious par-ts are fighting SEICUS rather than the moral sex ucation program taught in their schools, usually listed der social studies.

The former government official said a real cause for ncern is the literature curriculum in many English erature courses. "If your child tells you that he has en selected to the Advanced Honor Literature Society, eg of you, please get a list of the books he will read. ad them yourself. You'll be shocked at the philosophy ed to undermine his spiritual heritage."

The educator pointed out that 12 million of our ool's 45 million students are from broken homes and it the church has a real challenge to become a teach-branch of happiness found in the Christian home.

The National Association of Evangelicals, represent-39 conservative denominations with a serving con-uency of 3 million, closed its 28th Annual Conven-n Thursday evening, April 9.

Kansas City, Mo. (NAE) – A panel of broadcasters shared innovative techniques of communicating to youth in the broadcasting media at an afternoon workshop of the National Religious Broadcasters here. Discussing "Gospel Broadcasting to the **Now** Generation," the workshop is one of 60 workshops and seminars being held this week at the Muehlebach Hotel during the 28th Annual Convention of the National Association of Evangelicals.

Gary Coulter of station KCCV of Independence, Missouri presided over the panel of the National Religious Broadcasters, an affiliate of NAE. Panel members described short slots of 30- and 60-second messages as a promising answer to today's unique demands.

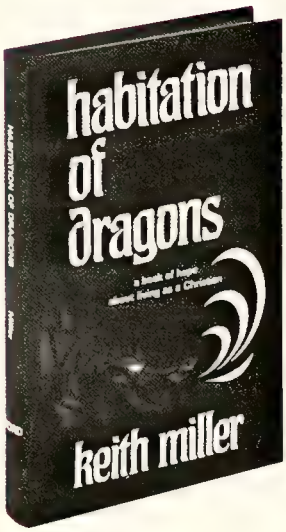
"Commercial radio stations carrying the music young people listen to are not interested in selling radio time to religious broadcasters so that they can play 'church bells,' " said Paul Webb of Paul Webb Advertising, Inc., Hollywood, California. Webb's "Way Out" program, however, has met with phenomenal success. His procedure is to buy time for brief messages on Hard Rock and Acid Rock stations, he explained, in order to produce a mail response from the young people. Correspondents are sent **Way Out** magazine and a series of mailing geared to communicate a vital Christianity to youth.

Interaction from college and university students attending the convention workshop appealed for understanding from adults. One student told the panel members, "Kids are asking questions. You should be answering those questions because you have the answers."

"Christians should be innovators," said another. "Too often the church is an imitator of contemporary society rather than showing the way."

During the three-day convention the students will also participate in panel discussions with church leaders on "Working Together in a Youth Ministry" and with faculty and administration personnel on "Can we Communicate on Campus?"

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A book of hope about living as a Christian

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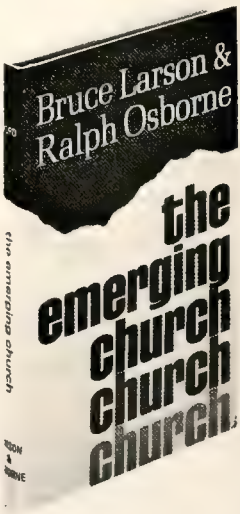
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NOTES and COMMENTS

ANNUAL SHAREHOLDERS' MEETING of the BRETHREN PUBLISHING COMPANY

THE ANNUAL MEETING of the shareholders of the Brethren Publishing Company will be held Wednesday morning, August 19, 1970, at the 9:30 business session, at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of the Brethren Church, as provided in the Code of Regulations, Article II, Section I.

Article II of the Code of Regulations states that "All members of the National Conference are known and hereinafter designated as The Shareholders." This notice constitutes official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation; to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

Elton Whitted, President

Date of meeting—August 19, 1970

STOP THE PRESSES!

DUE TO ONE OF THE REGULATIONS of the Office Dept. which regulates the number of is of **The Brethren Evangelist** to be limited to 26 or which happens to be the Annual plus the fact tha employees of the press room will be on vacation for weeks, we will not have the issue printed which nor ly would appear about the first part of August sure to look for the first issue following as we ho have it crammed full of interesting items about Ge Conference and other news around the Brotherho

An artist expresses himself on canvas, a musici song, a sculptor in marble or bronze. If you would to express yourself in print, see the notice and ap tion blank provided in this issue to take advanta just such an opportunity.

By the Way

WORKING FOR PEACE - ARE WE REALLY?

ALTHOUGH IT HAS BEEN some time since the whole world was concerned about three stronauts, we surely remember the anxiety own by the millions of people throughout the rld.

Recently The EP News Service sent out a news ease telling about the concern of a cross section the population of the world. "President Nixon prayers in the White House for Commander mes Lovell Jr. (Episcopal), John Swigert atholic), and Fred Haise Jr. (Methodist) oard Apollo 13 which suffered a power failure ril 13 enroute to the moon.

"While the trio struggled to keep their craft course Dr. J. Leonard Swigert, father of the mmand module pilot, said in Denver: 'I'm pray- that he's doing everything that can be done d that the Lord will help him out in some way.'

"Archbishop Buchanan announced in Dublin at the Protestant Cathedral of St. Patrick's uld stay open the eve of the spashdown for a il for the safe return of the three men.

"Approximately 100 Israelis gathered at the iling wall in Jerusalem for a special service to ay for the astronauts.

'In Geneva, Dr. Eugene Carson Blake, general retary of the World Council of Churches said: he world holds it's breath.'

'Thousands of tourists and Romans joined in ayer with Pope Paul VI in St. Peter's Basilica those 'daring men still in danger.'

'A socialist editor in Europe called the moon hunk of rock' when compared to the three men l demanded, 'Bring back our brothers!'

'San Francisco Mayor Joseph Alioto asked city idents to join him at Grace Cathedral for ecu- nical services for the astronauts.

'Evangelist Billy Graham said never had so ny people at one time prayed more for a single nt in history."

Perhaps it will never really be certain as to the se of the failure which curtailed the moon shot, the effect it had to unite the people of this creation of God was something that we might take another look at.

Surely, if His eye is on the sparrow, then each of these three men deserved all the consideration of prayer for their safe return, and the world which prayed for this is grateful that they did return safely. I am fully convinced that under the circumstances, these men may have not been able to return were it not for the prayers by the many different peoples of different faiths, different races of the world.

Why then, does not the wailing wall seem threatened to be pushed over from the sheer weight of Jews praying for peace instead of making war in the Holy Land?

Why then, are the Catholics and Protestants not praying for peace in Ireland instead of killing each other on the streets in Ireland?

Why then, are the leaders of the great cities not asking their constituents to pray for harmony and peace among men instead of calling out the National Guard at a moment's notice?

Why then, does not every one bow his head and fervently pray along with the Evangelist Billy Graham instead of heckling the President of the United States?

Why then, if some in Russia and some in the United States can stop for a moment and pray for three brave and deserving men, can't they do the same for thousands throughout the world who are also brave and deserving, instead of taking the attitude, "If you send planes to . . . we will send guns and ammunition, so there!"

Well, it looks from here that when man falls as he did in the Garden of Eden, he really falls, so hard that he does not seem to be able to pick himself up again.

Oh yes, there are many working for peace we are told. Our tax duplicates tell us where our money is working for peace. Our news media shows and tells us who, where, and how they are working. Are we really? I wonder what world-wide prayer could accomplish in this direction.

(G.S.)

EVANGELISM AND COMING WORLD PEACE

by SENATOR MARK O. HATFIELD

Message given at the U.S. Congress on Evangel Minneapolis, September 8-13, 1969, by Senator Mark Hatfield.

LAST DECEMBER I had the privilege of visiting India. There are grave problems facing that land, which holds one-fifth of humanity. One particular area of the country is plagued by a minor, yet serious revolutionary movement. This is in the northwestern frontier region, where members of the Naga tribes have been in rebellion against the central government. When I went on to visit Thailand, I then became more thoroughly informed about the insurgency that threatens the northeastern section of that country.

I was fascinated to learn that both of these areas had experienced the extensive influence of Christian missionaries. In my judgment, this is perhaps more than coincidental.

The Christian message of salvation includes the truth that all men are equal and valuable in God's eyes. Old customs, social mores and class distinction are dispelled. The gods that freeze men in cycles of superstition, fear, and resignation to fate are destroyed. Man is offered the possibility of new life—with social and spiritual dimensions. So when social patterns of oppression and inequity continue, isn't it plausible that revolutionary pressures claiming allegiance to human dignity and equality may be related to the influence of the Good News?

As I began thinking about my topic for this Congress—Evangelism and Coming World Peace"—I remembered these reflections from my visit to India. The relation between evangelism and peace in the world, I concluded, is far more complex and stimulating than many of us would like to believe.

Recently I was told of another incident that also prompted reflection about the impact of Christ's message and the problems of world peace. A young official in our government told me of his experience dealing with the Nigerian-Biafran conflict. He was participating in negotation to break the deadlock between these adversaries over arranging for relief supplies to reach starving elements of the Biafran population. Recently, he returned from the area after speaking with key officials from both sides as well as those trying to

minister the meager air-relief fort that is being conducted.
e primary obstacle to achieving eater relief efforts, in his dgment, went beyond the ngled political and diplomatic mplexities. Fundamentally, he d, the problem rested with the ibborn, unreasonable intransigence d prideful resistance that rsonally characterized key lividual leaders on each side of ese warring factions. Shortly fore leaving, my friend, who is a ristian, was discussing the relief oblem with an African Bishop o had major responsibility for ordinating the effort. After ploring at great length possible utions, all which were futile, and able to break the political deadlock, friend finally mentioned that ere were some people in America o were working for another proach to the situation. They re praying that the pride and fish resistance of the key leaders ght be overcome; that they might re a change of heart, and reach ne reconciliation on at least angements to feed innocent rving people.
The Bishop at first was somewhat en back. Having been working for nths with the political nplexities of this matter, it seemed erly naive that prayer might ually be beneficial in a concrete y. But after some thought, he nitted that he wouldn't be a hop if he didn't believe people ld be changed. Faced with such mplete diplomatic impasse, yer (as well as action) aimed at nging the personal attitudes of se involved seemed just as sible as any other solution.
n different ways, these incidents e provocative thoughts about ngelism and world peace; they also mpt questions about the true ning of peace. What do we mean nd what does our Faith teach— ut this issue?

I. The Dimensions of Peace

Some academic strategists and national security advisers avoid even speaking about terms as vague and idyllic as "world peace." Rather, they would like to increase the probability of a world "that minimizes the incentives for armed, violent solutions to conflict situations." In other words, this means that if there is anything one can call peace, it means the absence of war or violent conflict. This, I suspect, is the notion many of us share about the meaning of peace. We also hear of how the "balance of power" is the guarantee of peace. The United States and the Soviet Union together possess explosive power equivalent to 15 tons of TNT for every person on the earth. Yet, many postulate that such a "balance of power"—or "balance of terror," to be more precise—is the only trustworthy condition of peace.

But there is not true peace when the threat of instant annihilation hangs over the head of the majority of mankind. There is no peace when fear of destruction, rather than hope for reconciliation, is the only force restraining the use of our arsenals of nuclear destruction. I reject the simplistic notion that peace is the absence of conflict. Peace is not merely stability or order. Rather, peace is fulfillment, harmony, satisfaction, understanding, and well-being.

As long as there is deprivation, suffering, alienation, self-seeking, exploitation . . . there is no real peace.

Peace can come only when needs—physical and spiritual—are fulfilled; for us, peace means far more than simply avoiding conflict.

In the Old Testament, the Hebrew word for peace is "Shalom." The full meaning is actually "wholeness, soundness, completeness."

Peace is a wholistic concept. It entails the fulfillment of needs, whether this be within a nation

or within an individual. It has both a political and spiritual dimension, and an inner and outer component. A true understanding of peace includes harmony between nations, reconciliation between people, and the well-being of individuals.

Too often we speak of world peace as though it were completely unrelated to peace within nations, within communities, within families, and within individuals.

It is inconsistent, for example, for a citizen to urge warring nations to make peace if he lives in hostility toward his neighbors. It seems unreasonable to protest against violence in Vietnam by employing violent tactics here at home. And it is hypocritical for a Christian to claim he has the peace of God in his heart if he remains oblivious to the violence and destruction in the world.

For a nation or an individual, peace becomes a form of relationship; it is a continuing attitude and activity, not a static condition. Fundamentally, peace is achieved by creative love—love that senses needs and possibilities in another that are not realized, and seeks their fulfillment in order to create "wholeness, soundness, and completeness."

II. The Obstacles To Peace

When I discuss these matters with some of my fellow Christians, they will often claim that the reason we have no peace in the world is because of man's sin. As long as sin abounds, there will be "wars and rumors of wars," they say. I, of course, do not dispute the reality of man's selfish and sinful nature. But I do take issue with those who reject any responsibility for overcoming the obstacles to peace simply because sin is a reality. That was not the way of Christ. He has not told us evil will ultimately triumph, and that we should resign ourselves to such a fate. Rather, He asks that we follow Him into the midst of man's turbulent world with His reconciling and redeeming love. Recognizing the existence of sin does not elimate our mandate to act as peacemakers.

Deprivation, suffering, hunger, alienation from God and man, lack of dignity, oppression—these beguile the world's hope for true peace. These are the obstacles to peace. True, they are perpetrated by sin—the sin of those who, absorbed by their wealth, power, privilege, and supposed self-righteousness are blind to the responsibility of meeting these needs. Such sin is too often our own.

Christ calls us to witness to His love through our lives. That witness involves ministering to man whenever and wherever he is in need.

Christ's description of the Good Samaritan provides us with valuable insights into our responsibilities as Christians. After telling of the necessity to love one's neighbor, Christ was asked, "Who is my neighbor?" The story of the Good Samaritan follows, in which the victim of this incident was a complete stranger to those who passed by without stopping to help, as well as to the Good Samaritan. Notice that the persons in this story are not individually identified; there is no indication of who it was that was robbed and injured. The point is that one's neighbor is **anyone** in need. We cannot choose our charities. When confronted with simple human need, we are called to act—and to love. As we heal wounds, we nurture peace.

We all know of those who suffer from deep personal needs—meaninglessness, emptiness, futility, estrangement, alienation, and lack of love. These needs, when unfulfilled, will frustrate peace. They will create envy, bitterness and discord in families and between friends; they will sustain anxiety, turmoil, and despair at the core of

's life. Here is where the obstacles peace have their beginning—the individual life that lacks fillment.

Helmut Thielicke has written: t is possible to have Christian as without actually believing, and be taken up with the social chings of Christianity without oming engaged personally. en these ideas lose their nection with the Lord of ristendom and degenerate o ideologies, namely into trumentalities of power and rld mastery. Thus, it is possible Christianity to become merely a vasive atmosphere, a climate of ial order, while faith dwindles ay and the matter of **salvation** is gotten.

The love of Christ brings inner, sonal peace. The gift of His rit is the true resource for bleness of personality. Then the k of peacemaking includes the to evangelism.

Peace, however, is also frustrated unjust social conditions. In communities where we live, there those who suffer from poverishment, through no fault their own, despite the prosperity our land. Twenty-nine million ericans live in the condition of erty. And although those who are -white comprise only 11 percent our population, they comprise r 30 percent of the poor in our d. Millions of blacks and minorities e been the victims of racism, e been denied dignity and justice, are overwhelmed with elessness and despair. These rivations are the power ersaries of peace. We may empt to enforce stability—or v and order"—through the use of e, but we will never have peace ur land until we repent from sin, correct such injustice, and fill these needs.

ommunications have transformed world into one neighborhood. Today more than ever before in history, our neighbor includes anyone who lives with us on this globe. Consider the condition of our world; but rather than looking at ourselves from a limited terrestrial perspective, let us remove ourselves from the confines of our earthly environment. Picture our planet from outside of ourselves—from outer space. Look back on this blue, beautiful sphere floating through space. And then consider that the inhabitants of that planet spend 15 times more money on creating weapons to destroy each other than on efforts to cooperate together for social and economic improvement. Yet, 10,000 of its citizens die each day because they do not have enough to eat. Two out of every three children suffer from malnutrition. Nevertheless, the average diet in one portion of that globe contains about 5 times more protein than the average diet of the remaining portion. Eighty percent of that planet's wealth is controlled by only 20 percent of its inhabitants. The total wealth of those "developed" parts of this world is broken down to an average of $2,107 for each inhabitant; yet, the total wealth of the remainder of the world equals only $182 for each person.

That is how we look from outside ourselves. And our Creator views His world from this perspective.

As long as such an unjust distribution of the world's resources persists and continues to grow, as it is at present, we can never expect to be granted true peace on earth.

A fundamental obstacle to peace, then, is the deprivation of mankind, both individually and corporately. There can be no peace within man, peace in his family, peace within our communities, and peace in the world until we seek to fulfill the total needs of mankind. The call to evangelize is a call to proclaim and to love; it is a call to respond to these needs, and it involves us

totally in the mandate of peacemaking.

Peace remains illusive as long as man continues to suffer; but peace is also destroyed when one man seeks to dominate another—when men and nations seek selfish, lustful goals.

We must not overlook the reality that peace is frustrated by self-assertiveness, pride, paternalism, and brutality. These are also the obstacles to peace.

Living in a country that we somehow feel bears God's seal of approval, many of us as evangelicals tend to discover these foes of peace only in other people and nations. But Christ warns us about criticizing the speck in our brother's eye when we ignore the plank in our own.

In all candor, it is my conviction that this is precisely the case with our involvement in the Vietnam war.

Let us face this matter honestly. Any discussion of peace today cannot ignore the gravest, most destructive event that presently keeps our world seething in violence and our nations seething in unrest. It is my conviction that peace will not come in Vietnam as long as we persist in applying military solutions to fundamentally social, political, and cultural problems.

We intervened in what was essentially a civil war, in my judgment, having its origins in the desire of the Vietnamese people to rid their country of foreign domination and bring themselves independence and dignity. This cause has been constantly frustrated, in ancient history by the Chinese, and in modern history by the French, the Japanese, the French again, and now by our own involvement. But such a nationalistic determination can never be quelled by bombs and bullets. By interpreting the war as an ideological struggle, we have lost sight of the human dimensions of the conflict—of the passion, will, and suffering of individuals which lies at the roots of this war.

We have failed to understand the Vietnamese people and to sense their true needs. And once having imposed military measurers which have only escalated the violence, we have resisted any change in our action, and any admission of our misunderstanding.

The war will cost us about $30 billion this year, one out of every five tax dollars. Currently, we spend this at the rate of about $950 per second. Most tragic, as of two weeks ago this war has claimed the lives of 38,313 Americans, 95,961 South Vietnamese, and 541,847 "enemy" Vietnamese. Through our effort, then, more than half a million Vietnamese have died because somehow, we believe they individually are our enemy, and a threat to our nation. We continue to measure our success of these efforts by the brutalizing nomenclature of "kill-ratios"—by comparing how many of the enemy are killed for every American that dies. Christian compassion, I believe, cannot remain quiet when the basic value and dignity of human life is depreciated in such a manner. This war has been brought into each one of our homes. Living in our comfort-laden sanctuaries, we are spectators to this hatred, slaughter, and death. Gradually, we become insensitized to it all; the nerves of compassion that once caused us such anguish so easily become numb.

For almost a year and a half now we have been involved in talks at Paris; yet we seek to "save face" and speak of "negotiating from strength." We have sought in vain so far for some position or formula that would avoid any admission of our misjudgment or blame for the extent and duration of the war. And during that time, more than 15,000 American lives have been lost.

Ve are told, though, that one st fight fire with fire. We can er take risks for peace, it is d, because the enemy might preparing for another offensive, be taking advantage of our lack resolve. So there is never any pite from the bombing (we ve changed the location but not intensity), and the fighting l the killing.

Yet, we believe our nation embodies at ideals; that our vision is nd and our historic purposes le. I agree. Much has been given us. But therefore, in the words the Scripture, much is required. Why should we—a nation founded those seeking a New World ssed by God—now be bound by n eye for an eye, a tooth for a th"? Do the fruits of the Spirit—e, joy, peace, patience, kindness, nerosity . . . and self-control—do se have any relevance to the crete realities we face?

Pride, self-righteousness, and tality often do prohibit peace. For lividuals as well as nations, ds cannot be fulfilled, and peace not be experienced, until man and ions repent, receive forgiveness, d become reconciled.

As the Lord said to Solomon, my people who are called by my ne humble themselves, and pray d seek my face, and turn from ir wicked ways, then I will hear m heaven, and will forgive ir sin and heal their land" Chron. 7:14).

III. God's Strategy of Peace

We must always remember that gardless of the circumstances world is in, history remains der God's sovereignty. In Ephesians ul writes that God "purposes his sovereign will that all human tory shall be consummated in rist, that everything that exists Heaven or earth shall find its fection and fulfillment in him" ph. 1:9-10, Phillips).

God's entrance into history through Christ has revolutionary implications for our attitudes toward our fellow man. Again in Ephesians, "He has made a unity of the conflicting elements of Jews and Gentile by breaking down the barrier which lay between us. He . . . made himself out of the two, Jew and Gentile, one new man, thus producing peace. For he reconciled both to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them. Then he came and told both you who were far from God and us who were near that the war was over" (Eph. 2:14-17, Phillips).

In God's eyes, then, every individual is of the most infinite value. God does not judge people as Americans or Russians or Chinese; he does not categorize them according to nationalistic, political, or ideological labels. Christ has broken through those barriers. God views each person as His creation—as unique and as infinitely valuable to Him, so valuable that He gave His Son for each of them.

God's purpose is to bring all creation into unity through Christ.

In the Old Testament, the vision of God's final peace is clear. In Isaiah, for instance, as well as in Micah, we are told of the day when nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4, Micah 4:3). God's strategy is to bring this to pass; we do not know the time, but we know that He controls history and is moving it toward this end. It is true that formidable adversaries face the realization of God's peace and purpose in the world. ("For we wrestle not against flesh and blood, but against principalities, powers and rulers of darkness" Eph. 6:12). Yet we know that God's power, which raised Christ from the dead,

has put Him at "a place that is infinitely superior to any conceivable command, authority, power or control, and which carries with it a name far beyond any name that could ever be used in this world or the world to come. God has placed everything under the power of Christ . . ." (Eph. 1:21-22, Phillips). Although we will find trouble and turmoil in the world, yet we know that Christ has overcome the world.

I make no claim to be a theologian, but there is one example used in theological circles that clarifies this point with me. It is a comparison of present history with the time between D-Day and V-Day during the war. We know that God has entered into history and accomplished His work of redemption. And we know that God's ultimate control and victory over history is assured. We have His promise to establish a new heaven and a new earth. He has won the final victory, but it is not yet accomplished. It is as though we are between D-Day and V-Day. Although our final victory at the end of history is certain, we must be involved in the skirmishes and battles that are yet necessary before God's triumph is fully manifested. Thus, we do not simply sit on the bench, knowing that we will ultimately win, but we move forth into battle. God is constantly at work in our world to accomplish His ultimate will. We must be obedient to His call.

IV. Our Mission of Peace

Our evangelical responsibility is to bear witness to the love of God through Christ. This is a mission of peace, and we are under the call of God to fulfill it. In this task, we must not be bound by rigid categories of what is a spiritual message and what is a social action. We cannot build a complete barrier between theological issues and social questions. We must not make the mistake of believing that the Good News we proclaim has no relevance to our attitudes and actions toward political as well as personal problems in our homes, our nation, and our world. For too long the artificial polarization between those who preach the truth of individual conversion and the activists who proclaim some form of a "social gospel" has prohibited a full understanding of the Gospel's meaning in our world. Christ calls us to express His love through all that we do. We are to meet the needs of others—spiritual and physical. Whether we are relating to one another the reality of Christ's life or giving a cup of cold water in His name, we are bearing witness to that love.

Our task requires personal involvement in the world. We cannot abdicate our personal responsibility to an institutional response. Unfortunately our tendency too often is to seek escape from personal involvement in problems confronting us by endorsing institutional solutions to them. We give money to the church's missionary fund, we donate clothes to the street mission, and we contribute faithfully to worthy causes, believing that these are the only avenues for us to carry out God's work. Yet, what is most needed is individual, personal involvement. We must make our lives relevant to others; we must involve ourselves personally in situations where we demonstrate the concern and compassion Christ imparts to us. We must engage ourselves personally in sharing with others our experience of God's love.

Just as our religious institutions cannot become a substitute for our personal responsibility to minister to human needs, they also cannot provide any insulated shelter from the trauma of the world. The Church was never meant to be a fortress that protected it members from the perils of the outside world. Rather, the Church is nothing

ore than those believers who gather
strengthen and encourage one
other for their involvement within
e world.
That, of course, includes churchly
sponsibilities of preaching, edifying
d instructing. But evangelism—our
essage and mission as Christians
is primarily an individual, rather
an an institutional responsibility.
But how does this responsibility
r carrying forth the message
Christ's life and earnestly seeking
d's peace for the world become
evant at some point in each of
r lives? What is it that we can do?
Our faith calls us to seek God's
ll for man and for the world.
such, we must look at our own
untry—look at the values that are
iding our culture and ask whether
ey are true to God's will and
rpose. If not, they must be
allenged with a prophetic word,
d Christians must witness to the
ed for national repentance;
at is, to turn from present ways
to the "way of the Lord."
In our democracy, the values and
mmitments of the nation rest
ndamentally with the people. The
porate effect of the people's
oughts and actions eventually has
influence upon the shape of
r society.
For we who are Christians, then,
is our basic responsibility to
press the values and truths that
have acquired through our
th. Further, we must attempt to
plant them within the lives of
ners.
Therefore, one of the urgent
enues for personal action is to
fluence public attitudes and values.
Public opinion drove a President
t of office last year; the attitudes
the people in our democracy can
ange the course of our country.
So we must be diligent and
sponsible in the expression of our
ws regarding the state of our
tion. We must attempt to mold
blic attitudes so they will become
atuned to God's purposes. The
leaven of the Kingdom of God must
continually make its entry into the
life of our nation; it can do so
only through the witness of our lives.

When we, as evangelicals, look
at the state of our nation, how should
we react? What should our
attitude be toward a people who are
absorbed by materialism, controlled
by greed, and motivated by the
pursuit of selfish and corporate gain,
with little regard to the value and
quality of human life? How should
we judge the way our nation uses its
resources? Since World War II,
for instance, we have spent over
$1 trillion for military purposes—for
weapons, soldiers, and the machinery
of war. Today, about $67 out of
each $100 of our government's
tax revenues are given to the purpose
of war—past, present, and future.
Comparatively, we spend only $2.50
for all our efforts to assist the
impoverished millions of the world.
We witness the decay of our cities
and the inhumane life that
millions must endure. Yet, only
about $1.84 of every 100 tax dollars
are devoted to community
development and housing. Recently,
it was calculated that New York
City pays more money in federal taxes
for national defense than it spends
on the welfare of its own city.
Yet, what poses the greatest threat
to our country? Nationalistic
rebellions against corrupt
governments in distant lands?
Or the unrest and hopelessness found
in the heart of Harlem?

We are called to be stewards
of our resources. Are we, as a
nation, utilizing our abundance
in a way that pleases God and seeks
His purposes for mankind?

When we, as evangelicals, conclude
that our nation is not following
God's way, then we must speak out.
That must be part of our witness.
And that is where each of us can
express his personal responsibility.

The nation of Israel experienced

situations similar to that of our own land. In their quest for stability and power, they were often tempted to trust in their military power as the ultimate source of their security. Hosea warned prophetically against this danger: "Because you have trusted in your chariots and the multitude of your warriors, therefore shall the tumult arise among your people" (Hosea 10:13-14)

The question is not whether we should have an army, but rather, it is whether our trust rests solely in our military power as a means of insuring our security and peace. The Scripture does not condone such a trust.

You and I are confronted personally with this issue. Where is our trust? Do we believe that our military might is the final guarantee of our peace? Does our personal trust fundamentally rest in our chariots and warriors, or do we really believe that peace is a gift granted by God, and not a utopia insured with our armed might?

Our individual convictions on this matter, as Christians and citizens, will have an effect on our nation's destiny.

Our point of individual involvement, then, can begin with an evaluation of our own attitudes and values concerning the Christian commission to seek peace. We must look within ourselves and see if we truly possess God's inner peace. We must look to our families, and to those close to us, and ask if we are pursuing God's peace in all these relationships. We must look to our communities; what are we doing about the frustrated needs of many who inhabit them? We must look to our country; are we as a people truly seeking God's path to peace? How are we involved in speaking forth our convictions, and causing our nation to change its course? Finally, we must look to the world; what have we done to alleviate the human misery and cultural chasms that destroy the foundations of any lasting peace?

Our personal involvement, then, must be characterized by an examination of our own thinking in light of God's purposes, relevant action to bring peace to those situations of conflict that touch our lives, and the proclamation of God's redemptive love.

Changes in people will have to occur if we are to discover any true peace. People must transform their values, their attitudes, and their purpose in life. This, in part, is the meaning of conversion. The life which becomes oriented around the person of Christ is radically re-created. He is no longer in complete bondage to his selfish goals. The focus of his life is seeking to do God's will. God's Spirit injects new life—Christ's life. Thus, values, attitudes and purposes become reformulated. The world is visualized through its Creator's perspective, and His peace is sought.

Thus, the mission of peace cannot be severed from the task of evangelism. Seeking peace requires witnessing to God's will, judging nations, orienting one's life to the purpose of His peace, influencing the thinking of the public, action in love towards our neighbors, and proclaiming the power of Christ to remake human life according to the "fulness of Christ."

Today our situation is much like that which faced the primitive church. As a small band, they faced a pagan world. But they did not choose to remain in Jerusalem, fortifying themselves against their enemies. They became the Church dispersed, the Church on mission. Brave small bands infiltrated all levels of society throughout the known world. The impact was revolutionary, changing the entire course of civilization as the message of Christ's life spread throughout the Roman Empire.

Today we also must leave our
titutional seclusion and go forth
o the midst of the world's
ffering and turmoil. We go with
e to bring peace. We cannot be
ınd by our institutions, our
ganizations, and our comforts—
those things that serve as
ritual security blankets. We must
k to bring fulfillment to every
ed—to bring peace to every
flict.

Peace will not come to earth until
total needs of mankind are met.
anged lives must implement the
ssion of peace through the
anging of society.

We cannot protect the status
. We know that peace is not static.
e Christian must realize that the
pact of his message challenges
and questions things as they are,
and claims that new life is possible.

So we go forth into the world
seeing new possibilities—grasping
God's vision of what He can do.
We have the certain hope that He
can impart new life—new life to
individuals, to nations, and to all
creation. That hope is based in the
Risen Christ. All history is
consummated in Him. He is our Peace.

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LAFF-A-LITTLE

ittle Jimmy was shaking his pet rabbit while
eating over and over again, "Five and five!
e and five!"

His father heard the commotion and ran to him
ing, "What's going on here?"

Our teacher told us that rabbits multiply rapid-
said Jimmy, "and this one can't even add."

ne housewife to another, "Does your husband
g to the baby when he cries?"

Not anymore, the neighbors in the next apart-
nt said they preferred to hear the baby cry."

eeing a few antique cars on the highway the
er day reminds us of some of the signs that
d to be painted on the spare tire covers of cars
yesteryear—"The tin you love to touch"...
ue love, it never runs smooth"..."I might be
but I'm ahead of you"..."Lincoln's poor re-
on"..."Plenty of room ahead—don't push"
"Yours is a good car too."

Angry motorist: "Some of you pedestrians walk along as if you owned the streets."

Pedestrian: "Yeah, and some of you guys drive as if you owned the car."

A hardware dealer had a sign in his window reading **Fishing Tickle.**

A passerby walked in and mentioned to the owner, "Didn't anyone ever tell you about your sign?"

"Sure, hundreds of people have told me about it, and they usually think about something they need to buy when they come in the store."

Office girl: "Here are the figures to the estimate sir, I added them up twelve times."

Boss: "That's fine, thank you. You are very efficient, I must say."

Office girl: "And here are the twelve answers too, Sir."

BOOK REVIEW

BOOK REVIEWS

Pontius Pilate, Paul L. Maier, Tyndale House Publishers, Wheaton, Illinois, April, 1970, $2.95 (paperback). This Biographical Novel of Pontius Pilate was first published in August of 1968 by Doubleday and Company, however, Tyndale House has published it recently in paperback.

Mr. Maier is a professor of history at Western Michigan University, therefore he has, in a unique way, blended the historical with the novel. Every event in the novel has been documented. The book carries several pages of historical notes as well as notes on the various chapters.

The novel, of course, deals with the life of Pontius Pilate from just before his appointment as Roman governor of Judea to his later years in Rome.

The book certainly helps one to understand more clearly the political atmosphere of that day along with all the schemes of the politicians. It helps in the understanding of the Jewish authority of that day and the hate which the Jews had for the Romans. Of course, the hate of the Romans for the Jews is reflected, also. The book causes the reader to have a better appreciation of Pilate's responsibilities to both Judea and Rome, and how a politician of that day could be disposed of by any whim which the Emperor in Rome might have.

Naturally, the book contains a love story—that of Pilate and his wife, Procula. It also gives an insight as to the everyday life of the people of that era.

The book is easy to read and the reader will foll every word of it. Some reviews have rated the bo along with **Ben Hur, The Silver Chalice** and **The Ro** It certainly is of this caliber.

An Archaeologist Looks at the Gospels, James Kelso, Word Books, Publishers, Waco, Texas, 19 ($3.95). This book was written for laymen, therefo does not contain the technical terms that are so of hard to understand.

Mr. Kelso has had over forty years of research, ar aeological experience, and teaching, therefore he equipped to write such a book.

The book deals with events of Christ's life in light archaeology, from His birth to His ascension. It a deals with the various religious organizations of t day as they related to the life of Christ.

Many photographs are contained in the book wh helps the reader to visualize the events in Christ's l Not only does the author deal with Christ's life l also with the Samaritans, the Essenes, John the Bapt Matthew and money, the Jewish philosophy of that d and other subjects related to life in Christ's time.

The book certainly gives the reader a better und standing of life in the New Testament, and I wo recommend it for any layman who is teaching a Sun school class. The minister could very well profit fr the reading of the book as well.

Reviewed by Rev. Spencer Ge

BRETHREN WRITERS' WORKSHOP

The Publishing Company is sponsoring a workshop at General Conference for the purpose of recruiting more writers for influential Christian articles. It is felt that there may be many throughout the Brotherhood who would be interested in furthering any ambitions they may have in this direction.

Plans are being made to staff the workshop with qualified personnel from Ashland College and the community. If you are interested in taking part in workshop, please fill in the questionnaire and send

EDITOR OF PUBLICATIONS
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PRE-REGISTRATION APPLICATION

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Type of writing interested in:

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- ☐ Feature Writing:
- ☐ Creative:
- ☐ Essays:

MISSIONARY NEWS

A NEW MINISTRY FOR CAVEA

)URING THE MONTH of April, the new mobile chapel was dedicated by CAVEA (The Evangelical dio Visual Center of Argentina) during the World sion Pastors' Retreat in Argentina. Speakers during e conference included Dr. W. Stanley Mooneyham, esident of World Vision, formerly Vice-President for blic Relations of the Billy Graham Association and . Paul Rees, Vice-President of World Vision and editor the **World Vision Magazine.** Messages were geared helping the Argentine pastor to realize greater rituality in his personal life and a more fruitful min- cy before his congregation and the Lord. Many of Argentine pastors and missionaries attended these etings.

On Monday morning, April 27 the new CAVEA Mobile apel was presented as a tool for Evangelism to the pastors and Christian workers who attended this nference. During the program, Mr. Harold Stacey, esident of CAVEA spoke of the need for such mobile uipment in Argentina and commented upon how the rd had provided the Evangelical churches with such dern equipment. The truck includes two platforms, blic address system (including emergency reserve equipment), 16 mm sound projector, organ, tape recorder, and an electric generator powered by a small diesel engine. There is ample space for two people to travel and live quite comfortably with the facilities of a stove, refrigerator, two beds (bunk), bath, and air conditioner.



Missionary Curtis with Mobile Equipment



Crowds attracted to new CAVEA sound truck

Mr. David Somoza, director of the Bible Society of Argentina, presented Evangelist and Mrs. George Krammer, who will be traveling for some three months with the unit, preaching the Gospel in small villages as well as large cities. Mrs. Kramer plays the organ and assists her husband in the program.

A recent report from the Krammers stated that in a suburb of Cordoba they received 10 manifestations of faith during one meeting. Pray that this new tool of Evangelism in Argentina will be greatly used by God and will be a real blessing to the many churches over the entire country. Only eternity will tell us what this truck will have meant to many a soul who found Christ through its presence in their respective villages, towns, or cities. Please remember this unit in your daily prayers before the Throne of Grace.

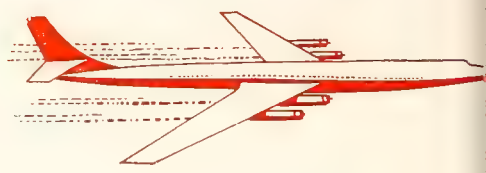
AN OPEN INVITATION

WE EXTEND to you a cordial invitation to join us for a tour of Latin America missions this coming fall, departing on October 17.

Here is your opportunity to see for yourself what is being done on mission fields in the Name of the Lord. Combined with it will be sightseeing of attractions along the way, giving you a balanced exposure to both missions at work and some of the scenic wonders of the world.

Of special interest to the Brethren is the week devoted to visiting our missions in Argentina. Beautiful Buenos Aires will be our first introduction to this great land, where we will meet and worship with our brethren of the Argentine Brethren Church. We shall visit our well-equipped radio studios and gain insight into our various means of evangelism among Spanish-speaking people. We will also visit Rosario, nearby Eden Bible Institute, Cordoba and Camp Diquecito. At the Bible Institute we will enjoy a famous Argentine "asado" (barbecue), and visit adjoining cities where new churches might be established.

It can be said in the best possible sense that this is a "vacation with a purpose," yet it is considerably more than JUST a vacation. You w be seeing and doing things which hitherto ha been only a dream but have finally beco reality. You will be going "where the action i having a first-hand encounter with both people ministering in missions, and people of oth cultures and customs to whom God would ha us share His Gospel.



Begin making plans NOW for going along this interesting and informative tour. Write details. Become personally involved in mission

Sincerely,

M. Virgil Ingraham

Missions Tour Direct



HIGHLIGHTS

Complete tour — $1,115

Itinerary:

Venezuela
Brazil
Argentina (one week)
Chile
Peru
Equador
Panama
Costa Rica

Two-Week Tour — $935

Itinerary:

Venezuela
Brazil
Argentina (one week)
Chile

Departure Point: Miami, Florida

Cost includes all tour expenses

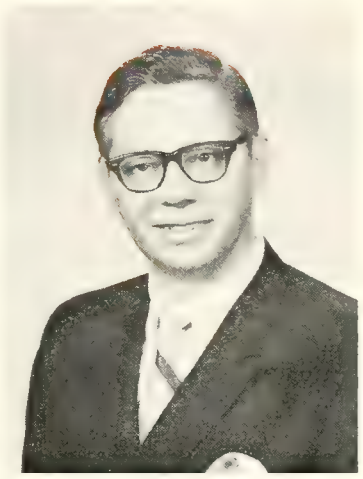
MISSIONARY SPEAKER

THE GENERAL CONFERENCE week-end Missionary Speaker for 1970 is Dr. Vergil Gerber. Dr. erber has served as a missionary with the Conserva-ve Baptist Home Mission Society and the Conservative aptist Foreign Mission Society. During his service in atin America he was instrumental in founding LEAL Evangelical Literature for Latin America, an inter-enominational literature agency) of which he was its rst Executive Director.

In 1966 Dr. Gerber was the Coordinator of the Con-ess on the Church's Worldwide Mission which brought gether more than 900 missionaries and national lead-s from 70 countries. This congress produced the well-nown Wheaton Declaration which has been translated to several languages.

In 1967 he became the Executive Secretary of the FMA-IFMA office known as the Evangelical Com-ittee on Latin America, a post which he still holds. In ovember Dr. Gerber was appointed Executive Director the Evangelical Missions Information Service, Inc. EMIS) which publishes among other items the **Evan-elical Missions Quarterly.**

Our speaker offers an unusual balance of wide know-dge of the mission scene around the world with a deep nderstanding of the truths of God. His messages are ticulate, penetrating, and thought-provoking. You will ot want to miss this opportunity to hear Dr. Vergil erber.



Dr. Vergil Gerber

GET THE WORD AROUND

ANNUAL MISSIONARY BANQUET

FRIDAY, AUGUST 21, 1970, 5:00 P.M.

TICKETS $2.75, LIMIT 275 PERSONS

CHRIST UNITED METHODIST CHURCH

GET THE WORD AROUND

LEND A HELPING HAND





Pittsburgh Church Condemned

THE TWENTY-EIGHTH call of the $10 club is to le a helping hand to the Pittsburgh, Pennsylvan Brethren church. During the last 2½ years this churc which many had given up and were willing to disban has received 67 persons into its membership and 52 these by first-time confession of faith and baptis Their building was condemned and needed extensive a expensive repairs to even be able to occupy and ho services. The Lord worked and only 6/10 of a mile aw another building became available, now a helping ha is needed. In the words of Rev. Richard Godwin t pastor: "God has been very good and has become very real to us in these days of 'adventure throu faith.' We are so very thankful that the National M sionary Board has selected Pittsburgh to be a recipie of the Ten Dollar Club gifts. We humbly thank 't Brethren' in advance and pray that this will be t largest Ten Dollar Club Call ever received—because the great need of the 'inner city.' Help us to meet t challenge of the 70's in Pittsburgh."

FOR ALL MUSIC LOVERS . . .
SECOND ANNUAL ALL-CONFERENCE MUSICALE

AGAIN WE ARE PLANNING on having a Conference Musicale for Saturday afternoon at General Conference.

We are seeking to enlist members of our local churches who have talent, and who would be interested in participating in such a program. If you sing, play an instrument, or are a part of a group which from time to time presents special numbers in your local church, you are the person or persons we want.

In this way we can enlarge the scope and influence of our local talent. Last year, the response was very good. We know there are many others in our church whose talents would be appreciated by the conferenc

The enclosed form should be filled out and mailed directed. From you who do respond, we will build up program for presentation Saturday afternoon. Pasto give encouragement where needed. If you are reco mending a person or persons, please be sure you ha their permission first.

Brethren, let's make this second annual musicale time to be remembered.

REGISTRATION FOR THE SECOND ALL-CONFERENCE MUSICALE
Saturday, August 22, 1970 — Ashland, Ohio

I sing ____ _____ (name voice)

I play ____ _____ (name instrument)

We sing _____ _____ Play together _____ (name instruments)

My number (our number) will be _____

Name (s) _____

Address (s) _____

(If this is a recommendation by someone else, please add your name and address to this form.)

Send to: Rev. St. Clair Benshoff, Chm. Gen. Conf. Music Comm.
451 North Nappanee Street,
Nappanee, Indiana 46550.
NOT LATER THAN JULY 31, 1970.

The Brethren Layman

The aymen's Meeting

ames E. Norris

Program for August

Topic: REDEEMING TIME

WALK WORTHY OF YOUR VOCATION

ripture: Ephesians 4:1-12; 5:15-18

In our July meeting we discussed the opportunity a ristian has in redeeming the time, "because the days e evil." Credit is given for much of the thought from old book, **A True Estimate of Life,** by Morgan, but us not forget an older book, the Bible; the Word of od. There is a difference in the books; no one, no atter how well he writes, can touch the inspired **Word God.**

pics:

"I therefore, the prisoner of the Lord, beseech you at ye walk worthy of the **vocation** wherewith ye are lled" (Eph. 4:1).

"See that ye walk circumspectly, not as fools, but as se, Redeeming the time, **because the days are evil"** ph. 5:15-16).

Morgan says, "Now if we had come into Ephesus as it en was, and told the leading men of the city that they d fallen in their lives upon evil days, they would grily have resented the charge. They would probably ve said, 'There never was such a time for Ephesus as is. We were never so prosperous as we are today. We ere never as wealthy as we are today. Progress has arked the past, and today we are rich and wealthy.'" This sounds like modern-day talk. He goes on to say at they had combined business with religion and used e temple as a clearing house. Men were perfectly satis-d with themselves in Ephesus, and thought it was a y of prosperity and a day over which they might re-ce, but Paul was writing not to the people of Ephesus, t to the Christian Church. He said, "The days are il." These people had turned their backs on idols to ve the living God. Prosperity in Ephesus was adver-y to the Church.

Is prosperity adversity to the Church today?

(Thought) Is the soul-winning zeal present in our urches today? Has prosperity dimmed our vision to e extent that we are now an organization?

3. Are we buying up our opportunities?

If our calling is a heavenly calling, then we should prepare ourselves for the high calling which lies beyond. In what sense are the days in which we live evil days?

"Now analyze the thought for a moment or two. The majority of the men with whom you come in contact in ordinary business life are not Godly but ungodly. You are bound to mix with them, as matters stand in our daily life today. Never forget that the vast amount of the ungodliness of this age, as of every other, is cultured and refined; but it is nonetheless ungodliness –and I say the majority of the people with whom you come in daily contact are ungodly people. **The days are evil days,** then in that sense, for the development of Christian character.

We are told that this is the age of progress. It is the age of rush, of movement, of effort. **The old sacred art of contemplation and meditation is almost dead.** It is the age when men and women are trying to live, even within the church, by dissipating and exciting forms of so-called religious services. . . . All the rush and restlessness of the age that have crept into the Church of Jesus Christ **mark these days as evil days.**

"The general atmosphere in which we are surrounded is against the government of God. Do not let us deceive ourselves. Do not let us have meetings and sing praises of what we have done, and where we have reached to."

The most terrible thing we experience is hearing men praying, "Thy kingdom come; Thy will be done." Our writer says this a most terrible blasphemy, when men pray these prayers and then go out and deny every principle of divine government in their own lives. ". . . buying up the opportunity, because the days are evil." Dear Laymen: God calls you, God calls me, God calls every child of His, to be His representative in the world. Take hold of adversity and create opportunity.

DR. GORDON G. ZIMMERMAN

DR. ZIMMERMAN, Vice President for Academic Affairs and Dean, 1967-present, Director of Development, Taylor University, 1965-67 will be the guest speaker at the Inspirational Service of the National Laymen's Organization, Tuesday evening session of General Conference.

Dr. Zimmerman is a graduate of Moody Bible Institute and Sterling College, holds the M.A. degree from Bowling Green State University and the Ph.D. degree in speech from the University of Michigan.

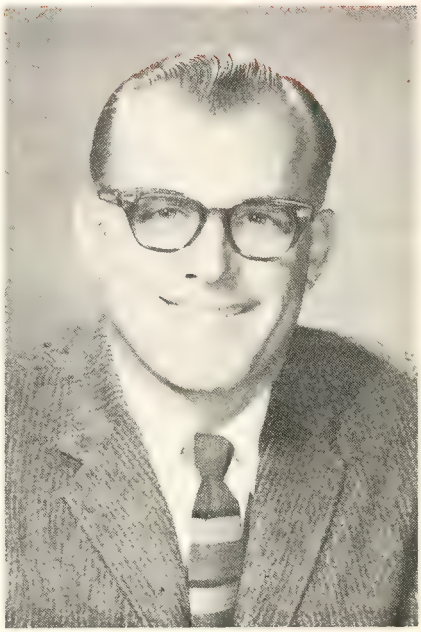
He was pastor of Evangelical Mennonite Churches in Sterling, Kansas, from 1943-48 and in Wauseon, Ohio, from 1948-57, when he joined the faculty of the University of the Pacific. He also was Professor of Speech and Dean of Men at the University of the Pacific, 1957-65.

Dr. Zimmerman received the "Outstanding Teacher Award" in 1960 and in 1964 co-authored a volume of **Public Speaking: Philosophy and Practice,** published by Allyn and Bacon.

He is a member of Phi Eta Sigma, Phi Kappa Phi, Pi Kappa Delta, Alpha Phi Gamma, Speech Association of America, and the International Platform Association.

He is also a member of Rotary International.

Dr. Zimmerman is married to the former Ruth Steiner of Woodburn, Indiana. They have two sons.



Dr. Gordon G. Zimmerman



A modest person is one who doesn't blow his knows.

CHEEP ADVICE

Education is for the birds—the birds that want to get ahead.

All we can hold in our cold, dead hands is what we have given away.

Liberalism in the churches is all right if you are referring to the collection plate.

Don't give till it hurts—give till it helps.

Some parents wonder why the streams are bitter when they themselves have poisoned the fountain.

— John Locke

Be careful of your thoughts, they may break into words at any time.

(Paul Holdcraft)

PICKINGS FROM THE BUCKEYE STATE

DISTRICT CONFERENCE

MAGINE THE LOOK of consternation upon the face of an embarrassed editor as he approached e scene of The Ohio District Conference of the ethren Church and saw the transformation of e church edifice compared to the antiquated otograph he inserted in **The Brethren Evanlist.** Adding to this miserable feeling was the ason given by one of the featured speakers for most being late for his engagement. This same otograph was given to him by the moderator to ake his finding the church for his engagement sier. For partial redemption on the editor's part should be explained that he contacted two people to whether any changes had been made in the ce lifting of the West Alexandria Church. Inrmed that an educational unit had been added d that remodelling had been done to the sancary interior, he took for granted that these did not alter the appearance of the exterior front elevation. (Well, BooBoo!!?) The good-natured characteristic of the Brethren came through, and your editor was nevertheless warmly welcomed and even extended the courtesy of setting up his mobile bookstore.



Early arrivals at morning session



Rev. Donald E. Rowser, Moderator

In addition to the important business which must be conducted in an orderly manner under the skillful guidance of moderator, Elder Don Rowser, were the featured speakers who provided the conference with much food for thought.

For those who were not able to attend the conference or seem to shy away from this annual affair, there is much to look forward to in the future for growth and development in the Brethren Church, provided there is the necessary cooperation and support from all the members.

An attempt was made by your reporter to snap a few candid shots for publication, and some of these accompany this report. I also wish to take this opportunity to tell our fellow Brethren in the Districts having Conferences scheduled soon to s their sights on the locations and make a dilige effort to attend, either as delegates or visito You won't be sorry.



Rev. Cecil Bolton conducting Bible Quiz



Lunch Time

Speakers at Ohio District Youth Programs



Rev. and Mrs. Elmer Burrall

Now a parish Minister at Trinity Lutheran, Lewisbu Ohio

Returned from India 1966 due to illness of one son

Stationed Guntur, India 1952-1962

Stationed Rajahmundry 1951-1952

Was in India as a Missionary Engineer 1951-1964

Was in India as an Evangelistic Missionary 1964-19

Was ordained in India December 18, 1964 at the requ of the Lutheran Church in America (L.C.A.) then Andhra Evangelical Lutheran Church ordained l along with 18 other Indian men.

Kay Marshall Burrall graduated from Wittenb University, Springfield, Ohio in 1950 as a teacher. taught off and on in High School in Guntur Kodaikanal.

Five children were born to the Burralls between 1 and 1965. Two boys born in the Mission Hospital on plains in Andhra State and three girls born in the P hills where the School for Missionary Children is Kodai.

Mr. Burrall received his Civil Engineering degree fr West Virginia University and his theological training Hamma School of Theology in Springfield.



EVANGELISM IS FOR YOUTH

by T. Wayne Preusz, Executive Director
General Department of Youth
The Wesleyan Church

This paper was prepared for presentation in April of this year by Mr. Preusz and we feel it has some valuable insights and suggestions. Read it carefully. Dare we allow such opportunities to pass us by?

YOUTH identified with evangelism? One would not readily make this association. It might seem more tural to tack on the label of anarchists or revolu-naries. The frequent accounts of disturbances, demon-rations, riots, looting and violence make this appear be the typical scene of the youth of our day. Though cannot be denied that far too much revolutionary tivity has captivated the loyalties of American uth, this is not the full picture.

Dr. Ted Ward, a prominent educator at Michigan ate University, serving as a resource stimulator at e Christian Education Leadership Seminar sponsored NSSA last fall, made the following classifications senior high and collegiate-age youth politically:

1. "some anarchists and revolutionaries
2. "a few counter-revolutionaries
3. "many more pre-revolutionaries, eager to get committed to something they can believe in
4. "most: uncommitted, aloof, timid, dismayed."

With the "some" and "few" used to designate the mbers involved destructively, the repeated and seem-gly uninterrupted accounts of disruption and terror ould not be allowed to cloud the total scene. Actually, ng before us in an imposing manner are evidences ich substantially support a more hopeful view.

The Peace Corps program, for instance, in its first ir years of operation, drew 100,000 applications and ced 15,000 youth in various positions of service ound the world. To get the full picture, one must l to this the hundreds of youth who have been in-ved in programs like VISTA, CARDOSA, PRIDE, l scores of others, each with a worthy objective and challenging opportunity for youth involvement. And, is not the pleasantness of such programs which attracts—PRIDE was the brain child of a sixteen-year-old negro who wanted to exterminate rats in Washington, D.C. Ultimately several thousand became involved in the project. The attractiveness is closely related to the objective. Where there is a worthy purpose (worthy in youth's opinion) youth will espouse the cause.

Some interesting observations regarding youth's concern for others can be made from the responses of high school youth in evangelical churches as recorded in the book **Christian Youth, An In-Depth Study** by Roy B. Zuck and Gene A. Getz.* In a group of forty items, related to their values and goals, "Helping to remove social injustice" was ranked number 27 with only 18.7% of the youth interested "much." "Serving full time in some church-related vocation" ranked 24, "Living a life of unselfish service to man" ranked 17, and "Being used by God to bring others to Christ" ranked 13. Though two of these value items rank in the upper half of the forty responses, it must be observed that concern for others at best ranked behind twelve other values or goals.

The most pertinent observation at least for our concerns, seems to be found in the contrasting responses of "religious" youth (those who read their Bible and pray daily) and "nonreligious" youth (those who read their Bible and pray once a week or not at all). Religious youth had a much greater interest "to bring others to Christ—63.2%" than nonreligious youth—"15.9%"; to give "full time in some church-related vocation (43.4% religious, 9.4% nonreligious"; to live "a life of unselfish service to man (45.2% religious, 15.7% nonreligious)"; and to help "remove social injustice (24.4% religious, 13.6% nonreligious)."

These statistics should indicate to us something of the tremendous response we may expect of our youth when we effectively challenge them to involvement for Christ.

Were one able to compute the ratio of the comparative responses of "religious" to "nonreligious" youth of the above study with that of the ratio of applicants and those uninterested in purely secular or humanitarian programs as Peace Corps, we might be startled to see the potential for outreach which is untapped. What we are trying to say is that if Christian youth are so much more sensitive to the needs of others, as indicated by this study, the church should have a mighty army of youthful workers eager for involvement.

Youth involvement in Christian service is not just a new kick, or a quickly passing fad for youth. Numerous instances could be sighted in the Scripture which sets forth the call, response and able service of youth. The young man Timothy, undoubtedly called of God and serving as an assistant to Paul beginning at about the age of eighteen, is a glowing example. This should not be considered unusual. The prophet Joel under divine inspiration included "sons" and "daughters" among those who would partake in the outpouring of God's Spirit and would be of the number enabled to "prophesy" (Joel 2:28).

Peter's word regarding the phenomenon of Pentecost was that it was a fulfillment of Joel's prophesy—"this is that which was spoken" (Acts 2:16). Coupling this glorious and enabling experience for youth with Christ's promise, "ye shall receive power, . . . and . . . shall be witnesses unto me," should set us at ease in our ventures to enlist them.

A very interesting bit of history concerning student involvement in Christian service was shared with us a few days ago by David Howard, National Director of Foreign Missions Fellowship—a division of Inter-Varsity Fellowship. He traces the origin of the modern student volunteer movement to the year 1886, when at the D. L. Moody Bible Conference grounds in Mount Hermon, Massachusetts, a formal organization was initiated to involve youth in evangelism, Bible study, life-long commitment, and foreign missionary service. This organization, known as the Student Volunteer Movement (SVM), enjoyed astounding success—their peak being reached some 34 years later in 1920, with 6,800 attending the quadrennial convention in Des Moines, Iowa, and during the course of the year, approximately 2,700 students signing foreign mission decision cards.

Since this time literally scores of organizations have been raised up of the Lord to continue youth-oriented evangelism. Most denominations have also discovered the potential in youth for evangelism and are presently sponsoring many exciting and venturous outrea activities through them.

The Scriptures place these activities in the area the imperative. Listen to the call of God: "Whom sh I send, and who will go for us?" (Isaiah 6:8). Note t example of our Lord who: "appointed other sever also, and sent them . . . into every city and pla whither he himself would come" (Luke 10:1). Lo also at the final commission of the Lord ". . . be w nesses . . . unto the uttermost part of the earth" (A 1:8). Then hear the admonition of the Apostle Pa ". . . the things that thou hast heard of me . . . the sa commit thou to faithful men . . ." (II Timothy 2:

Certainly we have no difficulty identifying with t emphasis—sensing the need indicated by God's urg call, preparing for His ministry as did those wh Jesus sent, fulfilling His commission to witness, a appointing faithful shepherds—all that His great w may be advanced.

The basic reasons for the involvement of youth evangelism seem to be summed up in the statem of purpose of one organization. They suggest the p pose is to provide:

1. **Experience** in Christian service. Youth need experience the thrill of doing something sign cant for God.
2. **Expose** to the world's need. Through heart-to-he contact with the naked need of mankind, yo will become profoundly impressed that the n of the world is Jesus.
3. **Evangelism** of the lost. "Go" is still Christ's c mand to his followers, youth included. Accordi to Acts 2:17-18, the mood of the Holy Spirit is involve youth in the spiritual affairs of Church.

An additional and underlying purpose is to prov opportunity for youth to be positioned favorably God's call to full-time Christian service. Though m organizations do not keep records of the percentage volunteer workers who later enter full-time Christ service, some indicate that the figure reaches over 5 Far beyond this figure, however, is the percentage those who return never to be the same again.

The opportunities are almost innumerable. One g eration has openings for 3,000 youth annually; anot 2,500. Still another group indicates that while o about 50 are sent out in special ministries, some 50, youth are involved in local outreach endeavors.

They participate in every conceivable method evangelism; from the church sanctuary to the ghe in groups of eight, ten, twelve or more and sometir all alone; often to crowds that reach into the thousa and yet more often simply one-to-one; occasionally c municating by way of radio or TV, but more freque house-to-house or person-to-person. They are lim only by the structures within which they are requi to function. And even within these structures they creative, alive, open. The Holy Spirit can get thro to them, providing insights and inspiration for unus accomplishment.

Overseas ministries can usually be placed in t categories:

1. **Evangelism Crusades.** These are usually on three-week intense evangelism efforts built aro visitation, literature distribution, and evangel

services. They are most often team or group-oriented.

2. **Summer Service.** Assignment of an individual is made usually for one-to-three months. These people serve in various ways, utilizing most of their special skills or talents.

3. **Short-term Missionary Appointment.** This affords opportunity to serve at a mission for a period of six months to three years.

Stateside activities are much more difficult to categorize, since they are so numerous and varied. Most, wever, focus upon a community or group in great ed. It may be the deprived and distraught peoples of inner-city ghetto or the neglected hillside dwellers an Indian reservation. It may be the depraved on mpus of a large university or away on the beach ere the collegians have gone for a "fun" vacation. might be at a Christian "night club" or coffeehouse, aybe even a Christian "folk-rock" festival. Exciting ngs are happening for youth and many of them have uth as leaders; there are always youthful partici-nts.

It has been my personal privilege to participate with me of these youthful evangelists. I have been there as ey were sent out to knock on doors to witness for rist for the first time in their life; as they arose to eak their first message ever, and this to a strange ngregation; as they stood in a crowded marketplace, aring their testimony amplified to scores of busy oppers, again for the first time.

Someone is already asking, "but how can they be fective if they are inexperienced?" To which we ickly retort "will we limit God?" I believe I have rned that we should not, especially when sincere ristian youth are active participants. This particular son came home pointedly one Tuesday night as a ung man was preaching on the Island of St. Thomas. s presentation was somewhat less than fluent, with uch to be desired regarding content. As coach, I had itten the presentation off to experience, not realizing at he was communicating, though he wasn't saying ry much or saying it very well. But God was speak-g through and beyond him. And at the invitation to d Christ, a considerable number of youth made their y out of their seats to pray.

This sounds great! Much is being done to mobilize e youth within the church for service to Christ. But n we be satisfied with what is being done? Call to nd again Dr. Ward's classification of youth referred earlier. If politically the term "many" properly re-es to those who are only "eager to get committed" d "most" to those who are "uncommitted" would it t also be true that within the church the same class-cations could be applied?

This assumption seems to be substantiated by the k of vitality in the youth work of many of our local urches. This is where the "many" and "most" groups y be found. And this is where they will need to be olved in evangelism. It is not enough to applaud denomination for its program or even the indepen-nt organization for enlisting our talented youth when h a great host of others are at home eagerly await-an opportunity, and so many others who need to aroused to action.

n one of his books to Sunday school workers Marion wrence suggested that all Christian workers needed what he called "Divine discontent" regarding their past achievements. We undoubtedly need a big dose of this from the Lord regarding youth involvement in evangelism. Perhaps all of us share a common readiness for the dosage.

But are we ready for the innovations which may be required? At an evangelism conference recently, Reverend Harold Bardsley suggested that it might require us to take "a new road home." It certainly will require a re-evaluation of our priorities, both for our time and our ministry. It will require us:

1. To have a real concern—enough to do something.
2. To set aside adequate time for planning, promoting and training.
3. To make room for them to function.
4. To search out new and exciting ways for them to share Christ.
5. To include sufficient funds in the annual budget for evangelism tools.

A word of caution seems necessary at this point. It is simply this: Keep the objective in clear focus. Whether you involve your youth in an innovative coffeehouse outreach ministry; take them to an exotic, yet needy island; or simply send them house-to-house near your church, the purpose must clearly be to bring others to Christ.

History forces this truth upon us. You will recall the reference to the earliest student movement of this era—SVM. Within sixteen years after their peak in 1920, when they had 6,800 in attendance at their convention and 2,700 who offered themselves for missionary service, they had dropped to a convention attendance of about 500 and a total of only 25 foreign missionary commitments for that entire year. Mr. Howard indicated that this decline was apparently related to action taken at the 1920 convention to change their objectives from evangelism, Bible study, life-long commitment, and foreign missions to an emphasis on the key social issues of the day, namely: economic injustice, racial injustice, and imperialism. Though the organization continued in existence on paper for another 49 years, it finally voted itself out of existence in April, 1969.

The danger of misdirected effort must not cool our fervor for action. Instead let us fan our warm hearts hot and then share our concern with as many youth as will hear. We've got a good thing going . . . let's see what we can do to make it spread.

* Zuck, Roy B. and Getz, Gene A., **Christian Youth, An In-Depth Study,** Chicago: Moody Press, 1968. The facts in this book were the result of a research survey conducted by the NSSA.



CHRISTIAN EDUCATOR OF THE YEAR

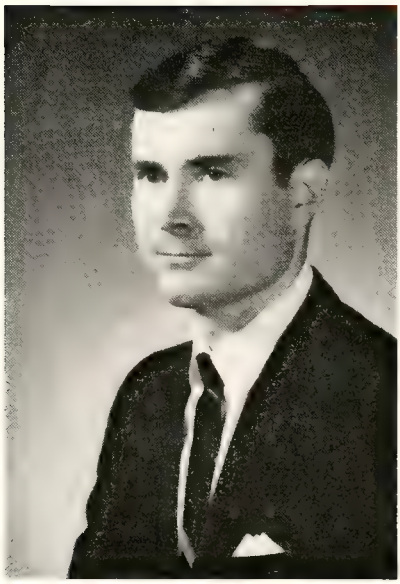
"Christian Educator of the Year" award for The Brethren Church will be made at General Conference on Wednesday evening, August 19, 1970. Teachers, superintendents, and youth leaders may be nominated for this honor.

Forms for this nomination were sent in the July B C E News, and we encourage each church to nominate one outstanding worker from their congregation. All nominations (one per church) should be received by the office of the Board of Christian Education, 524 C lege Avenue, Ashland, Ohio 44805 no later than Augu 10, 1970.

Some criteria for selection of finalists are:

— Faithfulness in performance
— Responsibility
— Energy and creativity
— Evangelistic in thrust
— Willingness to learn.

1970
NATIONAL BYC CONVENTION
SPEAKER



Rev. Kenneth Sullivan

REV KENNETH SULLIVAN will be the Natio BYC Convention Speaker for 1970. Rev. Sulliv is pastor of the Wallcrest Brethren Church at Ma field, Ohio and is also a student at Ashland Theologi Seminary.

He will be speaking each morning Wednesday throu Saturday to the Youth Convention on the theme for t year, "I Will Build My Church." Various topics consideration in his messages will be about the Chur Definition, Mission, Commitment and Ministry. R Sullivan is a vital, young pastor with a real message you will enjoy and be challenged by each day's messa

Ken comes originally from the Akron, Ohio Brethr Church and now lives in Ashland, while attending sch and serving the Mansfield Church, with his w Jeanette and their two children.

Be sure to hear him at National BYC Conventi August 17-23!

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

VERY URGENT

llowing is a letter recently received from Dr. Everett Graffam, Executive Vice President of World Relief mmission—the organization through which Brethren rld Relief monies are channeled throughout the r.)

ar Friends,

The situation in Peru is devastating. The news dia tell how earthquakes and floods have left ousands dead and thousands homeless, but what does not tell is how the homeless thousands will cared for.

I just finished talking, via short wave radio th Bob Anderson, director of the National Evan- ical Council, (WRC counter-part in Peru) and ve assured him that monies are on their way m the World Relief Commission to help in this ergency. With these funds, he will be able to ure food, blankets and medicine from nearby, affected countries which will be much quicker n trying to send materials from here.

I also assured him that this is purely an emer- ncy measure and that I am confident that the rld Relief Commission's Christian friends will ly quickly with additional help.

That is why I am writing now, in this hasty nner—to urge you and to ask you to please lp us help these desolate, homeless and pathetic n, women, and children in Peru. Their hour of eatest need is NOW. We can get food, clothing d medicine to them and we can send field per- nnel to help, but we cannot do it without your pport.

May we hear from you today, please.

Yours In His Service,
Everett S. Graffam

Newspapers, magazines, radio and TV have made us Brethren aware of the horrible destruction and mammoth needs in Peru. Now we also know how we can help—through our approved relief agency, concerned about "food for the soul" as well as "food for the body."

The printers' type is cold that first brought us news of Peru's calamity. But it is never too late to express Christian concern—either to provide yet-needed supplies or to pay for food and clothing "already provided" from operating funds.

I would request that you mark your gift "For Peru" and send it to:

Mr. George Kerlin
Route 4, Box 227
Goshen, Indiana 46526

Or you might want to channel it through your church treasury. But clearly designate it as a gift "For Peru."

Don't cut back on other giving to do this! Make it a gift of thanks to God that you and I have more-than-adequate material sustenance for comfortable living.

I was most gratetul for Dr. Graffam's letter. I wanted to help when the news first broke about the Peruvians' plight, but I wasn't sure where. Now I know! Join me in helping WRC make a significant contribution toward helping the "desolate, homeless and pathetic men, women and children in Peru."

Rev. Phil Lersch, chairman
Brethren World Relief Committee

Many of us may be concerned about people not wanting to become involved. Then perhaps we can now show how we can be involved. From the news articles which cross my desk, I know that this situation is one of the worst disasters to occur for a long time, if not the worst. (Editor's note.)





SISTERHOOD

Devotional Program for Augu

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior:

Junior:

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Augu

Prepared by Mrs. Alberta Holsing

Bible Theme: "CHILDREN TELL OTHERS"

Project: A CHILDREN'S HOME IN INDIA

DAY CAMP

9:00 Assemble at the church (or other designated place) and travel to camp site.

If possible take along a tent and one or two cots in case of illness. Be sure you have a first aid kit, all food and utensils needed for the noon meal. Each child should bring an old blanket.

9:30-10:00 Set up camp.

Have the children work in pairs. Assign each a job such as gathering firewood, helping with the tent, unloading the equipment.

10:00-10:45 Take a Hike.

If there is a nature trail follow it and point out things of interest. If there is a creek safe for wading stop at it. Let this be a time of exploration and fun.

10:45-11:00 Bible Time:
God Loves You

One summer day Jesus sat down on the grass. The people with Him sat down, too.

Jesus looked up at the blue, blue sky. White fluffy clouds dotted it here and there. He noticed something else in the sky—birds.

"Look at those birds," He s
"See them fly about! They d
plant gardens and raise their fo
They don't store away food to
for next week. Yet they always h
plenty to eat. God provides
them."

Then He looked around on
hillside. "Look at the flowers,"
said. "See how lovely they are? E
the king isn't dressed in fi
clothes than the flowers!"

The people followed the flight
the birds with their eyes. T
looked at the flowers—yellow, p
blue and white. They nodded

id to one another, "He's right. God es provide food for the birds. He es give the flowers lovely clothes." Then they listened. Jesus was eaking again. "God loves the birds. e loves the flowers. He loves you en more. He wants you to be ppy. Have faith in God. You do t need to be sad or worried. God ll help you."

As the people walked home that ening the children skipped ahead the grown-ups. They were anxious get home. They wanted to tell eir friends about the flowers and e birds and God's love.

Based on Matthew 6:26-33

lote to Patroness: If your meet-g is out-of-doors point to the things nature as they are mentioned in e story. If you are meeting indoors ve a live bird and flowers to help ustrate the truth Jesus is teach-g in this story.)

:00-11:10 Memory Time: Matthew 6:33

Who remembers a verse we have rned during this year in Signal ghts? (Give each volunteer an portunity to say a verse.)

Today's verse is part of what sus told the people as they sat on e grass looking at the flowers and e birds. (Read the verse to the ldren. Explain that "all these ngs" means all needful things. ad the verse two or three times.) Can you say it with me now? nen we go home I'll give each of u a memory verse paper to take me with you. Study your verse at me and we'll see if you can say at our next meeting.

10-11:30 Singing Time

"The Birds Upon the Treetops"
"God Loved Us"
"Jesus Called"
"He Loves Me, Too"

(Let the children choose their favorite hymns and choruses.)

11:30-12:00 Craft Time
A Terrarium

(For each child you will need a glass jar and plastic to cover the top. A short wide jar such as some peanut butter comes in would be best. The other things needed should be available at your camp site.)

Have each child put a layer of small stones in the bottom of his jar. Then cover the stones with a layer of soil about an inch deep. Dampen the soil slightly.

Find two or three small plants and put firmly in the soil. Water again until the soil is moist. Cover the jars with plastic.

The children will enjoy taking their terrariums home and caring for them.

If too much moisture collects on the plastic it should be removed for a brief time. No moisture on the plastic indicates that water is needed.

12:00-12:15 Prepare Lunch

12:15-12:45 Lunch

12:45-1:00 Clean Up Time

1:00-1:30 Rest Time

(Everyone should stretch out on a blanket and rest quietly.)

1:30-2:30 Game Time
Leaf Pile

At a signal the children scatter to collect as many different types of leaves as possible until time is called. There are two winners—the one with the greatest variety of leaves and the one who can name the most.

Coyote

The "coyote" stands in the center of the play area. The "sheep" are all at one end of the area. When the leader calls, "coyote," the "sheep" must all run to the other side. If they are caught they must help catch the others until all are caught. First one caught is "coyote" for the next game.

Crows and Cranes

The players form two lines facing each other a yard apart in the center of the play area. The leader calls, "cr—ow" and that side must run to a base behind them before the cranes can catch them. If caught they become cranes.

If the leader calls, "cr—anes," the other side must do the same. At game's end the side with the larger number wins.

Frog and Flies

The "flies" form a circle around the "frog" who squats in the center. The circle is in the center of the play area with one border of the area serving as base.

"Frog" tells the "flies" how they must move around the circle (run, hop, etc.). They continue to move this way until he jumps to his feet. The "flies" then try to get to base before being caught. Those "frog" catches squat and become frogs to help catch the rest. The last one caught becomes the new "frog."

Bear in the Pit

The "bear" stands in a circle formed by the players who join hands. The "bear" tries to get out by breaking the hand clasps or ducking under. The rest then chase the "bear" and the one who tags him becomes "bear."

Signal Lights' Benediction

(Note: Have the children help with the breaking of camp. Be sure to leave the grounds very clean.)

HE'LL HELP YOU

When you're downcast; you're feeling blue
And tempted to give up,
Just think of One they crucified;
He drank a bitter cup.

He'll help you through those trying times;
He knows the pain you bear.
Just hold on tight—He'll pull you out
Of deep and dark despair.

Norman McPherson

DENIAL

We could not do as Peter did —
Our precious Lord deny.
Well, friend, we do it every time
We pass a sinner by;
Each time the chance presents itself
To tell what Christ can do
And we decline, then we've denied
That Christ we ever knew.

Norman McPherson

SENIOR BIBLE STUDY

by RUTH LINDSTRO

What does the Bible say about . . .

CONFRONTATION

WHEN WAS THE LAST TIME you looked into a mirror? this morning? five minutes ago? What did you see?

Would you please look again—really look. What do you see—a true reflection of a Christian young woman, or is that reflection distorted in some way? Perhaps the light is bad, the glass warped—or could it possibly be that **you**—yes, **you**!—are truly reflected there with all your flaws and imperfections. (Ugh! I know what you mean!) Well, this is a type of confrontation—you meeting **you.**

READ IN YOUR BIBLE
Matthew 19:16-22

Here was a young man confronting the true Mirror, Jesus Christ. Although he thought his reflection would be most flattering, he was amazed to discover that he fell far short of what Jesus thought was right and good, and "he went away sorrowful." This young man had always "lived by the rules," but that seemed to be as far as it went. Those very same rules proved to be his weakness and had no meaning in his day-to-day living. Even he felt a lack in his life and he couldn't imagine what was missing.

How about you? You're in church every Sunday, help with Bible School work, and attend Sisterhood regularly—and still there seems to be something lacking. You have no enthusiasm for the Christian life somehow. That "other" life—out with the group—begins to look better and better, no restrictions of any kind, you can solve the problems of the world just by loving each other, and so on and on. Admittedly, this sounds ideal—up to a certain point—but the **big** lack here is the true confrontation with Jesus Christ himself. Have you met Him face to face, measured your life against His requirement?

READ IN YOUR BIBLE
I Corinthians 13:1-13

This chapter takes on many "new" aspects as read and re-read in various Bible translations. Have you read it in "Good News For Modern Man"? Here is a "face-to-face" confrontation. How do **you** measure up?

READ IN YOUR BIBLE
II Corinthians 3:1-18

Here we learn further how to expand our living beyond "the letter of the law." Notice in verses 18 the reflection we may see in the mirror. Here is a glorious confrontation!

One of my very favorite opera composers is Gian-Carlo Menotti. He wrote, among other things the Christmas and Epiphany story of "Amahl and the Night-Visitors" which we present each year in our church during the first week in January. He once wrote the following: "Hell begins on that day when God grants us a clear vision of all that we might have achieved, of all the gifts which we wasted, of all that we might have done that we did not do." Here is a most heart-breaking day of confrontation, realizing it is too late to ever rectify these mistakes!

READ IN YOUR BIBLE
James 1:17-27

Note especially the verses 23-25. Here a confrontation is reported where no change took place. The person saw himself in his "mirror," but then went out and immediately forgot what he had seen. Has this happened to you?

To ignore the weak, to be indifferent to human sufferings and needs, to overlook a man's possibilities, or to live amidst anger and hatred is evidence that this basic quest of life has been ignored. This person has had no personal confrontation with Jesus. Many will go away sorrowing. Others will refuse to look at themselves in the mirror Jesus holds before them, thinking if they don't look, it isn't there!

The best confrontation I can recommend highly to each of you is found in the words of one of my favorite hymns:

Turn your eyes upon Jesus.

Look full on His beautiful face,
And the things of earth will grow
strangely dim
In the light of His glory and grace.

This is my final writing for you S.M.M. Senior girls, and I just wanted to add my personal note of thanks for this opportunity to serve.

JNIOR BIBLE STUDY

by GAIL LECKEY

GOD'S PURPOSE FOR US

BELIEVE that God has a purpose for the life of every one of us. God's way is the best way, and each of us ould want His way to be our way. In Psalm 25:4-5a, vid prays, "Shew me thy ways, O Lord; teach me thy ths. Lead me in thy truth."

"Shew me thy ways" _____ open my eyes.
"Teach me thy paths" _____ direct my mind.
"Lead me in thy truth" _____ guide my steps.

Peggy closed the book she was reading when she w her father pick up his Bible. She reached for her n and handed her mother and her brother Tommy eir Bibles. The Smith family liked to read the Bible gether in family worship.

'Before we have our family worship tonight, I have nething to tell you," Mr. Smith said. "I have been fered a promotion at work, taking over as foreman the new plant in Pittsburgh."

'But we wouldn't move there, would we, Dad?"

'Yes, if I take the job we would."

'But I don't want to move, Dad. I wouldn't have any- e to play with," pouted Peggy.

'Let's all ask God to show us what He wants us to ," Mrs. Smith suggested.

Later, as Peggy got ready for bed, she thought of all r friends in Johnstown. She had never lived anywhere se. "I sure hope we don't move to Pittsburgh," she urmured as she knelt to pray.

Then she remembered what her Sunday school teacher d said. "It isn't always easy to know God's will for . And sometimes it isn't easy to do God's will when we ow it. Even Jesus prayed, 'Not what I will, but what ou wilt' (Mark 14:36). If we pray as Jesus did, He will lp us to choose God's way. And God's way is always st for us."

"Oh, Jesus," Peggy prayed, "please help us to know iat You want us to do about moving to Pittsburgh. I n't want to move. I'd rather stay here. But not my ll but Thine be done." She arose from her knees and mbed into bed, feeling sure that Jesus would work ings out.

After breakfast the next morning, Mr. Smith said, et's drive to Pittsburgh today. I want to see the ant, and we can look around and see how we would e to live there."

Soon they all climbed into the car and headed for ttsburgh. The time flew by, and before long they were iving into the parking lot at the plant. "I'll only be a nute," Mr. Smith said, getting out of the car.

Peggy and her mother and brother waited in the car. ggy kept thinking about her friends and how much a they had playing in Johnstown.

Just then her father came striding out of the plant d up to the car. "Do you remember Bill Brown?" he ked.

"Why yes," answered Mrs. Smith. "He was in college preparing to be a minister, wasn't he?"

"Yes, and he's pastoring here in Pittsburgh! I called him up while I was inside. He wants us to drive out to see their new church."

"Is it far?" she asked.

"No, it's close."

When they drove up to the church, Pastor Brown came out and greeted them.

"This is Peggy and Tommy," Mr. Smith said.

"Our daughter, Mary, is about your age, Peggy," the minister said. Then smiling at Tommy, he added, "And you are about our Bobby's age."

"We just dedicated our church last week," Reverend Brown explained. "We have a fine group of new people, but we need some families that have been Christians for a while. My wife and I have been asking the Lord for just one such family."

"In fact," he smiled at the Smiths, "I even have a house for that family to move into. One of our members called me this morning and asked me to get a renter or a buyer for their home. Her husband died some time ago, and she and the children are going back to her home town."

Could this be God's way of showing them that it was His will for them to move to Pittsburgh? Peggy wondered. She saw her father look questioningly at her mother. She nodded her head slightly.

Reverend Brown was called to the telephone. After he had gone, Mr. Smith turned to his family. "How about it?" he asked. "If this house is what we want, shall we take it that God wants us to come to Pittsburgh?" They all nodded solemnly.

It might not be so bad to live in Pittsburgh, Peggy decided. Grandpa and Grandma would still live in Johnstown. She could visit them. And during the summer, maybe Dad and Mom would even let her stay two weeks in Johnstown. Then she could see all her old friends. She was sure that God's way was best.

How can be know God's will for our lives? Like Peggy, we know what our way and our will and our purpose for life is. But does this fit into God's **best** for us? We know what we want; but is what we want, what **God** wants?

God has given us "helps" in knowing His will. He has given to us His Bible. He has given to us the witness of the Holy Spirit in our hearts. He has given us outward circumstances and wise Christian friends—our pastor, our Sunday school teacher, our Christian parents. He wants us to pray about our decisions and daily problems.

List how Peggy sought and followed God's will for her life. May each of us use the "helps" God has given to us as we seek to follow Him each day.

1970 GENERAL CONFERENCE PROGRAM HIGHLIGHTS

Morning Inspirational Hour

Tuesday — Moderator's Address, Robert Keplinger
Wednesday — Panel on the Memorial on Baptism
Thursday - Saturday — Dr. Lawrence Bottoms

Afternoons

Tuesday — W.M.S. Inspirational Hour
Wednesday — Board of Christian Education workshops
Thursday — Dr. Bottoms speaks to men and boys
Friday — Dr. Bottoms holds an inner-city seminar
W.M.S. Memorial & Thank Offering Service
Saturday — Conference Musicale

Evenings

Monday — Vice Moderator's Address, Spencer Gentle
Tuesday — Laymen's Service
Wednesday — Board of Christian Education presentation
Thursday — Ashland College & Seminary program
Friday & Saturday — Missionary Conference with Dr. Vergil Gerber

Special meals & meetings

Wednesday — World Relief Rice Supper
Thursday — W.M.S. Banquet
Men and Boys' Banquet
Friday — Missionary Banquet
Saturday — S.M.M. Luncheon
Ministers' Wives' Luncheon

Other features

Morning Prayer periods
Daily Musical Meditations
Business Sessions
Simultaneous Auxiliary Sessions
Brethren Youth Convention
Evening Vespers with J. D. Hamel as speaker
Prayer Vigil
Christian Writers' workshops

Sunday morning

Sunday School with classes for all ages
Worship Service, Dr. Vergil Gerber, Speaker

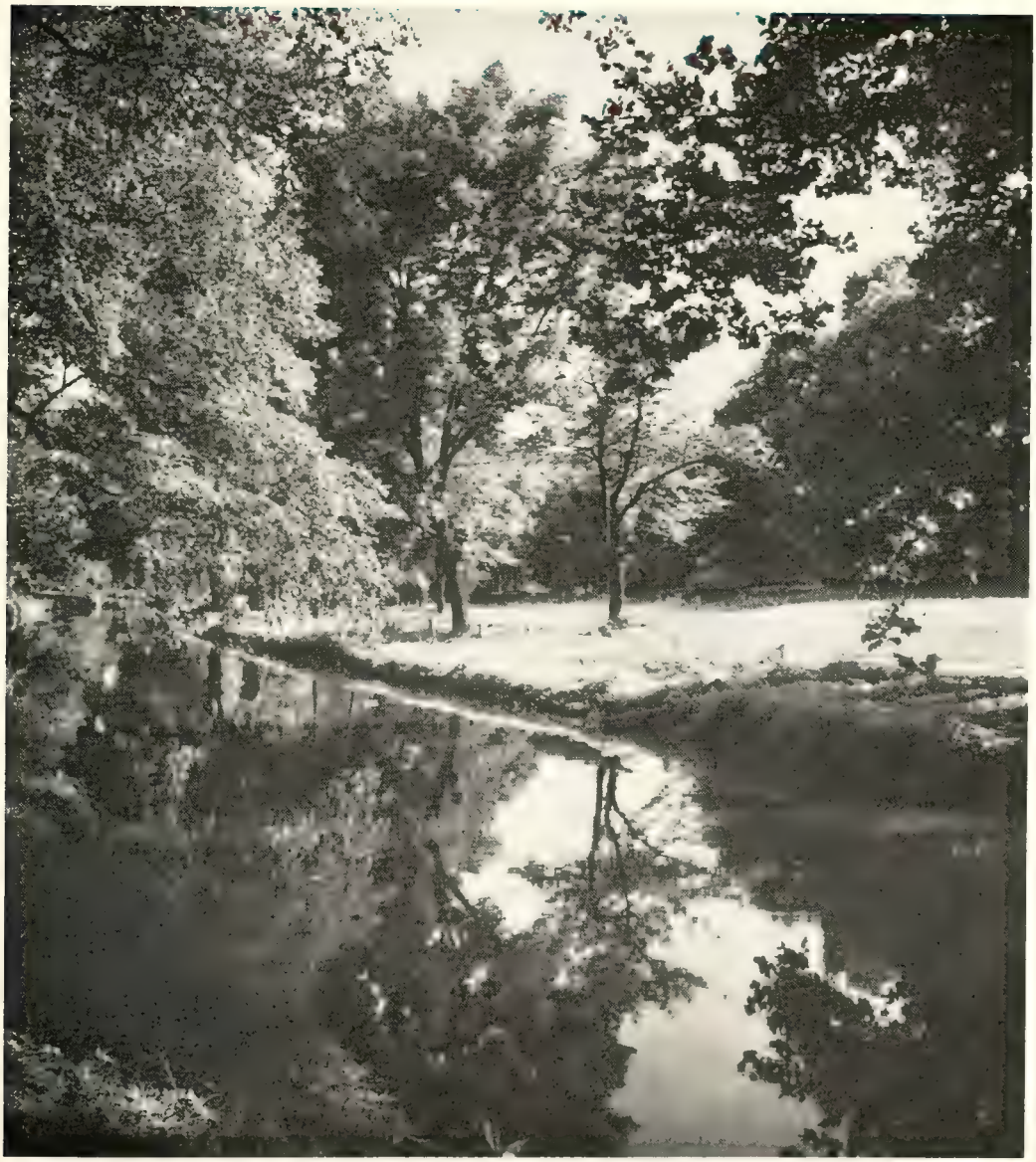
Featured Speakers:

Rev. J. D. Hamel, pastor of the Sarasota Brethren Church, is featured as Vesper Speaker Tuesday through Saturday evening.

Dr. Lawrence W. Bottoms from Atlanta, Georgia, is a black clergyman associated with the Board of National Ministries of the Presbyterian Church in the United States as Associate Secretary of Interpretation and Research. He will be bringing the morning Inspirational Message Thursday through Saturday and conduct two afternoon sessions.

Dr. Vergil Gerber, of Wheaton, Illinois, director of the Evangelical Missions Information Service, will be speaking at the weekend Missionary Conference.

The Brethren
EVANGELIST



Vol. XCII August 15, 1970 No. 17

The Brethren EVANGELIST

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NOTES and COMMENTS

TWINS

by Lynn Murray

If you have a twin, sister or brother,
You should be very proud of your father and mother.
They had to raise you both at once,
and teach you what was right.
They probably stopped your quarrels,
morning, noon and night.
Your parents had to keep two warm,
and had to keep two fed,
At night they kissed two sets of lips,
and tucked two into bed.
On Sunday they'd take two to church,
and teach both how to pray.
And make both sit and listen
to what the Reverend had to say.
So you see, bringing up twins is really twice the trouble,
But I'm sure your parents are twice as proud,
because they raised double.

see page 12

DUE TO ILLNESS, Mrs. B. J. (Hazel) Rohrer long-time Trustee and Secretary-Treasurer of Board of the Indiana Brethren Churches has resig the work of Secretary and Treasurer. Mrs. Eve Gillis of 22781 Stanton Road, Lakeville, Indiana, been appointed to fill the unexpired term. All cor pondence and payments of funds should be addres to her or to the undersigned.

DeMain Warner,
Route 1, Box 3,
Goshen, Indiana 46526
President,
Board of Trustees,
Indiana Brethren Conferer

NOTICE

Dedication for Seminary Apartments
August 20, 1970
Seminary Campus
Dr. Charles Pfeiffer, guest speaker

By the Way

THERE IS NO GOD?

N ALL THE YEARS that I had the fortune and opportunity to travel, although most of it was in the ate of Ohio, I was always amazed at all the wonders nature that could be observed through the four asons of the year. Even the days and nights seemed have a variety of marvels to exhibit each and every y. It often occurred to me that it seemed impossible at one could gaze upon all these wonders and still ve doubts of there being a Creator of all these marls of nature.

Recently there came across my desk a tract entitled, 'here Is No God?" and it seemed to echo my thoughts the subject so completely I asked permission to int the article. I would like to share it with you in is editorial.

There is no God....

All the wonders around you are accidental. No alghty hand made a thousand billion stars. They made emselves. No power keeps them on their steady urses. The earth magnetized itself to keep the oceans om falling off toward the sun. Infants teach themves to cry when they are hungry or hurt. A small wer invented itself so that we could extract digitalis r sick hearts.

The top few inches of our land just happens to have psoil, without which we would have no vegetables eat, no grass for the animals whose meat is our food. one put oil just deep enough in the earth to keep til we need it. The wind which carries the delicate edling to a fertile place was devised by us. The inhaustible envelope of air—only 50 miles deep, and of actly the right density to support human life—is just other law of physics.

But Who Invented

ysics? Who made the bank deposits of coal and zinc d iron and uranium inside the earth? Nobody. It was just another accident.

Water expands when it freezes, while other substances ntract. This makes ice lighter than water and keeps floating on the surface. Otherwise lakes would be id ice down to the bottom all year, and no fish could vive. **Who made this arrangement?**

Why does the earth spin at a certain rate of speed without ever slowing up, so that we have day and night? Who tilts it so that we get seasons? No one really knows the why and how of the magnetic poles. But there they are. **Who put them there?**

How about the sugar thermostat below the human pancreas? It maintains a level of sugar in the human blood sufficient for energy, but without it all of us would fall into a coma and die. No one created it. The sun stokes a fire just warm enought to sustain us on earth, but not hot enough to fry us or cold enough to kill us. **Who keeps the fire constant?** The special healing rays emitted by the sun—who knows?

What makes a light bulb light? Electricity? What is it? **Who showed it how to travel** at lightning speed, making right angle turns and twists on a piece of wire without flying off? By the way, what is light? **Who invented eyes to see light?**

A young bird will migrate from Canada to Argentina —**who showed it what course, what speed, and why it must do this?** Swallows return on a certain day. What calendar do they use? Man has a conscience. No animal has. **Who engineered this?** And **who put the medicines in herbs and weeds? Who put the healing power in penicillin?**

Where did the seeds come from for the first tree so that we would have shelter? Did someone devise fire to keep us warm? For countless centuries in countless places the forests and the vegetation perpetuated themselves without man's help. Why did they not die of blight and flame and neglect?

Clouds bring rain and shade. **Who taught them how to vaporize and to pick up fresh water and carry it to places which need it?** Is snow just a winter decoration? Or does it sit on mountaintops waiting for the warm spring sun to melt it into water needed for the streams and farms below? A very lovely accident. And why does it melt at just the right time for the young crops to drink?

A salmon will swim upstream to have its babies and die, and it will jump over fish ladders to do it. How does a salmon know that we need more salmon? Why do eels swim all the way from European rivers to Ber-

muda to breed? And how do all the little eels find their way back to Europe all by themselves?

Who teaches a house dog to tear up stripes of paper in a fluffy pile for puppies about to be born?

The Human Heart

will beat for 70 or 80 years without faltering. How does it get sufficient rest between beats? A kidney will filter poison from the blood and leave good things alone. How does it know one from the other? Who gave the human tongue flexibility to form words, and a brain to understand them, but denied it to all the animals?

Illnesses have specific symptoms. Why this warning? Why not many illnesses with identical symptoms? Or no symptoms? **Who showed a womb how to take the love of two persons,** and keep splitting a tiny ovum until, in time, a baby would have the proper number of fingers, eyes, and hair in the right places and come into the world when it is strong enough to sustain life? **Who?**

It's all accidental? There is no God? That's what some people say.

Yet, with all of this abundant evidence of God, man cannot know God until by faith he comes to know God's Son, The Saviour, Jesus Christ. Jesus Christ came to earth to show us what God is like. Because Jesus is God, His life was the life of God lived out among men. God is love. We know this because Jesus Christ lov us—so much that He died for our sins upon the cr Because He is God, He arose from the grave. To th who believe in Him, He gives peace, forgiveness, a life—real life, eternal life.

Men will say there is no God. Still others will w ship an unknown God based only on the evidence of p fection in nature. Christians know there is a God cause they believe in Jesus Christ, God's Son, Saviour. They know He is the revelation of God human form. **In Jesus Christ we know there is a Goo**

Someone started a rumor recently that God is de It must be a rumor because I have yet to see wh there has been any proof offered to substantiate t rumor. I believe I am not alone in this respect. Recer I have been seeing quite a few bumper stickers w these words written upon them. "Our God is not de Sorry about yours." The next time we take a trip as we look about us in any direction, whether it nature or anything we want to observe, let us rea take a good look and see what we are looking at—(in His omniscience, His omnipresence, and His On potence. (Geo. S.)

*Reprinted with permission from Concordia Tr Mission.

CHEEP ADVICE



Religion is meant to be bread for daily use, not cake for special occasions.

The prayer of some modern Americans is as follows: "Dear God, I pray for patience, and I want it RIGHT NOW!"

You have to stay awake to make your dreams come true.

A lie may not have legs to stand on but it sure has wings to fly.

God is needed on the Avenue and on the Boulevard as much as He is needed in the alley.

A birthday is the one time that most women want their past forgotten and their present remembered.

A conference is a meeting at which people talk about things they should be doing.

From Quippable Quips, Baker Book House

LAFF-A-LITTLE

A HINT-TO-HOUSEWIVES in the New York POST: "Make sure your kitchen range is level if it's not, the foods cooked in the oven won't burn as evenly as they should."

Asked what he learned in Sunday School, the ten-year old began, "Well, our teacher told u about when God sent Moses behind the enemy lines to rescue the Israelities from the Egyptians When they came to the Red Sea, Moses called for the engineers to build a pontoon bridge. After they had all crossed, they looked back and saw the Egyptian tanks coming. Quick as a flash Moses radioed headquarters on his walkie-talki to send bombers to blow up the bridge and save the Isrealites."

"Bobby," exclaimed the startled mother, "is tha really the way your teacher told that story."

"Well, not exactly. But if I told it her way, you' never believe it."

— Dr. John F. Anderson in Dallas News

A woman testifying at a prayer meeting: " ain't what I ought to be; and I ain't what I'm going to be; but anyway, I ain't what I was."

— Northern Lights

Vacations are great levelers. The person wh takes one returns home as broke as the perso who stayed home because he couldn't afford t go away.

— National Safety News



THE "GREAT" SOUTHWESTERN DISTRICT YOUTH CONFERENCE

REALLY! Words are too inadequate to explain the spiritual revival that we all experienced (both visors and youth) during our Southwestern District outh Conference. We had two groups in our youth nference this year. The "first through sixth grades" d 22 in attendance under the leadership of Vernelle llivan, Katie Price and their helpers. There were 26 gistered in the "Jr. High through College and Careers" oup. The advisors were:

Polly and Reuben Hageman
Sr. Hi Youth Advisors, Tucson
Chuck and Jan Silver
Sr. Hi Advisors, Tucson
Jim and Brenda Burke
College-Careers, Tucson

Our Lord Jesus is so good and merciful to us, and is conference proved it to us in a great and mighty ay. We all (kids and leaders) feel that this conference as the best one yet. We know that it was a mighty swer to prayer! (Jeremiah 33:3)

We had a balance this year of attending the adult nference for Rev. Alvin Shifflett's inspirational mes-ges centered around the theme "Let My People Grow," d of having our own separate activities, centered ound our theme, "To Be Used of God." The text was ilippians 3:16.

Our first separate activity was Friday evening at the urch after all the grown-ups had gone home for the ght. We showed the film, "The Parable," with discus-n groups afterwards. One o'clock Saturday morning nd almost all of us (Jr. High through College) asleep the church (girls and boys separate, of course!) We se at an early 5:30 a.m., left the church at 6:30 a.m. l ate breakfast at 8:00 a.m. atop beautiful, green, l Mt. Lemon.

The highlight of the whole weekend began at 9:30 n. with a 3½ hour devotional period which we called, lone With God." The kids marked 16 books in their les which they would need to refer to during the rning. Then they gathered under the pine trees for short introduction to what was about to take place. Each of us was given a six-page "Self-Evaluation" et designed to meet all levels of Christian maturity. is evaluation was written by our guest speaker, Lee ers, a local layman. They were told to go and find lace alone to meditate and pray and fill in this sheet. This part of the exercise was completely for their benefit and was not to be shared with anyone unless they so desired. It was also stressed that there was no time limit, and that they could spend as much time as they needed to up until 1:00 p.m. (which was lunch time). After 30 minutes had gone by, the advisors circulated among them and contacted each of them personally for individual counselling if needed. At this time they were given two yellow papers (the next part of the evaluation) and told to write, "How you met Jesus Christ as your Savior. Present it in such a way that you can share it with another person" and "What Jesus Christ means to me." They were instructed to return to the main camp when they had finished, and at that time they were sent back out in twos to share their testimonies with each other. Each person shared at least two times and most of them 3 or 4 times.

The Holy Spirit really moved among us and broke down barriers between the churches and between individuals as we got to know each other as fellow followers of Jesus. At about 12:15 p.m. we gathered back together as a group to discuss what had happened among us. We had a great time, and again we saw barriers drop and reservations fly away as we were able to get down to the "nitty-gritty" of our Christian lives. Many kids stated during this time, "We ought to do this quarterly!" Joan McKinney found out that instead of being a second-generation Christian that she was a first-generation Christian because of her own personal relationship to Jesus. We saw an expression of joy chase away the one of worry and depression. Wendy Tschumy said tearful goodbyes with us saying, "I'm not ready to go home yet." Wendy shared her testimony with the adults in the evening, ending it saying, "We came down off the mountain to spread Jesus all around."

Our business meeting was probably held in a very unorthodox way in that we held it after lunch in the beautiful out-or-doors.

1971 District Officers are:

Lee Folgeman President
Joann Brown Vice President
Joan McKinney Secretary-Treasurer
Wendy Tschumy
Papago Park Representative

1971 District Project:

To raise $200 toward paying off the campsite debt.

Three p.m. saw us on our way back down to the hot valley—very refreshed spiritually.

The youth had charge of devotions for the evening session of the adult conference. We taught them our theme song "To Be Used of God," and several youth shared their experiences of the morning, which seemed to be appreciated by everyone.

Then came the craziest time of the entire weekend (10:00 p.m.) in the fellowship hall. The "Wacky Races" had been kept a big secret all weekend, but it didn't take them long to figure out what was going on. We had two teams of 10 each and put them through four "laps."

1. Passing lifesavers up and back the team on tooth picks held in the teeth.
2. Getting a team name and a yell. The names: "The Puckeruppers" and "The Bees Knees." The yells are too complicated to describe here!
3. A relay with six stations some of which were:
 — feeding each other a banana blindfolded
 — eating 10 soda crackers, then blowing up a l loon until it popped
 — chewing 10 pieces of bubble-gum at once a blowing a bubble that you could see through
 — pushing a hotwheels car the length of the h with your nose
4. An ice cream eating contest with no spoon, course!

The noise in the fellowship hall was deafening as ea team cheered their members on to win. Such great tea spirit!

We had no trouble at all getting everyone to bed a to sleep by 12 midnight.

Breakfast at Sambos was very refreshing on Sund morning, and as you can see by the pictures—everyo was quite happy.

The climax of the weekend came at the end of R Shifflett's moving message, "Growing Pains," when adults and 6 young people recommitted their lives our Lord and Savior at the altar! Too marvelous words!

PICTORIAL REVUE OF THE "GREAT" SOUTHWESTERN DISTRICT YOUTH CONFERENCE



Ruben Hageman, Gwen Stogsdill and Scott McKinney (1970 District President) enjoy eating



Down to business with President Scott McKinney leading



Guest speaker, Lee Meyers, with short devotion prior to self-evaluation



Jo Anne Brown — Alone with God



Together — two by two — to share with one another



Mike Sullivan blowing up a balloon after downing 10 soda crackers during Wacky Races



Life! Joan McKinney thinks its great (at Sunday morning breaktast)



Sheryl Stogsdill

RECEIVES SCHOLARSHIPS

SHERYL STOGSDILL was a recent graduate of Jo Glenn High Shool, Walkerton, Indiana. She w awarded three scholarships the night of her gradu tion—the American Legion Scholarship, the Ve Klinedinst Scholarship and the Business and Prof sional Women's Scholarship. She will enter Bet College, Mishawaka, Indiana this fall to prepare elementary teaching.

Sheryl has been very active in the Teegarden Fi Brethren Church where she served as pianist, B president and also an officer in Sisterhood of Mary a Martha. She served the Northern Indiana Brethr Youth as secretary.

She is the daughter of Rev. and Mrs. Claude Sto dill. The family moved to Warsaw on June 16, whe Rev. Stogsdill will serve as pastor.

news ... from the Brethren

Memorials

ZINN. Mrs. Myrtle Zinn of Flora, Indiana, died Saturday, May 16, 1970. She was a member of the Flora First Brethren Church. Funeral services were held in the church with Rev. Clarence Kindley officiating. Burial was in the Maple Lawn Cemetery.

— Gladys Flora
Corresponding Secretary

* * *

BROWER. Mrs. Irene Brower, 92, passed away May 13, 1970. She was a charter and a faithful member of the Brethren Church, Denver, Indiana. A Memorial Service was held in the Country Chapel, McCain Funeral Home. The Rev. George Hapner officiated. Interment was in the Greenlawn Cemetery, Mexico, Indiana.

Mrs. Marlin Roller

* * *

EIKENBERRY. Mr. Charles Eikenberry passed away February 18, 1970. He was a faithful and charter member of the Brethren Church, Denver, Indiana. A Memorial Service was held in the Country Chapel, McCain Funeral Home. The Rev. George Hapner officiated. Interment was in the Greenlawn Cemetery, Mexico, Indiana.

Mrs. Marlin Roller

* * *

MAUS. Mrs. Eva Maus passed away February 14, 1970. She was a faithful member of the Denver, Indiana Brethren Church and W.M.S. A Memorial Service was held in the Country Chapel, McCain Funeral Home. The Rev. George Hapner officiated. Interment was in the Greenlawn Cemetery, Mexico, Indiana.

Mrs. Marlin Roller

* * *

MAXSON. Murble Maxson, 67, Route 1, Walkerton, Indiana, passed away February 5, 1970. He was a deacon and faithful member of the Teegarden church. Funeral services were conducted by the undersigr with burial in the Polk Cemetery

Rev. Claude Stogsdil

* * *

METCALF. Ora E. Metcalf, F mouth, Indiana, passed away Ap 2, 1970. He was a member of Teegarden church where fune services were conducted by undersigned. Burial was in the P Cemetery.

Rev. Claude Stogsdil

* * *

POPE. Mr. Charles Pope, 74, Flora, Indiana, died June 12, 19 He was a member of The Fi Brethren Church of Flora. Fune services were held at the Car Funeral Home with Rev. Clare Kindley officiating. Burial was Maple Lawn Cemetery of Flora.

— Gladys Flora,
Corresponding Secretar

Weddings

HUBER-DOUGLAS. Miss Ci Huber and Ronald Douglas w united in the Holy Bonds of Ma mony Tuesday evening, June 2, the First Brethren Parsonage, I ford, Indiana. Both Cinda and R ald are members of the church will be making their home for present at Syracuse, Indiana.

Rev. Albert Curtrigh

The Brethren Layman

aymen president communications

A NEWSLETTER TO BRETHREN LAYMEN

by VIRGIL L. BARNHART

THE PURPOSE of this newsletter is to encourage your attendance at General Conference in Ashland, gust 17-23, 1970 and also to share information con-rning the Laymen's Conference Program.

If you have not sent in your conference reservations Ashland College, as per instructions in **The Brethren angelist,** please arrange for your housing accomoda-ns now.

The more concerned laymen we have attending lay-en sessions, the better opportunities we will have to ar your ideas personally, and also for you to be there ding out what future plans and needs are necessary be put into action for action-seeking men. The follow-g statement is a repeat from a former article, but eds to be emphasized. **Needed,** more laymen in active rk for God's spiritual realm, and not more laymen tive in secular affairs.

Have you counted the cost, considered the premium rice) involved, and made your decision concerning the e of your time? Who or what holds first place in ur life?

On page 24 of June 6, 1970 issue of **The Brethren angelist** are two statements that are incorrect. The ethren Youth March has been changed to another ght. The other change will be concerning the speaker, n Odle, who will not be able to be present, but we will ve a speaker who will bring us a message that will spiritual in content. The next newsletter will tell more this speaker.

Also in this same issue (June 6, 1970) we asked for nes and addresses of persons wanting this newsletter. have received none to this date (June 27, 1970). How-r, we intend to send a copy to church pastors and a py to every laymen's organization president as listed the conference annual. This way every church should eive two letters of this communication. We are also hoping that Editor George Schuster will print the news-letter in the **Evangelist.** This should give us blanket coverage.

It is our intent to mail this newsletter early in July so it will be in your hands by July 10 and another letter will follow about August 1, 1970. We're hoping our efforts will be a reminder and a prod to whet your appetite for conference attendance.

Following are suggestions that we have received dur-ing the year from various sources for a **National Lay-men Project.**

1. Micro-film equipment for the Seminary to use for books, papers, magazines and records
2. Lost Creek fire loss deficit
3. Ministerial recruitment fund
4. Missionary effort for American Indians
5. Subsidize camping program to have aid for college students to work in camps during summer

We hope **you will bring** a very generous offering to be used for one of these projects.

Devotions each day will be handled by Seminary and Pre-Seminary students giving us a chance to meet and encourage our future pastors.

On Tuesday, George Brown will be in charge of a 30-minute film "Weekend of Champions," based on sports celebrities giving testimonies and Christian wit-ness.

Jerry Grieve, our missionary waiting to go to Africa, will bring his message Thursday morning.

John Rowsey will speak Friday morning and share some highlights of men's church activities in Argentina.

Saturday morning Howard Winfield will be showing slides and pictures of his visit in Nigeria.

Why borrow now and pay later when you can plan now and enjoy later the Laymen Program at General Conference. See you in August at Ashland.

SPIRITUAL APPROACH TO DRUG ADDICTION REPORTS HIGHEST CURE IN NATION



A group of 200 former addicts assembled recently to say thanks to Jesus for the miracle wrought in their lives at Teen Challenge Center in Brooklyn, N.Y. The occasion was the Second Annual Homecoming Celebration. Rev. Don Wilkerson, Executive Director is seen at the Rostrum.

THE SECOND ANNUAL HOMECOMING for former drug addicts at Teen Challenge, Inc., 440 Clinton Avenue, Brooklyn, N.Y. was held on Saturday, June 20, 1970.

Participating in the unusual homecoming activities were Rev. David Wilkerson, founder of Teen Challenge, his brother Rev. Donald Wilkerson, Executive Director of Teen Challenge and Rev. John Benton, Director of The Walter Hoving Home for Girls which is a part of Teen Challenge, in Garrison, N.Y. Also assisting were Rev. J Kenzy, President of Teen Challenge Institut Missions, in Rheinbeck, N.Y. and Rev. Del Ross, Superintendent of Teen Challenge Trai Center in Rehersburg, Pennsylvania. Rev. Wil Burkett, Pastor of the Assemblies of God Ch in Goshen, Indiana was the featured spea Special music was provided by the Teen Chall Training Center Choir and the Youth Cru singer, Dallas Holm.

Rev. David Wilkerson, speaking to a crowd of -addicts and assembled guests stated that 75% the fellows and girls who completed the spirit- l rehabilitation program provided by Teen Chal- nge remained free of their former drug habits. e declared, "There is no other drug addiction ogram in the nation that can approach the ccess of this program. I say this in all humble- ss for we who work with the fellows and girls ver take the credit—that belongs to God for He fects the total cure. We merely have made our- lves available to be instruments God can use in ving hope to the hopeless. We're here today to y thanks to Jesus for the miracles He has rought in the lives of so many."

No one listening to the roll call of Teen Chal- nge alumni would dispute the fact that miracles d occurred. Jose de Jesus, for instance, entered e program four years ago a typical drug addict ooting heroin, stealing to support his habit, in d out of jail and a heartbreak to his parents. t the Teen Challenge center in Brooklyn, he with- ew from drugs without medication, accepted rist as his Savior and was on the way to be- ming a completely new person. He was trans- rred to the Teen Challenge Training Center cated on a 210 acre farm in Rehrersburg, Penn- sylvania. There he completed the eight-month re- habilitation program which included attendance at chapel and Bible classes, prayer, vocational training and work chores. An insurance company offered him a job in Lawrence, Massachusetts. He has done exceptionally well and was recently married.

Jose de Jesus is so highly regarded that three months ago Governor Francis W. Sargent of Massachusetts named him to a newly-created task force to assist in solving the problems of Spanish speaking residents which might require the im- mediate attention of the Governor.

The roll call of alumni revealed that the former addicts are now pastors, church and social work- ers, state narcotics workers, college and Bible school students, roofers, printers, etc. A number of alumni are working with drug addicts in Teen Challenge centers across the country.

Rev. David Wilkerson, founder of Teen Chal- lenge, is the author of "The Cross and the Switch- blade," which sold over 5 million copies. The book has recently been made into a movie starring Pat Boone in the role of Mr. Wilkerson.

supplied by Herald Associates, Inc.
Byram, Connecticut

Kansas City, Mo. (NAE) — Evangelical Christians e remaining in the inner city in greater numbers and oving into the inner city in greater strength, it was ported here during the 28th Annual Convention of the tional Association of Evangelicals.

Meeting in joint sessions, the commissions on Social ncerns, Evangelical Churchmen and Evangelical me Missions heard denominational representatives y that evangelicals are discovering it is no longer ough to be just well-meaning concerning human ed. As a result they are becoming involved.

Deploring "a whole generation of ministers who do t know how to combine their ministry with social ion because they were never taught," the Rev. Peter scoe of Taylor University in Upland, Indiana, chal- ged commission members to see to it that denom- tional resources be geared "to instruct and prepare nisters for involvement in the social issues of the y."

Noting that "liberal" churchmen often have a repu- ion for greater interest in social action than evan- licals, Mr. Pascoe declared, "Anything they can do can do better, because we start from a stronger sis."

The convention meeting was designed to bring out the ults of an "inner city" seminar sponsored by NAE Chicago in December, 1968. Some 145 leaders of the smaller conservative denominations making up the sociation met to determine goals and establish ategy for social action in the inner city.

Denominational leaders here reported on the begin- ning of projects growing out of the 1968 seminar.

Noting that conservatives respond better to a chal- lenge to meet "human need" than to engage in "social action," Dr. Gordon H. Anderson of the Baptist General Conference reminded delegates that the chal enge of the inner city represents a pioneer area of action on the part of the churches. His own denomination is raising $75,000 as first part of a larger goal of $200,000 for such work, Dr. Anderson reported.

One seminary of the Baptist General Conference, Bethel Seminary of St. Paul, Minnesota, has begun offering graduate degrees in the specific area of min- istry to the inner city. Keynote of the program is "the Gospel combined with and expressing compassion," it was reported.

Convention delegates heard Mennonite representatives call social action "a vital part of the effort to reach people for Christ." The Mennonite Church is currently enlisting full-time social workers to labor alongside missionaries engaged in more traditional occupations, said the Rev. Jacob Froese, chairman of the church's committee on Social Concerns.

While no resolutions were adopted, delegates agreed that a commitment to the Christian faith calls men not to social action per se, but to "a total involvement with the whole man for the express purpose of bringing him into a saving relationship to Jesus Christ for now and eternity."

1970 YOUTH ACTION IN BERLIN, PENNSYLVANIA



"Seeing Double"

TO FINISH UP YOUTH MONTH for 1970, the Berlin Brethren Sunday School and Church emphasized twins. There are seven sets plus six singles worshiping regularly. In the sermon of the morning, "How to Grow Old and Stay Young," Rev. Mills said that he believed there was a reason for so many twins—"in this day and age they were afraid to be born into the world alone."

Special invitations were sent each of the forty-four who are members, were members, or were in anyway connected with the Sunday School or church. Thirty-three attended at least one service and many both.

Scripture, prayer and music were provided by the honorees: the Heiple girls sang "Living for Jesus," a very wonderful affirmation for each of us.

"Twin day" was a novel idea but material on the subject of any type was hard to find. Therefore a number of requests were made for original rhymes. Mrs. Mabel Hay wrote one "Twice Blest," Lynn Murray—"I Am A Twin" and "Twins" while Mrs. Isabelle Elliott wrote one on "Our Church Twins."

This last one was read just before the group was presented to the church and told that the upset basket contained a personalized gift for each. (A demitasse glass cup with the first names etched on) to be picked up at the close of the service.

Doyle Paul, our Sunday School Superintendent is a twin, and his brother Dalton from Chambersburg, Pennsylvania was one of the 44.

The month was started off by having the reading "Anybody Here," presented by the Somerset Area Maple Queen contestant. It was a reading around the song "Abraham, Martin and John." Her sketches were her own, and the picture sketch of Christ was done in fro of the audience. It really set the stage and tempo for most successful Youth Month.

The Sisterhood Groups presented the program f the Mother and Daughter Banquet as well as the boo lets and favors. The second Sunday they presented very excellent program for Mother's Day. The gro consists of twenty girls. Their banquet theme w "Those Wonderful Apron Strings." Mrs. Donna Pa is patroness of the group.

Extra emphasis was placed on Youth Sunday. I Kimmel, Carol Long and Bill Dively sponsored a spec youth choir, Crusaders took part in both services. fellowship meal was served in the social rooms at noo Two of our "older youth" and, but definitely, you workers, were recognized: Mrs. Minnie Menges and R D. C. White. These are two of our very active "west eighty" members. Mrs. Menges was primary super tendent for more than 25 years and D. C. always h been—Sunday School teacher, C. E. advisor, brotherho sponsor, camp teacher and counsellor, preacher a substitute. Small tokens of appreciation were presen to each.

The graduates were not slighted but were the part pants and guests in blue cap and gown. Wayne Long the senior class teacher. They were each presented white rose (their class flower) and a three-fold admo tion to strive to live lives as pure as the white rose th received, to bear fruit "wherefore by their fruits shall know them" and "lay up for themselves treasu in heaven."

Young People's Superintendent
Geneva Altfather



Mrs. Minnie Menges and Rev. D. C. Whit

MISSIONARY NEWS

FOUNDED EIGHTY YEARS AGO TO MEET THE CHALLENGE OF THE "70's"

Ministry Born — 1890 · · Ministry Renewed — 1970

— Because of a Need —

HE FIRST BRETHREN CHURCH of Pittsburgh came into existence through the leading of the rd and because of a feeling that there was a need ich should be met through the Grace of Jesus Christ the Holy Spirits' ministry of the Word of God. A re- lt of identical motivation, this instrument of God has en renewed for this present age.

— The Need —

Bible Founded — Christ Centered — Spirit Powered Soul Experience with God

Once a soul has tasted of the presence of the Son of d as experienced through the Biblical Faith, Practice, d Fellowship of the Brethren Church, and once that dividual has entered into the search of the "deep ngs of God"; full spiritual contentment is seldom und outside the Brethren Communion. Consequently, e inner sense of **need** begins to be felt. As this inner nse of need grows it begins to evolve into a burden concern. The concern becomes twofold.

First of all, it is a concern for one's own spiritual lfillment.

Secondly, it is a concern for others who are not ex- riencing the fullness of union with Jesus Christ.

Born through this kind of motivation in the year 1890, e church is now experiencing a renewal in the year 1970.

Daniel J. Bole, founder of the First Brethren Church s a man who was "moved" by the motivation re- rred to above. He came to Pittsburgh in 1887, from hnstown, Pennsylvania, to accept employment. His ther, David K. Bole and wife soon followed him to s city. Having been active members of the Brethren Church at Conemaugh, Pennsylvania, they began immediately to seek a **church home.** Since there was no Brethren Church in Pittsburgh, these people attempted to seek fulfillment through worship and service in two other Fundamental Communions, for a period of about one and one-half years.

At this point, Daniel Bole was moved to attempt the establishment of a **Brethren Ministry.** He located a hall on Liberty Avenue and on November 3, 1889, a **Brethren Sunday School** was established. Mr. Bole purchased an organ and all of the supplies which were needed. The Sunday School numbered 43 members almost immediately; and within three months there were 150 members in the school. Preaching services were a part of this Sunday School every Sunday morning and evening. This rapidly growing group of people who were



brought together for the purpose of sharing God's Word in study and in preaching most surely gave validity to the sense of need which Brother Bole felt within himself.

Within three months the **First Brethren Church** was born. It was organized on January 23, 1890. Immediately, the group located land upon which to establish a permanant meeting place. Land was purchased, and before spring was past a modest building was erected on the rear of the property which faced Dearborn Street.

Ten years later the growing congregation launched out, under the leadership of Elder Roger E. Darling, to build a handsome church and parsonage on the front of the Dearborn property. Here the First Brethren Church continued to bear testimony to the Grace of God through our Lord Jesus Christ in the process of meeting the **need** of people in the great city of Pittsburgh. Her mission was to share the simple, Biblical Faith and Practice of the Brethren throughout the decades which followed.



The Valley of Decision

Then a dark cloud began to appear on the horizon during the "sixties." The cloud grew pretty dense, even to the point that it appeared, for several years during the last portion of the decade, that the great heritage of the First Brethren Church was going to be lost. Many advocated disbanding the congregation. But some of the Brethren in the Pennsylvania District, in the local church, and in the General Conference could not accept this proposal. Like the church's founders the **need** was felt. "The Brethren must have a ministry to meet the **need** of people in Pittsburgh and the Brethren heritage must be upheld."

Seeking

On New Years Eve, December 31, 1967, a small group of people gathered with their new pastor, Elder R. J. Godwin (who officially entered his duties the next day). The gathering that night had a three-fold purpose. One —for **fellowship** and **sharing**; two—for **spiritual discussion**; three—for **prayer.**

The fellowship was lighthearted and enjoyable. The new pastor, feeling a deep sense of **need** for the Brethren Church and for the city of Pittsburgh, lead the group in a discussion on the subject, "What Is A Church?" This discussion was spiritually profoundly rewarding. Then just before the New Year appeared the small group came to their knees before the "throne of Grace" to seek after the heart of God. As the New Year made its appearance the little group prayed that God would open up a new future for the First Brethren Church of Pittsburgh, Pennsylvania.

After prayer, in those early minutes of the New Year, the little group adopted the theme song, which was sung as a conclusion to the evening. That theme has remained in their hearts and is often hear in the gatherings of the church and over the radio. First Brethren is now identified by the words, "Only believe, only believe; All things are possible, only believe."

Much sincere searching in prayer, earnest discussion between people, hard work in survey and visitation, miles of walking in literature distribution, faithfulness in attendance, willingness in service, and generosity giving has been manifested by this small group; alo with others which God led to join in the venture.

Much effort, prayer, advice and help of all kinds ha been received from the District Missionary Board, I tional Missionary Board, Vandergrift Brethren, Highla Brethren, Valley Brethren and Brush Valley Brethr

During the period of two years and six months wh have lapsed since that New Years Eve, there has b an ingathering of **sixty-seven souls; fifty-two** peo have publicly received Christ into their hearts and ha been buried in Baptism; **twelve** have identified w First Brethren by transfer of church letter; **five** h been reclaimed through redication; and two coup dedicated to full-time Christian service. We fell t this is evidence that God is renewing First Breth in a ministry for the decade of the 1970's.

At present the congregation is worshipping ir new location which was purchased by agreement November 1969. Under the leading of God, a Plann Committee was organized during District Conference 1969 and was led to recommend the above purch which is located within seven blocks of the forr church home. This Planning Committee, made-up three people of the local church, two from the Dist Mission Board, and two from the National Board w led rapidly as they seriously searched for God's will.

God has been very good and has become so very r to us in these days of "venture through faith." We so very thankful that the National Missionary Board selected Pittsburgh to be the recipient of the 28th Dollar Club Call.

We humbly thank "the Brethren" in advance pray that this will be the largest Ten Dollar Club gathering ever received, because of the great need of "inner city." **The Challenge of the 70's**—Help us to m it in Pittsburgh.

Rev. Richard J. Godwin, pastor of the Pittsbu Brethren Church.

GROUNDBREAKING AT CEDAR FALLS

ON MAY 3 members of the Central District gathered at Cedar Falls, Iowa, for another happy occasion. ie District Mission Board had instructed the confer-ce officers to sign a contract on April 27 to build the st phase of the Cedar Falls Brethren Church. Those esent to pass along greetings and remarks on behalf the district were: Mr. Robert Guenzler, National ssion Board, Vice-Moderator of District, and Lanark presentative; Mr. Abe Glessner, District Mission ard, Secretary of District, and Waterloo representa-e; Mr. Owen Nye, District Trustee and Milledgeville



L. to r.: Rev. Gene Hollinger, Abe Glessner, Owen Nye, Don Coleman, Robert Guenzler.



representative; Mr. Don Coleman, Cedar Falls representative; Rev. Gene Hollinger, Central District Moderator and Cedar Falls pastor. We all feel that the new facilities will greatly enhance the work we are doing for the Lord here.

rictly a layman's practicality

HAS CHRISTIANITY EVER BEEN TRIED

by Stuart M. Karl

'S REALLY TOO BAD we had the Reformation at ll. Only 400 years and look at Europe now. Central rope is more dangerous than Vietnam. The Russians ready to move and when they get the upper hand missilery, who can stop them?

Did the decisions of Luther and Henry VIII really se all this mistrust? Maybe there were some abuses the church before the Reformation, but look what's ppening now. We can't even decide on a simple thing what day we should refrain from manual labor and rship the Lord.

Look at the division among us Christians. The Mos-n laughs at us. Good people believing contradictory ngs like, you don't have to do good works as long as believe. Or, all churches lead to salvation. Or, you be as rich as you want. (It's a lot of horsefeathers say a millionaire can keep his millions and be poor spirit.)

Where we go wrong is, we really believe we can do hout renunciation. We really believe we can lead a natural kind of life giving unto the law of the flesh. In other words, living in the state of "pure nature." But this never existed for man. The state of "pure nature" was only a possible state for man—never an actual state. Man was elevated above the natural state by grace and made sons of God. But still being human, man got the idea that since he was a son, an heir, he could con the Old Man out of His Divinity and grab all the marbles for himself. This was the **fall** in all its pride, in all its heinousness.

And when he fell, man fell hard. Instead of dropping to the state of "pure nature" he nosedived to the state of "fallen nature."

That's where Christ picked us up and made it possible for us again to become adopted sons of the Father.

Yet, here we are after 1,970 years beyond His first coming, still divided. Makes us wonder:

"Has real Christianity ever been tried at all?"

Lord Chesterton said that, I didn't.

SISTERHOOD

bates' bait box —

by NANCY BATES

Greetings Girls and Patronesses,

Hope all of you have had a wonderful summer and a wonderful year of Sisterhood! It has certainly been a pleasure to me to get to know you better this year and to get to know more about your Sisterhood groups.

This being the last article in this series for this year I have tried to think of something "special" to say to all of you.

First of all, we salute all the Sisterhood girls who will be leaving their societies this year for the attainment of higher and greater! We thank you for your years of service; for your hours of striving to make your Sisterhood a better one. We pray God's blessing for you all and in whatever it is that you will be doing; and may you in turn show others, through your lives, what God has done for you. (And hopefully may we see you in several years as one of the Sisterhood Patronesses!)

To those of you who are still in a Senior group, we say—"keep up the good work!" There is still much to be done in the Sisterhood and for the Sisterhood, and it needs **you** to help make all those dreams and goals come true. To you older girls: don't get discouraged; your experience, know-how and stability is very much needed by your patronesses and younger members. To the younger Seniors: there is a lot for you to do. Even though you may not be an officer now, don't discourage; the responsibility of making your Sisterhood lies on your shoulders. Learn from the older girls—they have been around longer than you—don't quit; that is the easy way out.

Yes, and to our Junior girls we say, "keep up good work" and stick with it! Sisterhood "won't be" you drop out. We older ones have much to gain fr watching the way you so actively and enthusiastica work in your groups! You put many of us to shame.

A small word to those of you girls that may read t and yet don't belong to an active Sisterhood. If th is one in your church, why not join and give of y talents to the furthering of God's work. If your chu doesn't have a Sisterhood for you, try to get a W.I woman to help you get one started. It isn't hard and benefits are worth every minute you put into it!

Last, but far from least, we give **all** our patr esses a loud and hearty **"thank you"** for a job v done; for all you have done to help the girls gr You put in your valuable time and probably gave other things you would rather have done in order help us (and there have probably been times when have wondered if it was worth it all), but we are v grateful to each of you. We pray that we will alw have willing women to lead and guide us girls—and pray God's blessing on **you.**

We do certainly have much to be thankful for at end of this year. Most of all, though, let us thank for making it possible to have an organization Sisterhood; it is only because of Him that it is possi

Thanks to **all** for a great year! May 1970-71 br even greater rewards for each and every one of you

Nancy



THE POSSIBLE IMPOSSIBLE

by Rev. Donald Rowser

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5)

THROUGH CHURCH, community service, family, and Christian education we ought to be proclaiming esus Christ. In what ways can Christ be proclaimed o meet the needs of our day—right where we live? It eems like an impossible task!

I belive that we must realize at the beginning of this ddress that one of the reasons and perhaps the great- st reason, we have so many problems in our society s because of the fact that we are not "proclaiming hrist." We get all up-tight in proclaiming the church, r the building program, or a church budget, and we ail to realize that proclaiming Christ will bring all iese other things in their proper order.

When Jesus Christ gave us the great commission, I eel that He expected it to be carried out, "Go ye there- ore, and teach all nations"—proclaim Christ to all ations; baptism and all the rest would follow. This ay seem like an impossible task today. Instead of aining ground, the church appears to be losing ground. erhaps one reason we are not gaining here in the Ohio istrict as we must is due to the fact that we are not proclaiming Christ"—we proclaim the Brethren Church nd forget that this church exists because and only ecause, of the Lord Jesus Christ.

Not long ago a special television program told the tory of things men thought were impossible, "They aid It Couldn't Be Done." For instance, the Golden ate Bridge, figures on Mt. Rushmore, Boulder Dam— eople said it wasn't possible to do these things, but man roved the Possible Impossible. The task of proclaiming hrist to our world may seem to us impossible, but hat may seem impossible to us, God can make possible s our trust is in Him.

When we think on how weak we are in doing the ork of Christ, I often think of the wonderful promise esus gave to us in John 14:8-12. Jesus had been giving ie teaching about the Father's house when Philip said nto Him, "Lord, shew us the Father, and it sufficeth s." Jesus lovingly reprimanded Philip: "Have I been o long time with you, and yet hast thou not known me, hilip? He that hath seen me hath seen the Father; and ow sayeth thou then, Shew us the Father." Jesus pro- eeded to show Philip and the disciples His relationship the Father. Then He gave them this promise: "Verily, erily, I say unto you, He that believeth on me, the orks that I do shall he do also; and greater works ian these shall he do; because I go to my Father." In is promise Jesus was illustrating **The Possible Im- ossible.** His going away was not to end the work He ad begun. Believers are to perform greater works an even His miracles—perhaps not more marvelous the judgment of the world, but of a higher character and a vaster extent. This is to be made possible because Jesus is to go to the Father and is to send the Holy Spirit to work in and through His followers. This work, He proceeded to tell them, is to be accomplished in answer to prayer which is to be offered in His name. The promises are unlimited, the impossible can become possible as we claim this promise for our very own.

The work of "proclaiming Christ" often seems like an impossible task, what with all the meetings of the church we are expected to attend, but on the other hand shouldn't all meetings of the church have as the end goal to "proclaim Jesus Christ"? The problem is that too often the name of Christ is hardly mentioned in some of our meetings. Does our churches in the Ohio District really have as our end goal the proclamation of Jesus Christ? If we locally and as a district are going to be a vital force in this state we all must have as our end goal the proclamation of Christ.

A pastor was visiting a man in prison who had been recently converted there. He asked the pastor, "What is the purpose of the church?" The pastor replied, "To save souls—'The Son of man is come to seek and to save that which was lost' (Luke 19:10). 'As the Father hath sent me, so send I you' (John 20:21b)."

The prisoner replied, "But you don't believe that. Your people don't believe that." He said, "If I could get out of here I would crawl on my belly, if I had to, in order to testify to others of the Lord Jesus Christ."

Here it is, then, do we really believe that our work is proclaiming Christ? If we do believe this, then why aren't we doing it? If we are proclaiming Christ, then there ought to be results in lives saved.

Perhaps part of the answer lies in the text II Corinthians 4:5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Too often we go out in our visitation work, if we go at all, to sell the church, or to get somebody to join. But notice the early method was to proclaim Christ. When we show Jesus to others then they are able to see themselves through Him. Their conversion and membership in the church will then follow. The personal relationship of each individual to the Lord Jesus Christ ought to be our goal. Paul the great missionary evangelist wrote these words to Corinth: "For I determine not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Paul was interested in the personal relationship of the people with the Lord Jesus. Therefore he preached Christ and Him crucified and saw the results of that approach. I am not saying that all of us must go out and preach, but we can all go out and **witness,** to tell what Jesus has done for us. We never know which words of testimony

the Holy Spirit will take and use in blessing another's life.

In the Acts of the Apostles it is interesting to see that the early Christians proclaimed Christ. Peter's sermon on the Day of Pentecost was lengthy and in great detail. He gave them an orderly statement of truth concerning Jesus Christ. Then he climaxed the message by saying: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What was the result? "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:36-38).

Later Peter and John were imprisoned for preaching "through Jesus the resurrection from the dead." The next day standing before Annas the High Priest and Caiaphas and others, they asked, "By what power, or by what name, have ye done this?" (Healing of impotent man). "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:8-12).

Stephen, one of the elected deacons, was a man full of faith who proclaimed Jesus Christ. Notice, he wasn't of the disciples band, but what he knew to be true, he was ready to proclaim. He was falsely accused of blasphemy, and in his defense he gave a long history of Israel; how they resisted the Holy Ghost and how they persecuted the prophets who showed before the coming of the Just One; "of whom ye have been now the betrayers and murderers." And they stoned Stephen—but notice, even while dying he was proclaiming Jesus Christ. "Lord Jesus, receive my spirit . . . lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:59-60).

The angel of the Lord spoke to Philip telling him to go down to Gaza. While there he met the Ethiopian Eunuch returning from worship at Jerusalem and reading Isaiah the prophet. Philip came to him and asked if he understood what he was reading. "How can I, except some man should guide me" (Acts 8:31b)? He was reading the great suffering servant passage in Isaiah 53. He asked who the prophet was talking about. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35). Conversion resulted.

In the day in which we are living the work of witnessing may sound like an impossible task. But again, I am reminded of the angel Gabriel's message to Mary that she would have a Son who would be called the Son of God. Mary was afraid and confused at Gabriel's message, but in order to ease her mind he told Mary of her cousin Elizabeth—". . . she hath also conceived a son in her old age: and this is the sixth month wit her, who was called barren." Then Gabriel said to Mary "For with God nothing shall be impossible" (Luke 1:3 37). The impossible can become possible.

This spring the Dixie Youth for Christ decided t sponsor a Teen Crusade in New Lebanon. They were i complete charge of all the arrangements. Their speake was a young 17-year-old minister's son who is plannin to enter the ministry. They had their own youth cho and young people trained as counsellors. At first a l of people thought it would be impossible, but the youn people persisted in their plans. They rented the Dix gymnasium for three nights and trusted the Lord fo the people and the finances. A number of guest peopl provided special music and were scheduled to add i terest in addition to the talent of the young peop themselves. All preparation was finally made and th Crusade began on Friday night. The possible impo sible was realized when a great crowd of 800 peop attended the first night. The first night there were 1 decisions made for the Lord Jesus Christ. The Crusad ran for three nights, and during that time over 3 decisions were made for our Saviour the Lord Jesu Christ—**The Possible Impossible.** They said it couldn be done in New Lebanon, but all things are possib through faith in Christ.

How else are we going to reach the unsaved in ou community? Is there some magic button we could pres that would get every person lined up with God and H purpose in the world and eternity? No, I'm afraid no The only way it will be done is by people, like us, tellin other people, what Christ has done for us. There is r easy way to proclaim Jesus Christ. Satan, the old a versary, makes it as difficult as he can for all who wa to witness. It is not an easy task, but it is more rewar ing than anything else we can do in this life.

A church bulletin came to me last month with a vie of the earth from the moon as a result of man travelin to the moon. The caption at the top read: "The heaven declare the glory of God" (Ps. 19:1). Then at the bo tom of the picture it said, "We, on earth, proclaim th Grace of God." And that's what this year is all abou Proclaiming the Grace of God through His Son, th Lord Jesus Christ: how He left His home in glory an came down to redeem sinful men on the Cross; how H died, was buried, and rose the third day; how He ascen ed and is now interceding for all believers at the rig hand of the Father; and how He is coming again. is the work of every Christian to proclaim this messag

A lot of people still argue this is an impossible tas It probably never occurred to us before that we oft stand in the way of God in our witnessing. All th people can see is **us,** instead of Christ. In the **Guidepo** magazine, in an early issue this year, there was interesting story concerning this. A layman, an offic of the church, related this experience to his pastor. took place in a plant where the layman worked. One the workers accidently turned over a vat of hot lea The hot lead singed away the flesh from the man side as he fell to the floor. The call rang out, "Get doctor. Get a doctor."

The man on the floor cried, "It is too late for a d tor. Is there any one who can tell me about my soul

"Pastor," the layman commented, "there were thr hundred who could have helped him with his body, b there was none to help him with his soul."

"What are you saying?" replied the preacher. "You uld have helped him! You didn't have to preach! You uld have knelt beside him and told him what the ord means to you—or you could have simply asked m to let you pray."

The layman replied, "No, I'm afraid not. Because you e, I'm not the same man at the iron works that I am the church. Those men down there have never heard e teach a Sunday School Class, or take the collection heard me pray, but they have heard me swear and en me lose my temper and caught me in moments of shonesty. And I'll confess to you; a dozen times I arted to kneel down beside him and do just as you id. Then I saw those who knew me as I really was, d **my life closed my lips."**

Here was a man who could not take the name of God a dying friend because he had already taken God's me to his friend in vain. I wonder if this is not one the reasons why we do not "proclaim Christ" in our tnessing as we should? Does our life close our lips? o wonder the task seems impossible!

It seems to me if we're going to be effective in proaiming Jesus Christ people must see Him in us. By r appearance, action, mannerisms, they ought to be le to see the love of Jesus in us. If this is possible, d it is, then half the battle in witnessing is already on. But if we must struggle to cover up our old sin tures and problems, we have already lost ground in r witness for Christ.

In the transfiguration experience Jesus took to the ountain Peter, James and John. Here Jesus was transgured before them. There appeared also with Him oses and Elijah talking with Him. A bright cloud ershadowed all of them and a voice out of the cloud id, "This is my beloved Son, in whom I am well eased; hear ye Him" (Matt. 17:5). Upon hearing this e disciples were afraid and fell on their faces. Jesus me and touched them and said, "Arise, and be not raid. And when they had lifted up their eyes, they w no man, save Jesus only" (Matt. 17:7-8).

If we, in our witnessing and visitation, can show e people Jesus and Him alone—how much more fective our witness would be!

How many of our churches represented have unched out on visitation programs whereby we were witness for Christ only to discover that only a small nority were interested in doing this work? It wasn't ng till the program was stopped and another attempt as made later. The truth of the matter is that we obably got so involved in talking about the church d inviting people to come that we forget all about roclaiming Christ" and having a real compassion the lost in our communities. This work of witnessing Christ may at that time seem impossible but **the possible can become possible.** With God nothing shall **impossible.**

Therefore, in order that we may be more effective in our proclaiming Jesus Christ in our communities, as Moderator, I make the following recommendations:

1. I recommend that the Executive Committee of the Ohio District refer to the proper board or committee the setting up of a program for this fall whereby each church may have a period of training on Lay Evangelism, and that we move out in our communities with a compassion for the lost to proclaim them Jesus Christ.

I realize that the Evangelism Committee of Central Council has done much in preparing materials for this purpose, but they must be put to work. Where efforts have failed or were weak at best, we must try again. If it means the local pastors taking out those who are interested in this work and training them personally, it must be done.

Not long ago I heard a man speaking on pollution in our country. He said, "Time is running out for man." If this is the cry of the secular world, what should our response be as Christians?

Let's give Evangelism a fresh approach this fall in all of our churches.

2. The second recommendation does not deal with evangelism necessarily but it is related. For years we have been struggling financially in the Ohio District. I have served for many years on the Board of Christian Education and on the earlier Camp Board and on the District Mission Board. I know the frustration that comes from a lack of funds. We saw over and over again how the program was hampered for this reason. About 7 years ago the Unified Budget was set up in the Ohio District, for which we are most grateful. Several years later it was decided that the apportionment should be raised 25¢ per person, per year, until the maximum of $5.00 be reached over a period of 10 years. At the present the apportionment is $3.25 and will be raised to $3.50 in this new year. Brethren, I don't believe we can afford to wait 6 years until the $5.00 per member is realized. This money is urgently needed now in Christian Education and Missions. As certain as I stand before you we have a great Camp Bethany, but it is there only by the grace of God and not by the generosity of **all** the people in the Ohio District.

Other districts are paying $6.00 and $7.00 per member already. Why can't we be giving $5.00 now so that the Board of Christian Education and the Mission Board can carry out a more effective program?

I therefore, recommend that the Executive Committee consider the possibility of raising the apportionment to $5.00 per member per year and that the percentages of distribution for Christian Education and Missions recommended by the Executive Committee for this conference be used.

God has a great work for us to do here in the Ohio District. The work in Evangelism may seem impossible, but with God's help we shall see the **Possible Impossible.**

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

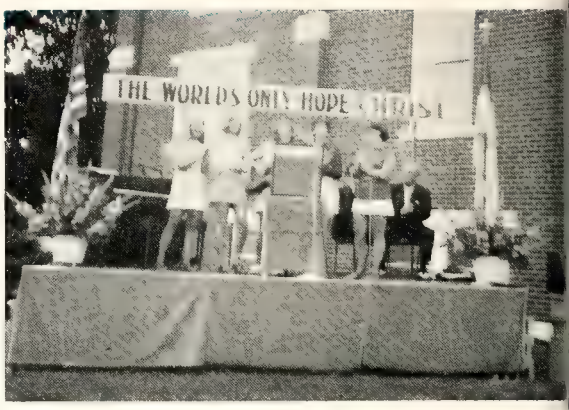
MILLEDGEVILLE, ILLINOIS

THE MILLEDGEVILLE BRETHREN CHURCH conducted an eight-day Crusade for Christ and the Church July 5-12, and the results must be made known to the church. Rev. J. D. (Bud) Hamel was with us from Sarasota, Florida, and was kept busy in church and community (including a speaking engagement to the local Rotary). We enjoyed record attendances in the meetings, and God "gave the increase." Seventy (70) decisions were recorded during the meetings including first-time confessions, persons desiring to transfer from other denominations, and many rededications of "inactive" persons. Several decisions for rededication were made that, with God's help, will resolve serious personal and family problems. God gave proof again that His power and ability has not changed since the days of Jeremiah: "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

Friday and Saturday nights of the crusade, thanks to some laymen with real vision, were designated as an "Outdoor Freedom Rally for God and Country." Services were held on the south lawn of the church, a hay-rack for the stage. The city council gave permission to close the street in front of the church, even providing city police and street crew for the work. With people on benches, lawn chairs, blankets, in automobiles and neighboring porches, several hundreds were able to enjoy the service (see pictures). Nine (9) persons "walked the sod for God" (said Brother Hamel). Each service began with young people leading in the Pledge of Allegiance to the American and Christian flags. Special music was provided, and we were wonderfully blessed.



Part of the crowd of several hundred people able to hear and participate in the OUTDOOR FREEDOM RALLY FOR GOD AND COUNTRY conducted by the Milledgeville Brethren Church in July. Rev. J. D. "Bud" Hamel and Rev. Jim Black are on the platform.



"THE GROUP," a spirited group of girls, members of the Milledgeville Brethren Church lead in the singing of "AMEN" during the Outdoor Freedom Rally for God and Country. From left to rights Jackie Warfel, Vali Bushman, J Glenn, Vicki Bushman and Holly Eastabrooks.

Friday evening of the crusade was designated "you night." Our Milledgeville "group" (see picture) sang number of lively songs. Following the service o forty (40) young people gathered for a "coke" a singing fellowship even though three blocks away school dance was being held.

God did work. This pastor is looking forward to gr things in this little "big" community. We expect gr things to come. Watchout for us.

WATERLOO, IOWA

THE FIRST BRETHREN 1970 Vacation Bible Sch was held for one week June 22 through June It was held in the evening from 7:30 to 9:00 and v for the entire family. The average attendance for week was 101, and the offering $153.08 was to be u in the Mission Project of helping to pay for the mo cycle used by Rev. Kumar in India.

The five-day Gospel Light course of study—"I cover Christ Where You Are"—was used, and th were classes for all ages from the littlest beginner Grandmas and Grandpas. It was a rewarding week. staff was exceptional, faithful, and well prepared teach the Word of God. We thank God for a success school and for His guidance through the Bible Sch week.

Helen E. Moser, Director

SERGEANTSVILLE, NEW JERSEY



NOTHER YEAR has passed, and the members and friends of First Brethren in Sergeantsville, New rsey have much to be thankful for as the Lord has en very good to us.

Last summer we conducted a very successful Vaca- on Bible School with far more children attending than as expected for an evening Bible School. This resulted bringing some children into our Sunday School. We e looking forward to another successful Bible School is year from August 2 to 7.

It has been the dream of the members and friends of is church to have additional space for Sunday School asses to provide for our growing Sunday School. In August of last year our dream came true with the Ground Breaking Service for our new Christian Education Building adjoining the church. Work began in September and is now almost complete, giving us a nice big auditorium, kitchen, recreation room, restrooms, nursery with adjoining restroom and our much needed classrooms. The men of the church have worked hard taping seams and painting the interior of the new addition.

On Sunday afternoon, June 28, 1970, we held our Dedication Service. The program was conducted by our pastor, Mr. Larry Ross. Those taking part in the service were Rev. Gilbert Stadley of the Calvary Brethren Church and Rev. Edward Schwartz of the Oak Hill Brethren Church, West Virginia, former pastor. Afternoon message was given by Rev. William Wadsworth of Plainfield, New Jersey. The transfer of the key to the new addition was given by Mr. William Firth, Chairman of the Building Committee, to Mr. Lester Higgins, President of the Board of Trustees. The cutting of the ribbon was done by Bruce Firth after which Mr. Lester Higgins unlocked the door with the assistance of the pastor. The first person entering the new addition was the Sunday School Superintendent, Mrs. James Culberson.

Since the time of the departure of Rev. Schwartz in August last year, we have had some very good candidates filling our pulpit. After many prayers God has directed us, and we have called Mr. Larry Ross of Pittsburgh, Pennsylvania to come as pastor of this church. Mr. Ross graduated from the Lancaster College of the Bible in May. Mr. Ross and his wife Gloria have taken up residence in the parsonage in Sergeantsville, New Jersey. May God's richest blessing be upon him as he serves as pastor of the First Brethren Church, Sergeantsville, New Jersey.

Mrs. Lawrence Emmons, Secretary

NEW YORK CRUSADE JUSTIFIED

New York (June 29, 1970)—Evangelist Billy Graham ncluded the second New York Crusade within a year telling newsmen that the decision to come to Shea adium was justified because "we have had an aver- e of 10,000 people a night more than we could get into adison Square Garden last summer." Crusade officials orted that the five-day evangelistic effort drew a al of 137,700 persons to the home of baseball's world ampion New York Mets. Six thousand and twenty-five 025) people registered public decisions for Christ ring the 1970 New York Crusade series which was a low-up to the 1969 Crusade.

Unseasonably cold and inclement weather cast a bleak- ss over the modern stadium until a sunny Sunday. en Friday when rain fell all afternoon and a cold driving rain drenched the stands at starting time, a hardy 7,200 persons sat through an abbreviated service in which the North Carolina evangelist preached a 15-minute sermon on "Faith." Graham commended his faithful audience by saying, "I came over prepared to cancel the service but changed my mind when told that hundreds were coming in. Only three or four times have I seen an audience sit through a rain like this." Rather than the traditional appeal for inquirers to come forward onto the rainsoaked playing field, Graham requested trained counselors to come to the assistance of people who raised hands for spiritual help. Later, Dr. Graham indicated that many commitments were made during the rainy Friday night service.

There were two youth nights during the Crusade

series. Thursday night's youthful audience heard New York's former gang leader Nicky Cruz tell of his conversion to Christ in 1958. Cruz said, "I was defeated by love, and that's the best way to be a loser."

Saturday's youth night crowd heard a testimony from professional football player Paul Crane, linebacker for the New York Jets of the American Football League. Other celebrities participating in the Crusade programs were soloist Anita Bryant, Ethel Waters, and Norma Zimmer.

The audience at the third Billy Graham New York Crusade (previous Crusades in 1957 and 1969) were composed of all ages and all races. Up to 75% of the audiences were under 25 years of age. One-fourth of each audience was black. Every service drew thousands of Spanish-speaking New Yorkers. Five hundred (500) earphones were distributed for translation of the entire meeting from English to Spanish. The audiences were composed of every strata of society—from those on relief to business tycoons and entertainment celebrities.

Crusade Director Bill Brown said, "With New York being the headquarters of the United Nations, we are especially encouraged by the attendance and also the response to the spiritual appeal by so many of every nationality, ethnic group, age, and background."

Brown thanked hundreds of volunteer workers by saying, "Spiritual success came about because so many Christians were so concerned and worked and prayed so much for their neighbors and friends."

In summing up his reaction to the Crusade, Fred R. Esty, Chairman of the Executive Committee, cited Scripture verses in Lamentations 3:23 and Phillippia 1:3 referring to God's faithfulness in our thanksgivi

For the closing message on Sunday, June 28, Graha chose the topic "America's Unpardonable Sin" basi his message on a text in Acts 1:8. Graham said t unpardonable sin is rejecting the love of God and t sensitive wooing of the Holy Spirit. Evangelist Graha proclaimed, "If America rejects God and turns God o of her national life, then immediate judgment awa us. This is why a national turning to God is important."

Billy Graham invited his audience of nearly 40,0 to come to the nation's capital July 4 for a huge pa otic celebration which was directed by the evange and comedian Bob Hope. Graham said, "One of t reasons we called for the **Honor America Day** July 4 in Washington was to remind the Americ people of their past religious heritage and their ne to depend upon God at this critical hour."

From New York, Billy Graham travels to Washi ton where he prepared for his part in **Honor Amer Day.** He spoke at a non-political, non-sectarian religio rally at 11:00 a.m., July 5, at the Lincoln Memorial.

The next major evangelistic Crusade scheduled Graham and his Team will be at Baton Rouge, Lou ana, in the Sugar Bowl, October 21-25. The evange said he would be holding other meetings this fall college campuses.

supplied by Crusade Information Service Atlanta, Georgia

RINGING DOOR BELLS

Acts 2:46

by Rev. L. V. King

"And they, continuing daily . . . breaking bread from house to house. . . ."

I. One of the immediate results of Pentecost is found in the text of this message. The early followers of Christ went first into the Temple to worship—no doubt for inspiration and instruction. Then they went out from house to house to share the inspiration of the Gospel with others. This must mean that they preached and taught the people the Good News. They broke spiritual bread from house to house.

II. Also following the early persecution as they were scattered, they went everywhere preaching the Gospel. ". . . they that were scattered went every where. . . ," and they told because they had a message of love to share with others. No wonder the early church grew so rapidly.

III. This was also the method of Jesus.

1. On one occasion He called the apostles, the twelve to go out two by two. They were to go into every village and city. I take it that this represents the ministry.

2. On another occasion He sent out the seventy and told them to go out two by two. They were to go i every city and place where Jesus planned to visit. Lu 10:5 says: ". . . and into whatsoever house ye enter. . Christ told them the same thing He told the twel ". . . the harvest truly is great, but the labourers few: pray ye the Lord of the harvest, that he wo send forth labourers. . . ." (Luke 10:2). If the twe represent the ministers, the seventy must represent laity.

3. On another occasion Jesus told them to go, ". . . i the byways and highways. . . ." This is the call to country. So we have the call to the great cities and call to the needy country.

With this background I want to divide this mess into two divisions: (1) A good, successful pastor ri door bells, (2) A good, successful layman rings c bells.

A pastor rings door bells.

Now by door bells, I do not mean ring the bell before the lady can be prepared to come to the d leave a card and report it as a pastoral call. The

this message will reveal what I mean by ringing oor bells.

1. Now a pastor needs to call first for the sake of s people and the community. A few may not be happy he calls. The only time they may want to see him when they are in desperate need, but such surely eed the call of a pastor. The majority of people ap-reciated a pastor calling. I have made surveys in every lace I have served as pastor besides calling on my embers, and I have found that people are glad when pastor calls. I have had some say, "Well, you are the rst pastor ever to call at my home." While I was pas-or in Ash'and, Ohio, I made a thousand calls in the ommunity besides the members and in almost 100 per ent I found a welcome. Regular faithful members like o see their pastor in the home. A pastor ought at least ll once a year on all members in the larger churches nd twice a year in the smaller. The inactive especially eed it, and these are the folks most pastors ignore. I ave noticed that some will come for at least a few undays after I have made a call.

The unsaved and unchurched especially need pastoral isits. A woman in Elkhart, Indiana once said to me: You bother my conscience whenever you call." I felt ke saying, "Amen." I felt my call was successful.

2. A pastor needs to call second for his own sake. He eeds it to enrich his own ministry.

a. No pastor can know his people if he sees them nly on Sunday, especially when they come only to unday School. He needs to know how his people live n their homes, and a surprise visit is good at times. A ood pastor does not shut himself up in a cloister and ope to reach his people. If he hopes to help them from ne pulpit he must know them in the home.

b. Calling helps a pastor in sermon building. First-and information is better than another man's experi-nce. If he cannot use the illustrations in his present nurch he can use it in another ministry.

c. It helps him to keep up his membership roll. ften in calling he finds people have moved. Occasion-lly he finds they joined another church.

d. It helps him to understand the needs of the ommunity. He will not find this in his study nor in is pulpit.

e. Laity have a right to expect their pastor to call. is usually one of the requirements in a church's nstitution.

3. A pastor can find time to call if he organizes his inistry properly. The afternoons especially should be ven over to calling. I realize this is most difficult nce so many women are employed.

But he is not the only one who should ring door bells. hrist set the order for the Church once and for all hen he called the twelve, the ministers and the seven-, the laymen. Christ has called all Christians to be ul winners. If a calling ministry helps build up the urch, a calling laity will increase that ministry. There only one minister but there are from 100 to 400 lay-en. This ought to double or triple the work. There are me people a pastor cannot win, so if they are won at l they must be won by some layman. People expect minister to call. They feel it is a part of his duty. But hen laymen call it has a different result.

good, successful layman will also ring door bells.

1. Too many people in the past have been satisfied ith a worship service; a taking in, a drinking at the fountain. They have never felt the call to take the water to others who too need it. They think they have fulfilled their duty if they have attended one service a week and given an offering. They forget that every man is a steward of his time and his talent as well. They forget that Christianity is expressed in others. They forget that the Christian life is living as well as worshipping; sharing as well as receiving; giving as well as taking. We worship to be filled so we can share our fillings with others. This is the way we become hungry again for new fillings.

2. The laity need call for their own blessings.

a. They need to share with a minister's experiences. If they do they will be more lenient with their pastor. They will know some of the problems he faces in calling. A deacon and his wife once said to me: "We made three calls this Sunday afternoon and found none at home." I said, "Good." They said, "Good! what do you mean?" I said, "You know now why a minister has to put so many miles on his car."

b. They need to share some of the joys that come in this type of ministry. And they will find many joys. I have seen it in the faces of people when they say, "Pastor, I called on so and so, and they came to church the next Sunday. In a few Sundays they gave their hearts to Christ." Some people have only one joy in life, the joy of worship. You may also share with your minister the joy of winning men and women to Christ.

c. Laity need to call for the sake of the church. Once recruits came to the church, now you must go out an enlist them—that is if you want them for Christ. A calling laity calls for a growing church. A calling laity calls for a spiritual church. It is not a question of time; it is usually a question of priorities. There are a lot of things we can give up for the sake of Christ and His Church. The idea of a working laity is no idle dream. Only a part of our people can hold office, but no one is limited unless they limit themselves, for all can ring door bells. If we can only see the **need,** the **opportunity** and the **results,** the rest will be easy.

4. The laity need call for the sake of the people, for the sake of others; other who need Christ just as much as we need Him. Yes, we are our brother's keeper.

Stanley Jones said in his book entitled, "The Christ of Every Road": "Today, the majority of laymen find it easier to **pay** the **preacher** to be their **proxy"** and he added, "It is easier but it is more deadly." We forget that impression minus expression equals depression. Christianity is not Christian if it is not evangelizing, so let the minister and laity join in a great visitation campaign and you will see results. We have put lots of money in Home Missions; let us now begin to put in life. We canvass the church once a year for money; let us also canvass the church for life. It is harder to get life but it is more gratifying. Laity, you have a right to ask your pastor to call. Pastor, you have a right to ask your people to ring door bells. Christ calls all of us to go into the byways and hedges. "Go . . . Go ye . . . Go visit . . . Go to the lost . . . Go to your next door neighbor . . . Go and bring precious fruit to the Lord."

Rev. L. V. Kraus has retired from the active ministry and is a member of the Park Street Brethren Church.

PEACE — NOT OF THIS WORLD

by IRA GALLAWAY

WHEN I FIRST BEGAN to ponder the subject to which I was assigned, "Evangelism and Coming World Peace," there were two thoughts that came into my mind again and again—two thoughts that tended to make me despair about the magnitude and depth of the subject, and my own most inadequate knowledge and ability to deal with it in a helpful and positive fashion. One of these thoughts came from the words of Jeremiah: "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (6:14). Across the world today, there is much talk about **peace, peace, when there is no peace.** I certainly do not want to add further confusion to the seemingly hopeless search for peace. The second thought came from the words of Jesus, "Ye shall hear of wars and rumors of wars" (Matt. 24:6), which, when coupled with the Biblical view of man fallen, and my own experience with this reality in my own, and other lives, makes me wonder if this is not a futile search, which will be unending and unfulfilled until the coming of Christ again.

But, the Bible speaks of Peace. Upon the return of the Ark under Samuel, the Judge, the Stone of Ebenezer was raised and we read "The Lord (hath) helped us . . . and **there was peace** between Israel and the Amorites" (I Sam. 7:12, 14). In the Kingdom under Solomon we read, "And he had peace on all sides round about him" (I Kings 4:24). The apostle Paul speaks of peace "You must live at peace among yourselves" (I Thess. 5:13, NEB). Again, "Spare no effort to make fast with bonds of peace the unity which the Spirit gives" (Eph. 4:3, NEB).

And, of course, our Master, the Lord Jesus Christ spoke of peace. In His farewell discourses, as recorded in John, He said: "Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest and banish your fears. . . . I shall not talk much longer with you, for the Prince of this world approaches. He has no rights over me; but the world must be shown that I love the Father, and do exactly as He commands; so up, let us go forward!" (John 14:27, 30-31, NEB).

While it may not be our destiny to see world peace in our lifetime, it is our privilege as disciples **to do as the Son,** show love toward the Father and our fellowman, that others will be drawn to Him who is the author and finisher of our faith, and of **our peace.** As fellow ministers and evangelists for our Lord, it is my deep conviction that this is the most we can do for World Peace. The Prince of Peace casteth out fear, and enables man to live in peace.

But how do we effectively do this? We who are here, most of us, call ourselves evangelical Christians. I suppose this means, in brief, that we accept the gift of salvation in Jesus Christ; we believe in rebirth and the forgiveness of sin; and, we believe that God's Holy Spirit is present to live in us and direct our lives as disciples and followers of our Lord. In other words, we take the Incarnation seriously. God was in Christ, and through Christ, God will, **if we allow,** live out His love and grace in our lives. But somewhere, there is failure! We don't seem to be "doing so good," and it is not enough to castigate and blame the radicals and the liberals. We live in this world too! It is also our responsibility!

Christopher Dawson, in **The ynamics of World History** has a apter on T. S. Eliot and the eaning of Culture. He interprets iot as indicating that "a culture the incarnation of a religion" g. 112). Dawson goes on to say, t is the religious impulse which pplies the cohesive force which ifies a society and a culture. society which has lost its religion comes sooner or later a society nich has lost its culture" (pg. 132). culture is the incarnation of a igion, and I believe that there is al insight here, what religion ould you say was the religion of nerica—as you look at our "culture" lay? Would a broad cross-section k at our culture—at the people of r nation—remind one of Jesus Nazareth, who had no place lay His head, who came as one to ffer and serve—not to rule? **hink not!** Have we lost our Faith, at least perverted it?

Dr. L. Harold DeWolf wrote in **Hard Rain and A Cross,** "Because Christians do not want to get volved in the reconciling way of e Cross, the world itself moves," nember this, "the world itself ves, as if in a kind of ritual dance, vard death." **Not dancing toward ıce, but death!** Because Christians n't pick up the towel and basin, ause Christians are not willing to servant-disciples, because ristians won't pick up the cross, ause Christians won't follow us as Lord and Master, because ristians won't do exactly as the her commands—the world **dances vard death!** I believe strongly in necessity of prayer, Bible study, l the devotional life. But, ıetimes I feel that Christians far more concerned to spend time sweet fellowship with each other n they are to spend their lives eeking to touch and heal those side the faith. An uninvolved ıodox-piety is a heresy. It is a t of the dance toward death.

As I look at history, through the eyes of reason and of faith, I believe this dance can be changed! I believe that at least our direction can be changed! I believe that we can move away from chaos and death, at least toward peace and life. This is my faith, because I believe in the providence of God over His creation, and in the love and grace of God toward His creatures. **I believe in** Jesus Christ, and that He is the Lord of all the earth, **my Savior and my Lord!**

Now we must be willing to learn from past mistakes if we are not to repeat them. This is not the first time the world has been here, that is, in chaos, adrift, seemingly with little hope for peace and life without fear. Man has traveled this road many times before. This is the story of Israel, and of Western man; the story of faith and unfaithful; the story of God finding it necessary to bring us back to first things; to bring us before Him in repentance that we might again live as redeemed men—with peace in our hearts.

Now I am well aware that any analogy you draw when comparing two historical eras is not without serious difficulties. There are always different factors at work in different cultures. With this in mind, however, I feel that we can look at 18th century France and England and there find some significant lessons for all of us. This was a time of Revolution, in both France and England. In France the crown was corrupt. The nobility fought the crown, but both kept in subjugation the peasants and working class. Prisons were full of political prisoners. In England the miners worked under deplorable conditions; child labor was the rule; the plight of the poor was dismal; debtors' prisons were full, the Church was corrupt; and there was no hope for a good life for the common man.

In France, I have an uncomfortable and uneasy feeling when I remember

this, the revolutionary cry was for **Liberty, Equality,** and **Fraternity.** This is much the same cry as the young radicals make today, and their intellectual heritage is much the same, with the refinement of atheistic philosophers through the intervening years. Professor Leo Gershoy of New York University says that the revolution in France "was the accomplishment of men who believed in full sincerity that they were working for all mankind. They insisted fiercely that the natural **liberties** of the individual be safeguarded by the law. They had invincible faith in the moral dignity of man, and in the competence of his reason to lead him into paths of righteousness. They were firmly convinced that social **equality** would follow the exercise of freedom in thought and religious expression, in economic enterprise and government. They believed that a new spiritual unity, **fraternite,** would bind together the regenerated citizens in the common faith of revolutionary idealism." Professor Gershoy says of Robespierre that he had the "loftiest sense of civic service to society with a deep strain of coercive idealism." His purpose was "to remake France in the light of its religion of humanity and humanitarianism, social idealism and revolutionary patriotism, and reliance upon the guillotine" (pgs. 68-70 "Americana," Vol. 12).

Shades of the S.D.S., this philosophical purpose and foundation of the French Revolution seems to be so similar with that of the young radicals of today. And we should remember that the French Revolution was a success, as revolutions go; it overthrew the established order. And you are wrong if you doubt that such is the purpose of the young revolutionaries today. They sincerely believe that the established order of our society, including our religion, is corrupt and must be overthrown, discarded, or destroyed. As a matter of fact, many of them sincerely believe that the Church is the most reactionary force in our society, concerned only with preserving the status quo and protecting the economic, politcal, and social rights of the affluent. So they revolt. **And all we cry is "Law and Order."** What have we done to bring the healing power of Jesus Christ to their hurt and anger?

Almost simultaneously, in England there was another revolution occurring. Lecky, the historian, avers that it would likely have been similar to that of France, except for another ingredient. That ingredient was a revival and renewal of personal religion through the Wesleyan Revival. John Wesley, a member of the establishment, a political conservative, became a prime mover of social revolution, without being a reformer. I consider that Wesley being a Methodist is incidental here. As a matter of fact he, himself, never was a Methodist. He died an Anglican priest. Wesley preached a radical Gospel of the dignity of man and love of God. He preached a life of holiness and total commitment. He proclaimed a God of love who had come to enter into the life of the lost and least, and his fellowman heard his message. Now, all of us need to dismiss from our minds that the Wesleyan revival was a continuous prayer meeting where everybody came to know Jesus and lived happily ever after. It was far from that. Along with Wesley's concern for personal sin and individual redemption, there was a like concern for prison reform, abolition of the slave trade, abolishment of child labor and the sweatshop. He preached a faith which was both personal and social, and the faith he preached changed England.

Now, there are humanists, in the Church and out, today who seem to say that when all men are made equal socially, economically, and

olitically then our problems will e solved. And I know, as well as ou, that this is not true. But I also now that an uninvolved orthodox nristian faith, which believes at the number one responsibility the Christian is to go to church n Sunday morning—and then desist om smoking, drinking, and ancing—is neither true to Christ or will help bring peace in our me. **My number one problem** as a urch administrator is Christians—thodox Christians, ministerial and y—who either do not want to llow Jesus Christ or do not know w. We are not willing to risk our es to lay them out as servants for rist's sake—**and so the world nnot see the Father**—who is the ly one who can bring peace. The rld looks at us, we who call rselves Christian, and says that it es not believe in God. Or, if it does lieve, in a sort of hangover faith, does not believe enough to become mmitted disciples of Jesus Christ. I n convinced that the greatest stacle to the evangelization of e world is professing, eed-proclaiming Christians, no have at best, "the form of ligion without the power thereof" Christians who think that belief enough.

I am equally convinced that ristian leaders, especially nisters of the Gospel, are being lled to become player-coaches or aching-elders—to teach as Jesus ght the disciples—what it ans to become a committed lower of Jesus Christ. The textbook the Bible—the place of application the world in which we live. Now elieve in evangelistic and prophetic eaching, and I sincerely attempt do both; but, let us face the th, except for a very few angelists, such as Dr. Graham, e world out there—the unbeliever s not interested enough to even ne and hear what a preacher s to say. If we are to reach that world, it will be because committed laymen, who rub elbows with the uncommitted in the market place, take it upon themselves to be active witnesses for Jesus Christ.

The truly effective evangelists for our day will be increasingly laymen, who having been led to Christ and trained and taught through the Scriptures know what it means to be a witnessing disciple for Jesus Christ. And I know of few pastors willing to assume the privileged responsibility and pay the price of preparation and study to effectively teach the Scriptures.

I recently asked Dr. Harry Denman, Minister Evangelist in the Methodist Church, why most pastors were not teaching several classes, in the Scriptures each week. Harry replied that it was because they did not know, **or read the Scriptures,** except in search of a text. Could this be true? Could this be true? Could we be so busy with the necessary housekeeping chores of being a Pastor-Administrator, that we fail to take time for the **most necessary** requirement of effective ministry—spending time with **the Book** and before our Lord in prayer? I'm afraid that Harry is more right than wrong!

When I think of the plight and dilemma of the Black man in America today, I have a burdened heart. On the one hand he lives with the heritage of slavery, serfdom, and subjugation. He is told by many of his militant brothers that he must rise up, revolt, burn, destroy, and fight for equality and power. On the other hand he is told that all men are equal in America. He is promised the "Great Society." The hope is held before him that **his time** is coming—that he will get his share of the pie—the economic, the educational, the social, the political pie. And, worst of all, he is led to believe that when all of this occurs he will have arrived in heaven on earth.

Now, in the first place, things are not moving fast enough to bring about this equality, and secondly, when, and if, it arrives—for individuals or any group it will not be the promised land. Perhaps without knowing why at all, he will still find himself unfulfilled—that life has not been made meaningful as he had anticipated. And so he will conclude that he just hasn't received enough, and continuous revolt and despair are his lot. As a matter of ironic information, he will be no more happy, fulfilled, or joyous than the average secular, affluent man in the pew in your church who is only half-committed to Jesus Christ. He will be filled with the same disease which will destroy any man —living for self and not for God.

Now, there have been particular problems in every age to which Christians were called to give their attention and to invest their lives in solving. Always, these problems have involved hatred, bitterness, alienation, fear, lostness, etc. The role of the Christian has in every age been that of reconciliation. Our own first need is reconciliation, and, then, we of necessity, if we are to live as Christians, must become disciples of reconciliation. Our lives must be **invested** in the places and circumstances where people hurt and suffer. Not that we have any patent social or political answers, but that we care, **as Jesus cared,** and **cares** for us; and we hurt when others hurt, we suffer when any man suffers. If you are a Christian today, you are bound to have a burdened heart. With Jesus, you look over Jerusalem and weep, **because you care.**

The story is told of a greeting in a certain tribe in Africa. One native meeting another asks, "How are you?" The reply is, "I am well if you are well." Or I hurt, if you hurt. If you have problems, I have problems, I care!

I see very little willingness on the part of most so-called evangelical Christians to so invest their lives and identify with the black man, or the young drop-out social revolutionary. Yes, I hear us saying, **"Law and Order,"** and, if necessary we believe that force **must** be used to make the land secure and keep down revolt. Professor Arnold Toynbee in "An Historian's Approach to Religion" says, "We can, however, foresee that, when world-government does come, the need for it will have become so desperate that mankind will not only be ready to accept it even at the most exorbitantly high price in terms of loss of liberty but will deify it and its human embodiments, as an excruciated Graeco-Roman world once deified Rome and Augustus. The virtual worship that has already been paid to Napoleon, Mussolini, Stalin, Hitler, Mao indicates the degree of the idolization that would be the reward of an American or a Russian Caesar who did succeed in giving the world a stable peace at any price; and in this baleful light it looks as if the ecumenical welfare state may be the next idol that will be erected in a still-discarded Christianity's place."

I am firmly convinced that the only healing agent for the divisions, the hatreds, the hurts in our world is the unconditional witnessing love of Christians who are willing to take on the role of being servant to God and servant to our fellowman. I'm sure that I do not know all that such a role calls for, but I have the definite suspicion that the Cross is somehow involved. Perhaps, just perhaps, if we were willing to lay down our lives—in such a ridiculous fashion as Jesus did, many unbelievers would come to believe in God the Father, and in His Son, Jesus Christ. Again, I am equally convinced that unless we Christians are willing to follow Jesus to the Cross, our destiny is slavery under despotism, and the only peace which we shall enjoy will be the

ecurity of the police state "as
ie world dances toward death."
Now, I make no plea here today
r the coddling of anarchists,
revolutionary militants of
hatever color. I do plead, however,
r Christians, Christians who, having
een reconciled to God, now choose
t to hate any longer. I plead for
hristians who are concerned, not to
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es as servants of God and man,
the end that peace may come,
the individual and to his segment
the world. This may take some
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lpits, or denominational jobs.
his may change some of our
ofessions and lower our incomes,
t of what importance should this
? The question is—**are we willing, each of us, to do exactly as God commands?** The world will not know that we love the Father, unless we do. The world has no other chance to know peace, other than the peace offered through Jesus Christ.

Peace, not of this World! !

"Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears. . . . I shall not talk much longer with you, for the Prince of this world approaches. He has no rights over me; but the world must be shown that I love the Father, and do exactly as he commands; so up, let us go forward!" (John 14:27, 30-31, NEB). Now the peace of God be with you all (see Romans 15:33) Amen!

Position Paper given at the U.S. Congress on Evanlism, Minneapolis, September 8-13, by Dr. Ira Gallaay, District Superintendent, The United Methodist hurch, Fort Worth, East District.

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ATTENDS CONFERENCE AT 95

MRS. AMANDA VULGAMOTT, Cerro Gordo, Illinois, who will be 96 on September 20, attended District nference in Waterloo, Iowa, with Mr. and Mrs. David cDonald, Mrs. Loretta Metzger and twin great nieces nnie and Bonnie Bowrey.

She is very faithful in her attendance at the Brethren urch in Cerro Gordo, both for Sunday School and urch. She also is a member of the W.M.S. Society. e recites both the 91st and 100th psalm by memory d also can give the Lord's Prayer in German.

While in Waterloo, Iowa, Mrs. Vulgamott and Mrs. Metzger were guests of Mr. and Mrs. L.L. Rulon during Conference. On Sunday morning along with her Cerro Gordo friends she had the privilege of attending services at the First Brethren Church of Cedar Falls, Iowa, where Rev. Gene Hollinger is pastor.

She enjoyed Conference and considered it a great privilege and blessing to again be with many new and old Christian friends at the age of 95.

1970 General Conference — Camper facilities

We will use the Ashland County fairgrounds as last year. The charge will be $2.00 per day. Electric and water hookups are available. Also provision has been made for emptying holding tanks. The fairgrounds is two miles out Claremont Avenue. Use the center entrance and drive to the back of the fairgrounds. Trailer parking will be on your left. Contact John Liston, the caretaker, upon your arrival.

WORLD RELIEF COMMISSION HELPS IN PERU

THE DAY AFTER the earthquate rumbled across Peru, Rev. Robert D. Anderson of Lima reported by short wave to the World Relief Commission about the widespread devastation and emergency needs of the people.

Mr. Anderson is Director of the National Evangelical Council of Peru (Concilio National Evangelico), counterpart agency of the Commission in Peru, as of April of this year.

Dr. Everett S. Graffam, Executive Vice President of the World Relief Commission, responded immediately by wiring funds to purchase food, medicine, blankets and other needed items from adjacent unaffected countries. The Commission has also launched an appeal to raise the large sums that will be needed for continued emergency aid and long-range rehabilitation.

The World Relief Commission is the overseas relief arm of the National Association of Evangelicals.

L E A R N HOW MULTITUDES ARE FED:

Following the Vice Moderator's address, view "
Many Faces of Vietnam" on Monday of Gen
Conference (August 17) during the evening
ship service. This 35mm film clearly depicts
multiplication of our World Relief dollars thro
the World Relief Commission.

F E E D THE MULTITUDES:

Attend the "Soup Supper For WORLD RELI
on Wednesday of General Conference (August
at 5:00 p.m. on the Ashland College campus.
half of every $1.50 ticket sends food and clot
to others while you benefit from an adequate
of soup, crackers, and beverage. Put your m
where your concern is—placing food in the mo
of others as well as your own.

World Religious News in Review

RABBI WARNS ACTIVIST CLERGY

Englewood, N.Y. (EP) — Political activism isn't the job of religion, says Rabbi Arthur Hertzberg, a history teacher at Columbia University as well as rabbi at Temple Emanuel here.

Himself an activist clergy, Rabbi Hertzberg said a clergyman so involved might be doing a good thing. However, "what people come to religion for is an ultimate metaphysical hunger," he told the **Wall Street Journal**, "and when this hunger is not satisfied, religion declines."

The Jewish leader pointed out that some branches of Judaism have practiced activism far longer than the Christian faiths in which it is currently popular. "Having been there for a hundred years and played the game," he warned, "I can tell you it doesn't work. The very moment that clerics become more worldly, the world goes to hell all the faster."

"What is left out is religion's main business: Love and God and the transcendent," the rabbi asserted. He said many people today are "moving past the social questions to questions of ultimate concern. They are worried about something more than Dow Chemical and napalm. They are worried about what it's all for."

ROMAN CATHOLIC POPULATION DROPS—FIRST TIME IN CENTURY

Los Angeles (EP) — A dramatic drop in the ranks of Roman Catholics, amid a general rise in population figures was discovered to be taking place in the U.S.

It's the first time in a century
the Roman church has indicate
population loss in this country.

The statistical summary also
vealed declines in the number
priests, nuns, seminarians, se
aries, schools, students and pu
school children receiving religi
education.

SURVEY SHOWS PASTORS WANT ADDITIONAL TRAINI IN PASTORAL COUNSELLIN

St. Louis, Mo. (EP) — A re
survey has revealed that pastor
the Lutheran Church - Miss
Synod consider pastoral counse
to be one of the most difficult
pects of their work, and the
for which they would most welc
additional training.

The survey, conducted at the
quest of Concordia Seminary h
revealed that 62 per cent of pas
cited pastoral counseling an
their list of needs, and 40 per
placed it at the top of the list.

Dr. John H. Tietjen, presiden
Concordia University, explained
the purpose of the survey was t
termine how the seminary m
better serve the Church's needs

ROF FINDS STUDENTS ESPECT RELIGION

Portland, Oregon (EP) — It's now ie college professor, no longer the ergyman, who has "sold out to ie establishment."

That's the finding of Dr. Langdon ilkey, a Chicago theologian who ldressed an audience in the First nited Methodist Church here.

"The clergy has become involved ith the poor and with the race uestion," says Dr. Gilkey, "and has oken out on the Vietnam war."

But on the other hand the visiting cturer said "the university is still ery much tied to the Establishment. the 18th Century radicals were tacking the church as the 'sellout.' ow the university has become the iritual sellout to the establishment far as the young are concerned."

Gilkey, a former Baptist who pre- rs to be called "a Christian," says finds the judgment a "very per- ptive one" on the part of the udents.

RESBYTERIANS REPORT EMBERSHIP DECLINE

Atlanta (EP)—For the first time more than a century, member- ip in Presbyterian churches and e number of churches dropped ring 1969, spokesmen for the de- mination reported.

There were 34 fewer congrega- ns at the close of last year than ere were a year earlier. A net loss 4,256 communicants was reported.

Dr. J. Sherrard Rice, secretary of ristian witness of the Board of ational Ministries, attributed the cline in churches to mergers made er the past year. He said that in e South, only the synods of Flori- , Georgia and South Carolina ined in members.

OB PIERCE FOUNDS AMARITAN'S PURSE'

Arcadia, California (EP) — Well own mission leader Bob Pierce s founded a small Christian mis- nary enterprise called "The Sa- aritan's Purse."

For 20 years at the helm of World sion International, Dr. Pierce is covering from broken health as he ters this new work.

'I love World Vision," Pierce said, nd I don't want to compete with eir broad, fine ministries."

He said while he was reading the ry of the Good Samaritan "it hit me that the man was on a planned journey. He just happened to pass that way. But while others passed by, this Samaritan stopped, took the fallen man to an inn and gave enough money to take care of him for about two days. The Samaritan did not underwrite the man's needs for life! Just two days. . . ."

Pierce said he did not want to start another big organization but wanted to do what he could for others "in an emergency."

In appreciation for past blessings, Oriental Missionary Society's Dale McClain and World Vision's Doug Cozart arranged a dinner for Dr. Pierce in Singapore recently.

EDITOR TEACHES SUNDAY SCHOOL BY HEADLINES

Washington, D. C. (EP) — A collection of newspaper headlines served as the Sunday School "quarterly" when David Stolberg taught at St. Michael's Episcopal Church in Denver, Colorado.

Stolberg, now managing editor of the Washington Daily News, said his 25 high school students approached the subject of church history convinced it would be deadly dull.

"I figured I had to find some way to make history hep," he told UPI Religion Writer Louis Cassels.

With the help of newspaper colleagues, Stolberg had one hand-set headline published each week on the regular front page of the Rocky Mountain News. Circulation of this special edition was limited to members of Stolberg's class. Each head followed the newspaper's customary front-page format, an overline in small type followed by two lines of very large caps.

A sample head dealt with the "birthday of the church" — the day of Pentecost. It read: "50 Days After Cross Incident—12 Apostles Hit by Fire, Talk in Foreign Tongues."

Stolberg told Cassels the idea isn't copyrighted and that any Sunday school teacher who wants to borrow it has his blessing.

AMERICANS GUZZLING MORE

Seattle (EP) — On a per capita basis, Americans consume 66 quarts of beer each year.

It's higher than any other tally in U. S. history, but far below that of Belgians who drink 136 quarts per year. The figure makes the people of Belgium the champion beer drinkers of the world.

Americans also rank behind Czechs, English and Canadians but consumption is rising as more and more people imbibe the Roman invention.

ONLY THE STREET ADDRESS REMAINS

San Antonio (EP) — Passersby probably skidded to a dead stop when they passed a striptease joint here. The usual bump-and-grind music sounded an awful lot like "Praise God From Whom All Blessings Flow."

Shock No. 2 came later with a sign in the window: "Green Gate Club Closed Forever, See You in Church."

The Green Gate's conversion will reach full cycle soon when a Southern Baptist evangelist reopens it as a religious book and record shop and an innercity ministry outreach center.

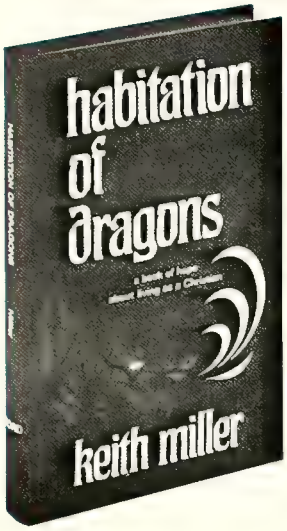
WOMEN'S AGENCIES OFFER PROGRAM TO PREVENT 'NATIONAL DESTRUCTION'

New York (EP) — The heads of five national women's organizations, offering a four-point program supporting efforts for peace and justice, called on American women to reverse the tide running toward "national self-destruction."

Calling for action "now," the presidents of organizations representing millions of American women, said "it is our firm belief that if women . . . will increasingly risk themselves as a viable political force in the struggle for peace, racial and economic justice, we will gain a new strength to demand of the leaders of our land . . . a moral reordering of priorities . . . that can lead us toward peace and justice at home and abroad."

The statement was signed by Dorothy M. Height, New York City, president, National Council of Negro Women; Mrs. Leonard Weiner, Huntington Woods, Michigan, president of the National Council of Jewish Women; Mrs. James Dolbey, Cincinnati, president of Church Women United; Mrs. Robert Claytor, Grand Rapids, Michigan, president, Young Women's Christian Association; and Mrs. Norman Folda, Omaha, president, National Council of Catholic Women.

BEST SELLERS COMING TO BRETHREN BOOKSTORES



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Keith Miller

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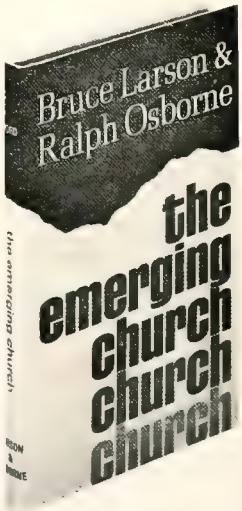
Bruce Larson and Ralph Osborne

Richard Linquist, editor

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NOTES and COMMENTS

HEAR YE! HEAR YE! All National Auxiliary Secretaries—All District Secretaries—All Church Secretaries. In order that the Annual can be printed just as soon as possible, we are urging the National Auxiliary Secretaries to have the minutes of their General Conference meetings in as soon as possible. District Secretaries send in the district conference organization rosters. Church secretaries list your church, pastor and secretary's name and address. Pastors and secretaries of churches without a resident pastor, watch for detailed questionaires to be filled out.

We also would request that all local auxiliaries of W.M.S., Laymen, Sisterhood and Brotherhood send in the names of their presidents.

In order to get the annual in the mail as soon as possible, it will be necessary to have this material in no later than September 15, 1970.

You Are Invited. . . .

The Burlington, Indiana, First Brethren Chur planning a Homecoming and Mortgage Burning mony to be held on Sunday, August 23. Rev. Gene linger, former pastor, will be preaching at the mo worship service. Following a carry-in noon meal mortgage burning ceremony is planned for 1:30.

All interested persons are welcome.

May we offer our congratulations in behalf o Publishing Company to all the officers and board bers elected at this Eighty-Second General Confe of The Brethren Church. We urge the entire br hood to back all these dedicated people with their f support. Too many times these people are take granted and sadly neglected when it comes tim them to present their programs, and I believe it fact that seldom do we realize the time and effor is put in by the people entrusted to the operation c Church.

By the Way

ONE KIND OF EXAMPLE

HERE ARE so many ways that examples are used and portrayed. They can be used as warnings, rds or means of caution, to imitate, model, pattern er, and even perhaps serve as precedent. They may set up in word form, pictorial and other methods, t perhaps the most effective example can be shown in the life of a certain person.

I would like to present at this time just such an ample as it is told by a person close to a certain man om many, if not all of us, have heard about but perps do not fully realize what a man he really was.

'To me he was Mr. R. G. I wasn't real comfortable ling him 'Pop' as so many addressed him, and I was too friendly a relationship to call him 'Mr. LeTourau'—so 'Mr. R. G.' it shall be.

'I spent only five years with him—the last five years his life. I traveled with him, heard him speak, obved him visiting with people who wanted to get a ser look into his life. I trudged through the Peruvian ngle in the rain and mud with him. I saw him in his ice to which men, who had often traveled many miles, ne to ask him if they could count on prosperity if y would give generously of their possessions to God. these he would answer: 'You've got it all wrong—wrong—you give because you love, not as a bargain h God. Give because you love Him—don't begin giv because it's going to pay, in that case it won't pay. d's rewards are not necessarily in material blessings. in with love.'

I saw how he loved his machines. I'd often stop in to it when he was working in the evening (which he ays did until the very last year of his life). He would en be excited because a problem had been solved, and was visualizing another machine (they were almost nan to him) or at work on some huge project. I rd him say, so often, 'I love those machines and l knows it, but I pray that I may not love them more n I love Him.' His life, I believe, proved God honored t desire. God allowed him that deep affection for product of his mind, fashioned by his hands, and the oted assistance of men around him, because God w his heart and his desire to give first place to Him his heart.' "

'his friend writes on as to how the next portion of narrative deals with the title to his article **"That ich Endures."**

It was a few weeks before he left us that I took him a ride. Wondering what reaction there would be to factory, his machines—I drove to the factory across front of which in huge letters, was the name 'R. G. LeTourneau, Inc.' I stopped; we looked around. But there was no reaction—not a word. I continued and drove about twenty miles to a neighboring city where one of his mighty log stackers was at work lifting entire loads of logs from trucks, moving them to a sorting area, and then stacking them in huge piles. I expected a response, a look of delight, a smile—but again, no response at all. I turned the car and started home concluding that memory had faded, that a response could no longer be expected. A surprise was, however, in store for me. As we drove along, he turned toward me and softly said: 'Window—Window.' I thought he wanted me to open a window of the car. So, although the air conditioner was operating, I asked if he wanted me to open the window. His reply: 'No! No!—Window, window.' Suddenly I realized what he was trying to tell me so I began to sing:

'Let a little sunshine in, let a little sunshine in.
Clear the darkened window, open wide the door.
Let a little sunshine in.'

Upon hearing that, he smiled—a smile of satisfaction. Memory was not gone—not memory of 'things that endure.' When I concluded, he prompted me, in a rather weak, hesitant soft voice: 'Sunshine-sunshine.' I knew him well enough to know that he wanted to hear:

'There is sunshine in my soul today
More glorious and bright
Than glows in any earthly sky
for Jesus is my light.
O there's sunshine, blessed sunshine
When the peaceful happy moments roll
When Jesus shows His smiling face,
There is sunshine in my soul.'

"While I sang, he tapped rhythmically on the arm rest of the car and tried so hard to follow, and I noted that, though the sound was weak, his lips were repeating those words which represented to this man, who did love his machines dearly, **that which endures.**

"We would do well to adopt as our life's verse, his verse—Matthew 6:33: 'But seek ye first the kingdom of God and his righteousness and all these things will be added unto you.' "

— Editor of "LeTourneau NOW."

They say a picture is worth a thousand words, but a thousand words would be most inadequate to paint a picture of this man who by the example of his life has been a terrific influence on the lives of many, many people. If this editorial about a small portion of his life helps just a few to alter their way of living and giving it will be well justified. (Geo. S.)

MISSIONARY NEWS

GENERAL CONFERENCE OFFERING

THE LOSS of the Boys' Dormitory was, indeed, a disaster in December 1969, when it was completely destroyed by fire, as was the trailer and connecting living space occupied by the Hostetler family. The compassion of the Brethren and the zeal of the Kentucky Commission of the Missionary Board of the Brethren Church, along with the help from the Lost Creek community encouraged the Board to immediately plan for a new Boys' Dormitory on the campus at Riverside Christian Training School.

Brethren, the dormitory will be ready for dedication by the end of August.

We can make it debt free for occupancy! Make your offering large enough to cover this loss by fire in Kentucky! ! !

We have the means to do this if you give and pledge generously to the General Conference Offering, August 23. Don't leave General Conference without making a contribution or a pledge that can be paid before October 31 of this year! ! !



OUR GOAL IS $4,500

Brethren at home: You, too, or your church can contribute. Just send your check to the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805 designating your gift for General Conference Offering

PHASE I — CEDAR FALLS

A RISING OUT OF A STRONG DESIRE to plant a new church in the Central District, action was tiated at the Central District Conference in 1964. veral areas were surveyed before a site was selected Cedar Falls and subsequently purchased by the Dis-ct Conference.

Ground Breaking Services signaled the official be-nning of the First Brethren Church of Cedar Falls, wa, on February 7, 1967. Following this a corner of e four-acre building site was used to erect the bi-level sidence worship center. Reverend Gene Hollinger had en called as the first pastor of this mission work, and and his family moved into the house built with an nple basement to use for the worship center.

Dedication Services were held November 5, 1967. The rk was begun with a nucleus of Brethren in the area d more who moved in just to assist with the work, as did those at the Waterloo Church. Then the First Brethren Church was formally organized at a meeting of the congregation and their pastor on June 29, 1968.



Cedar Falls parsonage

PHASE II — CEDAR FALLS

This phase is a first step in the church building pro-am at Cedar Falls. The 40 by 100 foot building erected mainly an educational unit, with a 75-seat sanctuary luded. There is also a serviceable parking lot with 30 lls for off-street parking. Perhaps in another 7 or 10 ars a larger sanctuary will be added to the present ilding. It is anticipated that the total cost of this esent phase will be $60,000.

This rectangular building is situated at Viking Road d South Cedar Heights Drive with a "free-standing mbol" rising from the grounds as a sign to the people that area of an active mission effort for Cedar Falls. e church is located in a fast growing area of Cedar lls, and this beautiful new building presents a fitting itation to the people in the community.



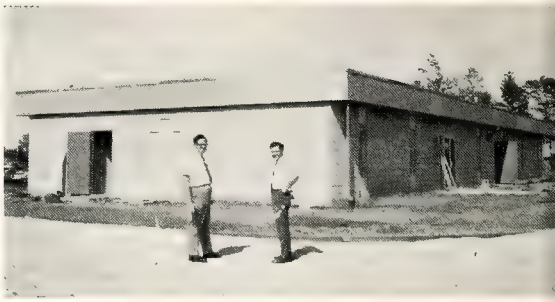
New church building for Cedar Falls, Iowa



Rev. Paul Steiner, president of the Central District Mission Board and Rev. Gene Hollinger, pastor of the Cedar Falls church, examining the interior of the new building.

The original four-acre purchase was $14,000, the parsonage building cost $20,000 with a $2,000 addition for classroom space in 1968. Early in April 1970, the notes payable were burned signifying the payment of the land and the parsonage debt in full. It only took four years for the five churches in the district to accomplish this debt payment. Some help was received from the national Missionary Board through a loan from the Revolving Fund and a Ten Dollar Club Call in June, 1967, which netted $10,646.

The present Central District Mission Board members are: President, Paul Steiner; Secretary, James Black; Treasurer, Harlan Hollewell; and David McDonald, A. C. Glessner and Lawrence Powell. They had also functioned on this board in the 1969-70 conference organization.



Rev. Jim Black and Rev. Glen Grumbling visiting the construction site.

POETRY CORNER

THE SPARROW

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers;
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
Were it bordered with gold or purple
Perhaps it would make me vain.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows,
All over the world we are found;
But our Heavenly Father knoweth
When one of us falls on the ground.

Though small, we are not forgotten;
Though weak we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

Author Unknown.

HE DIED TO SAVE US ALL

If we are Christ's, then let us take
His gospel to the lost,
That they might know He loved us and
He bought us at great cost.

He did not save us to the end
That we should ever be
Content, while others in the world
Have need to be set free.

Life is not ours for squandering,
Or frittering away;
So let us make each moment count
For Jesus, every day.

Norman McPherson

IF WE LOVE GOD . . .

If we love God the way we ought
We should not give a second thought
To, "Shall we go to church or not?"
A richer life, with meaning fraught;
With blessings sweet will be our lot,
And unimportant things forgot!

Norman McPherson

If God seems far away at times;
Too far, our prayers to hear,
It's not that He's forsaken us
For He is ever near.
It could be we've forsaken Him
For things we hold more dear.

Norman McPherson

BECAUSE HE LOVED US

by REV. LEONARD S. BENNETT

'For God so loved the world, that he gave his only gotten Son, that whosoever believeth in him should t perish, but have everlasting life" (John 3:16).

'A new commandment I give unto you, That ye love e another; as I have loved you, that ye also love one other. By this shall all men know that ye are my ciples, if ye have love one to another" (John 13:34-).

OVE is the very essence of God's nature: love is the Church's most potent weapon. Love—it is irresisti-, undying—eternal!

Yes, love is all of these, and more! And yet one rather sitates to employ this word. Love is the most used, used, misused, exalted, debased and degraded word in world today. It is sinfully used to sell illicit sex, oholic liquor, tobacco and many other of Satan's ne-ons with which he traps the unwary.

f one were to ask a group of one hundred people to fine the word love, he no doubt would get one hundred ferent answers. Everyone knows about love—every- seeks love from his earliest conscious moment in s world until the spark of life diminishes and is ex- ct. Love is the mainspring of the universe.

There are many and various kinds of love. There is love of a man for a maid; the love of a brother for brother; the love with which one Christian cherishes other. There is the love of prestige—the love of power d pre-eminence; the love of a miser for his ill-gotten ld. But perhaps the greatest love the human mind n encompass is the "love of a mother for her babe in ns." This bit of humanity is flesh of her flesh and ne of her bone for which she cheerfully trod the lley of the Shadows to bring into this world.

But for all this there is yet a love that far surpasses ything of which any human is capable, the love that nt God's Son, Jesus Christ, to Calvary's cruel Cross to deem with His precious life lost sinners in a dying rld!

Yes, my friends, "God so loved the world that he gave Son. . ."; that Son so loved that He gave His life!

His love was so great that He was willing to leave s Immaculate Home in Glory with a Matchless ther, that His Spirit might be born in the body of a by boy whose mother was an obscure virgin of the l-country.

Not only did He sacrifice His standing as Deity, He o gave up, as far as the earth was concerned, all m to royalty. He bore without a murmur the sneers d insults of His own people and was silent when the ibes and Pharisees scoffed at and scorned Him!

Perhaps you are thinking: "What's so great about that? Countless people have sacrificed their lives for others, a husband gives up his life for the wife of his bosom; a mother makes the supreme sacrifice for her child; a lover trades his life for the safety of his sweetheart, and all this is ever so true. Many thousands of men in the armed services have cheerfully given their lives for their country's sake—but no one, ever, in any period of the world's history so willingly and gladly embraced the spiritual heart-break, ostracism, and soul-torture that were Christ's lot from Gethsemane to Golgotha's Cross! But, agonizing as were all these, they were dwarfed by the stark torment of spiritual separation which tore asunder that divine Father and Son. I am convinced that it was this dreaded separation which prompted Christ's prayer in Gethsemane: ". . . if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39).

This holy Son, Jesus Christ, realized only too well the impentrable wall that would arise between Him and His Divine Father when the Son "became sin for the world!" Hanging on Calvary's Tree, much of His suffering must have generated from the thought beloved man was responsible. It was man, the creature, who was driving Him from His Holy Father, and yet He never thought of drawing back one step from the horrible price He was about to pay if He could but bring man to the place of reconciliation with the Father. The pain of the Cross was brutal, but the pain of seeing man eternally damned was far, far worse!

I am thinking of a mother I once knew who going outdoors one wintry day to hang up the family wash came back into the house to find her little three-year-old girl a mass of flames! That mother in a frenzy of fear for her baby, beat out those cruel flames with her bare hands. She was severly burned, but in her anxiety for her child she was scarcely aware of her own painful wounds.

The girl's little body was scorched almost beyond the power of healing. For over a year that little tot lay, slowly inching her way back from the brink of death, and it was only through the further sacrifice of her mother that little Peggy lived. Many, many skin grafts were necessary to patch the ravages fire had made on Peggy's body. Each bit of live flesh for the innumerable transplants were snipped from the hips of the loving mother who endured without a murmur of protest as the surgeon snip, snip, snipped. You see, every snip, each corresponding pain meant that her baby was going to be that much closer to a real life again. Sacrifice?

Love? Yes, all of that. Intensify that mother's love by the nth degree; then multiply that by the millions who have lived, are living, and will yet live in this world, and you have a very small inkling of the scope of the love that sent Christ to Calvary for you and me and "... whosoever will."

It may well be that the question has posed itself in some minds: "Now, if God's Son was stigmatized with the sin of this world, why did He, until He hung on Calvary's Tree, retain His Oneness with God the Father?" "Why didn't God renounce Him the moment He came down and took up residence in this wicked old world?"

Well, Holy Writ teaches us that Christ was immaculate, "without spot or blemish," and therefore blameless **"until the moment He subjected himself to the ignominy and shame of the Cross." While** He was hanging there it was tantamount to a full confession that He **was taking upon himself the full load of our sins!** Here it was that "He who knew no sin, became sin for us."

Even though God did not and could not hate His only Son, because of His holy nature He could do nothing less that detest the sin which now stained the flesh of that Son! And because the Holy Father had decreed that sin must die, He had to desert His suffering Son hanging there on the felon's tree.

Oh, how God's loving heart must have ached to witness the ravages sin had made in the pain-ridden body of His Son on Calvary's Cross. Remember the great love God cherished for that broken figure on the cursed tree; then think of the hatred He has for all sin or anything that smacks of sin. Now consider the might of His power and be assured that with one word, a thought, He could have wiped out Christ's tormentors and brought complete annihilation to the very world that was being so degraded! With less than no effort God could have snatched Christ from that monstrous Cross, and yet, for your sake and mine He deliberately turned His back on Jesus Christ, His sacrificial Lamb. How could these things be? Because He loved us, loves us still with a love that no human could possibly fathom!

With what righteous indignation God must have witnessed the desecration of Christ's flesh as that cruel barbarous crown of thorns was forced down over His saintly brow! That crown of Oriental thorns was but another example of the fiendish, hellish glee with which Satan was superintending that day! There was no doubt as to whom the Devil **"thought" he had "railroaded"** to an early death that would spell fini to all of God's carefully laid plans for the world's redemption. Wasn't this God's only Son? And isn't it true that no other victim, crucified though he might be, ever suffered as Christ suffered on the "Cursed Tree?" Oh yes, **"Satan was pouring it on!!"** But Satan outsmarted himself! He failed, like Pilate before him, to realize, **"Thou couldst have no power at all against me, except it were given thee from above"** (John 19:11a)!

The tines of Christ's thorny crown were two to three inches long, as hard as iron and as sharp as needles. Each tine laid open a gash clean to the bone. Yet for all this Christ uttered never a word or cry of protest, nor did God make one move to alleviate His Son's sufferings. He was on that cross because of sin and sin is so horrible, it demands such a price, and if Christ were pay that sin **He must suffer the pangs of the lost** must, Scripture tells us, be thus or man was irrevoca damned to a sinner's hell! This was the cost of ma redemption. Friend, have you claimed your share?

My sinner friend, when God turned His back on unutterable pain and misery of Christ on the Cross, faced you and me with wide open arms and a "Wh ever will, let him come," on His lips.

Hanging there between earth and heaven, an outc from all mankind, ostracized from His Father in Hea Christ, for the first time, cried out—a pitiful cry, **God, My God, why hast thou forsaken me?"** It m have been at that moment that His great, loving he broke. His heart broke because man's sin had for God the Father to place this black gulf of separa between these two members of Deity who from eter had been One! Medical science tells us that when th is a mixture of blood and water in the sac enclosing heart, it is an indication that that organ has, ur severe strain, undergone an experience which we loo term "breaking." Scripture says that "water and blo gushed from His side when the Roman soldier savag thrust in his spear.

A little later Christ cried again—"It is finished!" **gave up** His Spirit. Yes, it was complete; the price man's redemption had been consumated. With His spi blood Christ blazed a trail **"away"** from the **"brink the pit of hell to an eternity with God!"** May I What have **you** done about accepting this life or de offer? Will you accept and live or turn away to **eter death in hell?**

That God accepted Christ's payment as "paymen full," is attested to by His **raising Him from the to** That, my friends is the assurance that God accep the redemptive price in full. It is the final, ultim authorization for man's salvation!

Yes, my friends, "God so loved the world that He s His Son to die on Calvary's Cross. But, Hallelujah the angels told the two Marys at the tomb: **"Ye s Jesus... he is not here: for he is risen"** (Matt. 28 -6a)!!

So I say unto you: **"Why seek ye the living am the dead"** (Luke 24:5)? This earth, as far as God concerned, is a dead issue. It but awaits its own de when it will be reduced to a pile of atomic ashes, as II Peter 3:10: "But the day of the **Lord** will come a thief in the night: in the which the heavens shall p away with a great noise, and the elements shall m with a fervent heat, the earth also and the works th in shall be burned up." If you are foolishly search for the source of life on earth—forget it! There is no ing of a lasting quality here. Scripture says, "... wh your treasure is, there will your heart be also" (M 6:21). My treasure is in the welfare of my eternal s and it was long ago committed to the keeping of Heavenly Father Who accepted it through the sacri of His Resurrected Son! When Jesus said, long ago go to prepare a place for you" (John 14:2b), He me me because I accepted Him at His Word. How ab you? Know where you're headed...? **And, most portant, "Is it along the course which leads to t mansion in the sky?"** Let Jesus come into your he and experience your own **"personal resurrection!"**

STIRRINGS IN THE SEVENTIES

The Moderator's Address

by Rev. Robert Keplinger

WANT TO BEGIN my Moderator's Address by asking you a simple and yet deeply significant question; mely, how do you feel about our time, about this rticular movement of history in which we live? How es the decade of the 70's appear to you? What do you ink deep down about the way things are, of the direc- ns in which they seem to be moving?

I spoke of this question as a simple one, and it is in e sense, for I am sure that all do have feelings, in ct probably a host of them, about our times. If abso- te honesty could characterize our answers, I am sure at many of us would have to acknowledge some deep gativism at this point. After all, there are many fore- ding shadows impending on our day—the war, nuclear apons, student unrest, racial violence. You do not ve to be overly perceptive to realize just how a great st of people are genuinely repulsed by our present story, and their negative feelings take a variety of rms all across the spectrum of intensity.

For example, the most extreme form of repulsion uld be the act of suicide, and alarmingly the rate of is sort of thing is rising steeply all over the country. recall reading not long ago about one young man in s early 20's who took an overdose of sleeping pills d left a note explaining his action. It reflected a total spair about the sickness of our society—the war, ts, the loss of meaning or any sense of personhood. l he wanted was "out." He was saying in effect by s action: "Stop the world, I want to get off." This, of urse, reflects the extremity of negative feeling about r time.

This side of such an extremity, however, has many ades of discontent, like a great sadness about the esent and the future with a retreat into nostalgia out "the good old days" of the past. An older woman ce said to me that it always depressed her to hear of a ild being born into the world, for she felt that infants ances of happiness were so slight. She then began to eak glowingly of her own childhood and how better ngs were then than they are now or appear to be be- ming. Her longing was actually to reverse the course history and to get it to flow backward, and this is nply another way of expressing negative feelings out the here and now.

Another shape that such negativism assumes is a kind of defense conservatism that tries to dig in its heels and build a shelter against all change. This is not so much a desire "to go back" as it is a desire "to stay put," to freeze the process of time and leave everything as it is for a while. A man said that life for him was "a grim battle of just 'hanging on' and trying to preserve what he had managed to put together." To him any sort of change took the shape of a threat rather than a blessing. He was the kind of man about whom it could be said: "Come weal, come woe, his status is quo," and in this he was saying "no" to the directions of the times.

There are obviously many other forms that negative feelings can take, but these are some of the most common, and I rather suspect, not uncommon to most of us here. We may not have grown so despairing that we want to say: "Stop the world, I want to get off." But we may well have wanted to stop it and reverse its flow nostalgically or just wanted to stop it—period, and freeze things as they are for a while, all of which are ways of feeling negative about our history and the way it is flowing.

For a few minutes now, let us look at the crises in our time. Last year Moderator Allison talked about our first trip to the moon. In our second venture it was rocked and knocked out by an **"explosion."** This seems to be a key word for our day, and the description of this segment of history.

There is an **affluency explosion.** We usually like to deny it and say "well, maybe that's the case with you, but not with me." There is no denying the fact that our country from coast to coast and border to border is more affluent now than it has ever been. There are more material advantages to life than ever before in the history of mankind. The affluency explosion is not only among the adults but also among our youth. It is amazing how much money youth have to spend. We know of youth who oftentimes have more than $10 per week to spend for no particular need, just as they see fit. It is also amazing to see how much the church today is **not** spending on her youth and efforts to reach other youth for Christ. A very small percentage of the local denominational offerings are for youth work. When in reality a major part of our affluency should be used to help our youth.

This brings us to the next explosion of our time—the **population explosion.** One-half of our society today is under 25. In spite of the "pill"—in spite of many states legalizing abortion or at least liberalizing the abortion laws, the population increases rapidly in our world, and predictions are made for the future that there will not be enough room nor enough food to feed us all.

Closely akin to the population explosion is the **pollution explosion.** We may not have to worry about space and food for the future if as my eight-year-old son wrote this past year in a report for "Earth Day"—"we may all be wearing gas masks in five years."

Another notable explosion of our period of history is the **knowledge explosion.** I was rather shocked when I heard that a B.A. degree awarded in 1947 was equivalent to a high school degree in 1968. That is coming pretty close to home. In the years 1947 to 1970 the number of books have doubled and the number will double again by 1975. We are also told that a 10th grade television viewer is exposed to more facts in a year than you were in all of your college education.

Depersonalization is another **explosion** of our times. We are in the computor age. It almost seems at times that we are in the "numbers" racket. You need or get a number for almost everything in life anymore. The church has also become guilty as we report the number on our rolls, the number in attendance, yes, even the number of delegates at Conference. This past year the census was taken. As I read reports about it and how they were trying to count everyone, I recalled a story told by Charles Allen in his book "The Touch of the Master's Hand." A woman was asked the number of her children and she replied "They don't have numbers, they have names." Praise the Lord, our God is still interested in us an individual persons and calls us by name.

Another explosion is the **value explosion.** The time was that you "postponed present gratification for future success" but "satisfaction now" is the theme for today. As someone has said, "You only go around once in life and you better grab all you can." Perhaps the so-called generation gap is a gap in values.

There also seems to be a **music explosion,** at least that's what a lot of it sounds like to me. The Disc Jockey is one of the most influential persons on youth today. One and two-tenth billion dollars was spent on records last year. In a survey that was taken recently 40 out of the top 100 songs of youth were related to drugs and a similar number were related to death. Many tell us that the message of youth music is not important, media is the important thing—the instruments, the beat, the gyrations—but I think it is time we began to listen to the words our youth are singing. For there is an **explosion** of **drugs** and **death** in our time. More and more deaths are being attributed to the use of drugs, more and more killings are because people are trying to satisfy their drug habit, and in order to do so they have to rob, and even kill. This is one of the great reasons why the streets of our Nation's Capital are unsafe after dark.

Another explosion or part of the **explosion** of **death** is that of **war** and the **unrest** it causes. Several times this past year the Nation's Capital was the scene of moratoriums, some stressing peace and some stressing war. There are forces on both sides that are very sincere. Closely connected is the **explosion** of **student unrest** in our colleges. A near explosion caused the closing of our own college for a week; however, it was not our dents that precipitated the problem.

We could go on and on mentioning the trends of time, the explosions in the history of our lives. Bu the face of all that I have said, I would like to rai second question; namely, what relation does Bib Christianity have to this whole area of one's atti toward his times? Or as our theme for the year 197 "I Will Build My Church" suggests—how should or the church reach—what should individual Christian in the face of all this? The words of the Apostle to young Timothy seem to me to be the specific ans that we need today—"Wherefore I put thee in rem brance that thou stir up the gift of God . . . For Got not given us the spirit of fear; but of power, an love, and of a sound mind" (II Tim. 1:6-7). We nee counteract the negativism of our day and the explos about us with the stirring of the gift of God. As observe most Christians, even churches, and denominations, it seems they are always stirring something, so it is about time we "stir up"—"reki afresh"—"stir into flame"—the gift of God.

What did Paul mean by the "gift of God?" Most o think that we are not gifted, or at the most we are talent persons. Let us note some of the gifts the refers to:

James 1:17—"Every good gift and every perfect is from above, and cometh down from the Fathe lights, with whom is no variableness, neither shado turning."

Romans 6:23—"For the wages of sin is death, but **gift** of **God** is eternal life through Jesus Christ Lord."

Acts 2:38—". . . Repent, and be baptized everyon you in the name of Jesus Christ for the remissio sins, and ye shall receive the **gift** of the Holy Gho

II Timothy 3:16-17—"All scripture is **given** by insp tion of God, and is profitable for doctrine, for repr for correction, for instruction in righteousness: that man of God may be perfect, throughly furnished all good works."

James 1:5—"If any of you lack wisdom, let him as God, that **giveth** to all men liberally, and unbraideth and it shall be **given** him."

John 14:27—"Peace I leave with you, my peace I unto you: not as the world giveth, **give** I unto you.

II Corinthians 5:18—"And all things are of God, hath reconciled us to himself by Jesus Christ, and **given** to us the ministry of reconciliation."

In I Corinthians 12 and Romans 12 there is a lis of many different gifts which can be ours in var degrees through our God and Savior. A Christian never say that he is not gifted. We simply are to up" the gift of God. Rekindle, stir to flame that w is already ours through God and the Lord Jesus Ch

Now to return to Paul's admonition to Timothy notice that when Paul becomes specific, he ment first the negative and then the positive. "For God not **given** us the spirit of fear; but of power, and of and of a sound mind." Fear is of the Devil. This be way back in Genesis when Adam said, "I was afr (Gen. 3:20). How blessed it is that we can be liber from fear as the Psalmist said, "The Lord is my l and my salvation; whom shall I fear? the Lord is strength of my life; of whom shall I be afraid?"

:1); "I sought the Lord, and he heard me, and de-
vered me from all my fears" (Ps. 34:4); "The Lord is
n my side; I will not fear: what can man do unto me?"
Ps. 118:6). In the New Testament we read, "For ye
ave not received the spirit of bondage again to fear;
ut we have received the Spirit of adoption, whereby
e cry, Abba, Father" (Rom. 8:15). "Forasmuch then as
e children are partakers of flesh and blood, he also
mself likewise took part of the same; that through
eath he might destroy him that had the power of death,
at is, the devil; and deliver them who through fear
death were all their lifetime subject to bondage"
Heb. 2:14-15). Thus, as Christians, we can be liberated
om fear—that negative aspect of life.

Then Paul mentions three positive gifts of God which
e has given us. Somehow we keep trying to get what
e already have. Our main concern is to keep them
irred up—keep them alive in our lives: Power, Love,
ound Mind. Romans 1:16 says, "For I am not ashamed
the gospel of Christ: for it is the **power** of God unto
lvation to every one that believeth; to the Jew first,
id also to the Greek." The word for **power** in this
cripture is the Greek word "dunamis" from which we
et our word for "dynamite" which destroys and "dyna-
o" which creates. This is the power of God to destroy
n, but also to bring forth new life. Why not use the
ower of God—He has given it to us—it is available to
? "But ye shall receive power, after that the Holy
host is come upon you: and ye shall be witnesses unto
e both in Jerusalem, and in all Judaea, and in Samaria,
id unto the uttermost part of the earth" (Acts 1:8).
mething seems to short-circuit His power in our lives.
hen we come together as a denomination, as churches,
en as individual Christians, we talk about our prob-
ms rather than about our power—the power of God.
Now unto him that is able to do exceeding abundantly
ove all that we ask or think, according to the power
at worketh in us, Unto him be glory in the church
Christ Jesus throughout all ages, world without end.
men" (Eph. 3:20-21). Let us stir up the gift of God,
e gift of power in our lives.

Next Paul suggests that we stir up "love." Elsewhere
ul says, "But the fruit of the spirit is love . . ." (Gal.
22). The first thing the Spirit begins to manufacture
the life of a convert is love. Jesus said, "A new com-
andment I give unto you, That ye love one another;
I have loved you, that ye also love one another. By
is shall all men know that ye are my disciples . . ."
ohn 13:34-35). Our Christian experience must begin in
ve, continue in love, and end in love. "Now abideth
ith, hope, love, these three; but the greatest of these
love" (I Cor. 13:13).

In I Peter 1:22 we read—"Seeing ye have purified
ur souls in obeying the truth through the Spirit unto
feigned (pure) love of the brethren, see that ye love
e another with a pure heart fervently. . . ." Let us re-
adle afresh the gift of love—among the Brethren.
e early Christians were identified because of their
ve one for another. Strange, but tragically true, much
the division in the Church today is initiated and
onsored by those who profess to be spiritual. They
nfuse dogma with devotion—equate Biblical know-
ge with spiritual depth—and with loveless zeal they
tagonize, alienate, rift. The spiritually mature man is
t theologically naive—he is not indifferent to truth—
he is not a compromiser—but he loves men—and Christ
—and His Church—and takes seriously the ministry of
reconciliation given him—"he speaks the truth in love"
(Eph. 4:15). If we Brethren, within the Church, would
show as much love, respect, and concern for our other
Brethren within the Church, as we do for those in our
work-a-day world, we would accomplish a great deal
more in the name of Christ. "And I . . . could not speak
unto you as spiritual, but as unto carnal, even as unto
babes in Christ. . . . For whereas there is among you
envying, and strife, and divisions, are ye not
carnal . . .?"

Not only do we need to stir up the gift of love among
the brethren, but to all mankind. Jesus said, "Love your
enemies, bless them that curse you, do good to them that
hate you, and pray for them which despitefully use
you and persecute you" (Matt. 5:44). Truly, what the
world needs now is this kind of "love, love, sweet love."

Perhaps a review of the New Testament words for
love is pertinent here. We have only the one word "love,"
but the Greeks had at least three words for love. "Eros"
refers to the "taking kind of love." We love with "eros"
when the other person is pleasing to us and satisfies
some need in us. This is the word that describes fleshly
love. "Philia" refers to the "sharing kind of love." We
love with "philia" when we share common interests,
such as camping, debating, or working in the church.
This is the word that describes our mutual comradeship
and good fellowship. "Agape" is a distinctive word that
refers to the "giving kind of love." It was coined to de-
scribe the manner in which God loves, and the quality of
self-giving and concern for others that He imparts to
people who open their lives to Him. We love with
"agape" when we serve others simply because it is our
desire to serve with no though of recompense.

What kind of love is it when a singer wails "I need
you, I love you?" When some says "I love my club?"
When St. Paul says, "Love is patient and kind." All
three kinds of love are legitimate. A marriage, for ex-
ample, should involve all three. It is perfectly normal to
be attracted physically and emotionally to another per-
son. It is essential that there be some areas of mutual
interest. But the deepest need is for "agape" a giving
love. If we would stir up this love in our lives, we would
have no difficulty in improving existing relationships,
in healing broken relationships, or in establishing new
relationships. All of us need to "stir up" the gift of
love in our lives.

Then Paul mentions the gift of a "sound mind." Some
of the translations have suggested that this means self-
control or sound judgment or a disciplined life. Cer-
tainly all of these are involved. We can't be saved in
our heart alone, we also need to give our minds to God.
This is usually the last citadel to surrender. It has often
been said that a man can rise no higher than his
thoughts. Paul reminds us ". . . whatsoever things are
true, whatsoever things are honest, whatsoever things
are just, whatsoever things are pure, whatsoever things
are lovely, whatsoever things are of good report; if there
be any virtue, and if there be any praise, think of these
things" (Phil. 4:8). More often than we imagine the
Holy Scriptures call us to stir up the sound mind God
has given us.

Romans 12:2—"And be not conformed to this world:
but be transformed by the **renewing of your mind,** that

ye may prove what is that good, and acceptable and perfect will of God."

II Corinthians 10:5—"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and **bringing into captivity every thought** to the obedience of Christ. . . ."

Ephesians 4:22-23—"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be **renewed** in the **spirit of your mind."**

I Peter 1:13—"Wherefore **gird up the loins of your mind,** be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." We must at least mention one passage from the Old Testament in regard to this—perhaps the capchief of the gift of a sound mind—Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Now, if you ask me, "What is the supreme need of the hour?" "What can the Church and Christians do today?" I would quote from Dr. Vance Havner, "We need **fools** for Christ's sake with the **facts** of the Word set on **fire** from above." There is something lacking among Biblical Christians today. The temptation is strong to accept the status quo and be an ordinary Christian or an ordinary church. Of course, no church is perfect, not even the Brethren. Some take a stand for the Lord and keep standing. They take a step but do not walk. I heard a missionary say, "Too many of us are singing 'Standing on the Promises,' but we are really just 'sitting on the premises'!" God forgive us, in an hour like this, if we have been dry Christians, preaching a dynamite Gospel and living firecracker lives. Let us get alone with God, confess our sins, claim the cleansing blood, be filled with the Spirit and go out to be Christ's fools with our facts on fire. Let us keep alive the gift of God—power, love, a sound mind. God has not given fear, timidity, negativism; you, with the Devil's help have made it. As we face the 70's let us as individual Christians, as churches, as a denomination endeavor to heed the words of Paul to Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God. . . . For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," for this is God's answer to the explosions and stirrings about us.

Let me give you three quick recommendations concerning the office of Moderator-Elect and Moderator.

1. Recommend that someone other than the Moderator-Elect serve as Chairman of the Conference Membership Committee. The busiest time for this committee is on the opening night and the first day of Conference, and this is the busiest time for the Moderator-Elect.

2. Recommend that Conference provide for a Nominating Committee to submit a slate of officers for General Conference, to be followed by nominations from the floor. So often a person nominated from the floor refuses to let his name be put on the ballot, and then other persons are nominated and elected not having given consideration to their qualifications for the office; while those who could worthily serve the capacity are not given consideration. The officers of our General Conference should be more than a popularity vote.

3. Recommend that the Moderator be sent to the National Association of Evangelicals. It seems to me that this would be more profitable for him and for church than attending the Church of the Brethren C ference. If it is deemed necessary to have representat at the Church of the Brethren Conference or any ot fraternal delegates, this could be handled through Fraternal Relations Committee.

Here are several recommendations of interest to m of us.

4. Recommend that the General Conference Execu Committee continue to study our Conference Progr ing with consideration being given to a revamping the entire program to include a specific time for Boa and Committees to meet, prior to the opening of C ference, thus allowing our Conference to be atten and fully enjoyed by all, both physically and spiritua This may mean changing the time of Conference fr Monday through Sunday to Friday through Friday, even the changing of the meeting place. Let's not afraid to experiment in a new conference agenda. I thankful for the program changes this year.

5. Recommend that we give some study to the fe bility of re-districting the Brethren Churches or the p sible creation of some new districts or new names the existing ones. One of the main purposes of Dist Conference is that of fellowship, and there are so churches within a few miles or a hundred miles of e other, however, that have to drive several hund miles to participate in district meetings because of trict lines. If we feel that districts are necessary, t let's make it as easy as possible for our churches fellowship within a given locality.

6. Recommend that we continue to study the doctri of our church and the church in general in order t we may become more firm in our belief in the Bi God's will, and our place in it. We express our appre tion to Central Council and to the Committee which worked hard in outlining a program of study for us regard to the Memorial which was presented to Con ence last year.

7. My main recommendation comes from the body my Moderator's Address. For too long I have he Brethren condemning themselves and their program the basis of our smallness. The Committee on the Sp ual State of the Churches concurs with me on this. have a very negative attitude in our denomination. this day of demonstrations, it is essential that the Br ren Church demonstrate the positive outreach of Church of Jesus Christ. Our Boards and Commit have made a beginning, but let's not quit now. If plans and goals remain small, then our accomplishme for Christ will be small. Let us launch out in the with some goals worthy of the Church of Jesus Ch

I would like to commend the Benevolent Board their future planning, and I would like to complim our Seminary on the accomplishing of a great goal past year—that of becoming a fully accredited Sem ary; however, this is not the end but only a beginn Our Missionary Board, Christian Education Bo Publication Board, Retirement Board all need to fo ahead with some purposeful goals for this decade of 70's. If we aim at nothing, quite frequently we hit n ing, and this has too often been the history of Brethren Church in past decades.

Not only our Boards, but our Committees, and Auxiliary Organizations need to lay hold of this posi

ıtreach in their programs and plans. Too often it has ₹en "services or meetings as usual." This is not the ıy for that type of program. As Paul challenged Timhy, "Let us stir up the gift of God. . . ," something hich we already have. Then let it be evidenced not in ar or negativism or small talk and thinking, but let it productive in "power, and in love, and in a sound ind."

However, in order to be productive our Boards need ıancial support. For many years now it has been up each Board to make their own appeal for their offergs and try to gain the support of the Brethren, oftmes competing with other Boards. Therefore, I recomend that serious consideration be given to the tablishing of a Unified Budget for the denomination in der that each Board may be able to meet their needs d have worthy goals for the future. It can be accomplished in an organized, systematic way. The Scripture tells that the things of the Lord are to be done "decently and in order" (I Cor. 14:40), and this pertains to financial matters also. For too long we have suggested a "unified budget" for the local churches and our districts but have not considered it for the denomination. To make my recommendation more specific I would suggest that a committee of Central Council be assigned this task of studying and presenting a program and plan for a Denomination Unified Budget during this next year.

Again, may I recommend that all of us, Christian individuals, local Brethren Churches, and the Brethren Church as a denomination "stir up the gift of God . . . for God has not given us a spirit of fear, but of power, and of love, and of a sound mind."



CHEEP ADVICE

The thing that goes the farthest toward making life worth while, that costs the least and does the most, is just a pleasant smile.

— W. D. Nesbit

Wear your learning like your watch: in a private pocket, and do not pull it out, merely to show that you have one.

— Chesterfield

Men who try to do something and fail are much better off than those who try to do nothing and succeed.

— Emerson

Friendliness is contagious. The trouble is, many of us wait to catch it from someone else, when we might better be giving them a chance to catch it from us.

— Donald L. Laird

The mere laspe of years is not life. To eat, to drink and sleep; to be exposed to darkness and the light; to pace around in the mill of habit and turn thought into an instrument of trace—that is not life. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence.

— James Martineau

A great memory does not make a mind any more that a dictionary is a piece of literature.

— J. H. Newman

Disappointments are to the soul what a thunderstorm is to the air.

— Schiller



YOUTH WEEK AT ARDMORE

SEVERAL WEEKS before Youth Sunday the BYC groups gathered a number of empty baby food jars, converted them into coin banks and distributed them among Sunday school classes. Any contributions were intended to go toward a church sign for our new church building. Youth Sunday was the designated time for the return of those banks. Over $250 was received from the banks.



Beautiful setting for the banquet

On May 15 a semi-formal youth banquet, entitled "If Only For Tonight," was held in the church social room to honor high school graduates. Decorations included a trellis bedecked in pink, blue, yellow and green tissue blossoms. These paper buds were also tied on to several bare tree branches. Bird baths were placed amid this pastel garden. Paper graduate dolls made of folded magazines served as centerpieces on the tables.

After a meal, eaten by candlelight, the youth a sponsors were entertained by a vocal and instrumen group called "The Other Three."



Inspiring entertainment for the evening with The Other Three

Judged not only for their faithfulness in BYC acti ties but also for attendance and participation in other services, a king and queen were chosen from t senior class: Larry Robertson and Carol Boggs. Li wise a prince and princess were crowned from the nir grade: Tom Ragle and Cheryl Borton.



Left to right: Tom Ragle (Prince - grade 9
Larry Robertson (King - grade 12)
Carol Boggs (Queen - grade 12)
Cheryl Borton (Princess - grade 9)

During the Sunday School hour on Youth Sunda May 17, many of the young people assisted in teachi various classes and did so outside of their regu responsibilities.

In the morning worship service youth served ushers, provided special music, read Scripture, and short devotional was given by a member of the seni group.

A Youth March preluded the evening service, and t youth had complete charge of the service in which the were speakers from all three groups talking on vario subjects such as Daily Vacation Bible School, Summ Crusader Work, Camp Counselling, Bible Quizzes, a other programs beneficial to the youth in their Christi growth.

SUMMER AT SARASOTA

HE THREE Sarasota Brethren youth groups have had many special meetings and parties during the ar in addition to our regular Sunday evening youth eetings, our young people and children's Wednesday ble studies, and our own youth prayer meetings on nday nights. At Christmas time we went caroling by quest to the Mirmar Hotel as well as to one of the rsing homes. We invited several other churches to n us in a Christmas Banquet at Morrison Cafeteria th Melody Hofer and Sharon Westmoreland in charge d with our pastor, Rev. J. D. Hamel, as the main eaker.

In February during our annual Missionary Confer- ce, one of our most interesting youth meetings was a estion and answer time with our missionaries Rev. rry Bolinger and Mr. and Mrs. John Rowsey. In May three groups had a beach party with Ronnie Easler ving devotions on "A Christian's View of Evolution." e Intermediate BYC also played miniature golf in ay with Janet Hamel bringing devotions. Jeff Domer as the speaker in June at a party for all three groups Oscar Scherer State Park. Canoeing, paddle boating, d other sports were enjoyed. We had several "Des- lation Unknowns" also. After the Sunday evening urch service the young people leave in a line of cars aveling all over town trying to guess at whose home e party is to be held. Sometimes it's only the driver the first car who knows. Many other interesting ivities were planned for the summer not just for e fun-filled good times, but to give us an opportunity encourage other young people of the community who ve no church affiliation to join with us and to witness them of the joys of the Christian life.

youth sponsor) and two of the mothers, Mrs. Burvia Lawson and Mrs. Floyd Allen helped to prepare a delicious meal. This meal consisted of steak, baked potatoes, corn, relish plates, orange drink and pie.

In place of a speaker we planned the following program. We first talked about the challenge and what we had gained from it. A special by the Lawson trio (Diana, Cindy and Brenda) with their father accompanying them with the guitar. We then had a panel discussion about some of the problems we face today as teenagers. Following this, Rick Sweet, our president, had devotions and prayer. Group singing was led by Brenda Favorite from the Roann group.

Nancy Knee, our youth sponsor, led us in a game of Bible Password. The program closed with song and prayer.

May 24 was observed as Youth Sunday. The youth group was in charge of the morning services. This included the pre-Sunday School services and the Morning Worship services. Each youth member participated in some office. Chet Lawson acted as Sunday School Superintendent, others as song leader, stewards, ushers, and special music.

Chaplain Louis King, chaplain of the Cooke County Jail was our guest speaker. He presented a great challenge to all of us, but especially to the youth. We felt the program was quite a success. At the close of the service Rev. Dickson accepted into membership of our church, seven young people who had been baptized the week before. We felt this was a good way to close our Youth Sunday.

Our youth project for raising money for the National Goal Project was to raise an acre of sweet corn which we call "God's Acre." The corn was planted, cultivated and will be harvested by the youth.

Our youth group has been quite busy and we enjoy working for our Lord.

— Debbie Shoemaker,
secretary

COLLEGE CORNER CONQUESTS FOR CHRIST

URING THE PERIOD of March 8 to April 12 the Roann BYC and the College Corner BYC competed a challenge to gain more members into our youth oups. Although we, the College Corner youth, lost in ints we feel we have gained much more than just rticipating in a challenge. We had the pleasure of eing the faces of the shut-in people shine with hapiess at our singing and reading from the Scripture them.

We found it was not as difficult as we thought it ould be to talk to people our own age about coming church telling them about Christ. Through this chalige I feel our youth group has been drawn much oser to God and to the true purpose of being a ristian.

Since Roann did win over us in points (actually the ore was really close considering the difference in the es of the youth groups), we held a banquet in their nor at our church on May 1. In the kitchen Mrs. ckson (our preacher's wife), Mrs. Larry Knee (our

ROANN YOUTH VISIT FLORA BRETHREN'S HOME

TWENTY-EIGHT young people and seven adults put on a program for the people at the Brethren Home at Flora, Indiana on Sunday afternoon, June 14th. The kids brought a sack lunch and we ate our noon meal in a park. After we gave the program, we changed clothes and went to another park where we later had BYC under a tree. Everyone enjoyed it very much.

Several of our youth went to Krypton, Kentucky to help Margaret Lowery with her mission work. She is very busy and appreciates the help.

The contest we had with College Corner turned out to be a victory for us and according to the agreement we had, they fed us a good steak supper. The evening with them was very enjoyable.

— Beth Gilmer,
secretary

YEAR-END REPORT FROM SMITHVILLE SENIORS

PRACTICE, PRACTICE, and more practice was the overbearing word used by the Smithville Sr. youth during the majority of their Sunday evening meetings for several months.

For our public service on May 17, practice paid off as we presented the musical "Tell It Like It Is." The songs provided a special message to the young people as well as to the adults. Some of the problems we sang about concerned drugs, fashion trends, hair lengths, and most of all the generation gap—pointing us to Christ as the answer.

We had the opportunity of hearing Ron Shuy talk about the Peace Corps in April. He talked of his experiences in Turkey and showed slides of his adventures. Discussion with the youth followed his presentation.

The youth sponsored a car wash and wax to sum up their money-raising projects for the 1969-70 year. With plenty of elbow grease, sunshine, and lots of laughter, we succeeded in earning $115.

A beach party was held at Maple Lakes on June 20. This was the first of our summer parties and we enjoyed an afternoon of swimming, volleyball, and loads of food!

— Phyllis Glasgo, president
Linda Glasgo, secretary

BERLIN SENIORS SERVE AND FELLOWSHIP

THE BERLIN SENIORS had a busy month in May. They held services at the Somerset County Home for the Aged at Berlin on May 3 and a Senior Youth Bowling Party was held on May 15. The Public Youth Service was conducted on May 17 with a youth choir of 25 members participating.

Mission projects during the summer were: 40 pounds of dry milk for Rev. Kumar in India, 38 pounds of general household supplies were collected in July and school supplies are being gathered in August.

Summer activities have included putt-putt golf party and picnic and swimming.

— Carol J. Long,
Sr. Youth Advisor

AWARD BANQUET AND CAMP RALLY FOR JOHNSTOWN II

THE AWARD BANQUET of the Johnstown Second Brethren Church was held on May 15 at 6:15 p.m. At this time we awarded graduating members of the Brethren Youth Crusaders, leaders and other outstanding members. After dining and devotions we saw a movie on "God's Creation of the Universe." One part in particular that impressed me was when a well-known scientist said that he compared the chances of the u verse just happening to form without any guida from God to the changes of Webster's Unabridg Dictionary to be forced by the explosion of a printi house.

On May 16 we had a Camp Rally at Camp Pen from 10 a.m. to 3 p.m. The rally began with songs a prayer in the Chapel. Before eating lunch, a few peo told us about Church Camp.

After lunch there was some time for fishing a then we had devotions and a business meeting back the Chapel. We left the Rally ready to come to ca for a week with God.

— Jim McDowell,
secretary

HUNTINGTON YOUTH PROGRAM

MAY 17th was the date for the Senior and Jun BYC Public Service. Those taking part in t program were: Grant Bruce, Diane Lusch, Paul Bru presidents of both groups, Michelle Bruce, Joni Jam Barbara Land, Vivian Bruce. A panel of youth a adults included from the senior youth: Barbara La Diane Lusch and Grant Bruce. Members of the pa from the juniors were: Cindy James, Paul Bruce a Barbara Bischof. Adults who participated in the pa presentation were: Mr. Robert Miller, Mr. Ronald Pr sler, Mrs. Roxie Stahl, Mrs. Jeane Greene. The Mod ator was James Maxton.

Topics that were discussed by the panel includ dating, responsibilities of youth in the home, chur and community, how to show faith at home and mann of dress.

The service was closed by Barbara Land reading t song "Bridge Over Troubled Waters" followed by t BYC Covenant and benediction by Rev. Bischof.

— Jane Lusch,
secretary

VINCO JUNIORS REPORT

THE JUNIOR BYC of the Vinco Brethren Chur under the leadership of Mrs. Henry Bates, me every Sunday evening at 6:30 p.m.

In January the group sent $20 to Lost Creek to h the Hostetlers after the fire. We also sent $15 to t Christian Education office to meet Goal One. Amo our guest speakers were Mrs. Hostetler and Rev. You

We have studied the Book of Jonah, had filmstri Bible Sword Drill games and Bible baseball. The fi "The Four-Letter Word" was presented at our Pub Service with members from each group participati in the total program.

We also had a roller skating party and a party at t home of Mrs. Bates with games and refreshments.

— Carla Hildebrand,
secretary

COLLEGE CORNER ADVISORS TESTIFY

UR SWEET CORN for "God's Acre" has been planted here at College Corner, is growing, and are waiting for the harvest although we are doubtful we will have our offering ready before National nference.

We have been making road signs giving directions to r church (you may have heard College Corner is fficult to find), and we worked hard to complete them fore the youth rally on August 2 which we hosted.

A singspiration type program was planned for the uthern Indiana District Youth Rally at our church. e asked the other 17 churches to bring special music. After the rally we planned a camp-out for our group fore school starts again. So we are a busy group here the little church beside the road.

We are a small group of young people at College Corner. But at a recent BYC meeting as we were having our circle prayer, I had a feeling of closeness as each of us spoke to the Lord in our own way. I felt the presence of the Holy Spirit as well as a close fellowship one with another. It was a very good feeling, and I thank the Lord for that precious time.

Larry and I love each one in our BYC; the mischievous ones with that twinkle in their eyes, those more serious who want to learn more from our Lord, and yet others trying so hard and always so willing to accomplish anything asked of them.

Yes, we do thank the Lord for this privilege of growing spiritually with our young people. We hear so much about the youth of our nation. Larry and I thank the Lord for our youth, the Christians, for by working together with them we have come to know our Lord better and have grown to love Him more.

— Larry and Nancy Knee, Senior advisors

istorical precedent preserved

POSTAL REFORM MAINTAINS STATUS FOR NON-PROFIT PAPERS

ICTORY in the long battle for continued preferential rates for n-profit religious publications and ganizations has finally been nieved, according to Dr. Russel T. tt, editor of **Eternity** and EPA's stal watchdog.

After weeks of pleading their use before members of the Senate d House Post Office Committees, presentatives of the religious press ve been assured that the historical inciple of reduced second and third ss postage for non-profit publicans will be maintained in the pend- postal reform legislation which ngress is expected to pass shortly.

The proposed postal reform law l create a new independent entity be known as the U.S. Postal Serve. The law will provide for sweeping reforms of the postal system which now handles more mail than all of the other postal systems of the world combined.

Until the conferees from the Senate and House met in committee to iron out their differences, it appeared that preferential non-profit rates might be wiped out. The Senate bill made provision for phasing out non-profit rates over a ten-year period at the end of which religious organizations would be levied rates equal to secular organizations. The House bill recognized the need of preferential treatment, in line with President Nixon's proposal and the earlier recommendations of the Kappel Report on Postal Reform, but required that Congress make an annual appropriation to care for losses sustained by the Post Office on free and preferential postage.

Precise wording of the postal reform bill was not immediately available since the conferees were still in session but preferential rates are to be determined on a new accounting formula that the Post Office calls "demonstrably related costs." This means that both second and third class non-profit rates will be approximately 50 per cent of general rates!

It is interesting to note that top postal officials have already declared that this is a workable plan in the third class category, which they say is presently fully selfsupporting. These same officials have stressed the importance of third class mail for the economic benefit of the postal service despite the loud clamor of opponents of so-called "junk mail."

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for Septembe

Topic:

WHAT IS TRUE WORSHIP?

For Devotions: John 4:1-24

One of our recent Sunday School Lessons dealt with the topic, "Making Worship Meaningful." The question came up, "What is worship?" Because we had a lively discussion on the many kinds of worship, we have this subject before us. One thing that God desires of all men is worship, but we being free moral agents are not compelled to worship Him. It is a definite act of the soul in relation to God. The worship of God is the soul bowing down before God in absorbed contemplation of Himself. "In our prayer we are occupied with our needs, in thanksgiving we are occupied with our blessings, in worship we are occupied with Himself" (Torrey).

Topics for discussion:

1. **Worship of heavenly bodies forbidden** (Deut. 4:16-19)
 Do you know that some of the days of the week are named after heavenly bodies, which were worshipped at that time? Discuss.
2. **Worship of devils condemned** (Deut. 32:17)
 Did we know that?
3. **Worship of man forbidden** (Acts 12:21-23)
 Do not be deceived; some people worship men today.
4. **Worship of God an early command** (Deut. 26:10)
 Endorsed by Jesus—Matthew 4:10 (See Deut. 6:10-
5. **Worship God in spirit and in truth.**
 Tell the story of Jesus and the woman at the w in your own words. Using the lesson Scripture tonight. Especially point out the meaning of verses 24. The only true worship is the worship the H Spirit inspires.

Closing Hymn: What A Friend We Have In Jesus.

Hymn Story:

The author of this hymn was Irish. When he wa young man, he was engaged to a girl whom he k known since a boy. Everything was ready for the w ding. Shortly before the day of the wedding his br was drowned, and he was deeply sorrowful. In his s ness he found that he needed Jesus to bear his gri and that Jesus was a great friend at such times. wrote this hymn and sent it to his mother in Irela to comfort her, but never intended it for general use. is not known how it came to be published and for so time the name of the author was not known.

news ... from the Brethren

egarden, Indiana. The Teegarden First Brethren Church is in need f a pastor. Anyone interested lease contact the secretary, Mrs.)ale Zumbaugh, Route 1, Walker-)n, Indiana 46574.

ledgeville, Ill. The Building Feasi-ility and Advisory Committee to onsider future expansion of the hurch has been named. Members re: Keith Wilkinson, Henry Liv-ngood, Frank Merlak and the ex-fficio members including Moder-tor, Sunday School Superintend-nt and the Pastor. We have no mmediate plans, but have a rayerful eye to the future. The astor, Rev. James Black, has een appointed to serve as Chap-ain of the Milledgeville Fire De-artment.

Tucson, Arizona. Prof. Charles Munson, of Ashland Theological Seminary, delivered the sermon at the First Brethren Church Sunday morning, July 5. He and Mrs. Munson and daughter Deborah are visiting with Bonnie in Tempe. The bulletin also reports that the camp property was fully paid for on June 15. It now belongs to the Southwestern District, Inc.

Oakville, Ind. Rev James Fields has accepted the call to the pastorate of the Oakville First Brethren Church. He preached his first sermon on June 28, 1970. His address is Box 93, Oakville, Indiana 47367.

Cameron and Quiet Dell, W. Va. Rev. Percy Miller of New Lebanon, Ohio was supply pastor for these two churches during the months of July and August. Pictures of the pageant presented at Conference 1958 was shown at the Cameron church on July 26 and Holy Communion was held on Sunday August 2.

MEMBERSHIP GROWTH

Milford, Ind. — 7 by baptism ... **Ashland, Ohio** (Park Street) — 25 by baptism, 10 by letter ... **Milledgeville, Ill.** —22 by baptism, 6 by letter.

Memorials

VHITEHAIR. Mrs. Annie Eliza-h Dumire Whitehair, 91, of Terra a, West Virginia, died Friday, ie 26, 1970. She was a member the Whitedale Brethren Church. ieral services were held at the itedale Brethren Church with v. Ralph Mills and Rev. W. C. nson officiating. Burial was in Terra Alta Cemetery.

Mrs. Melvin Slaubaugh

* * *

TTT. Mrs. Mary M. Fitt, 80, sed to her eternal life on May 28, 0 at her home in Johnstown, nsylvania. She was a faithful and al member of the First Brethren urch and was a deaconess for ny years. Funeral services were l in the Picking, Treese & Bennett ieral Home by her pastor. Burial in Grandview Cemetery.

Mrs. Earl H. Fitt

HALIDAY. Raymond E. Haliday, charter member of the Washington, D.C. Brethren Church, died on May 27, 1970. Funeral services were conducted by the pastor, Rev. Robert Keplinger, at Collins Funeral Home, Silver Spring, Maryland.

Mrs. Ona Lee Sams

* * *

SMITH. Mrs. Mamie Idella Smith, Akron, Ohio passed away June 19, 1970 at the age of 74. She was a member of the Firestone Brethren Church. Funeral services were conducted at Hopkins Funeral Home by the undersigned. Interment was at the Hillside Memorial Park.

Rev. M. W. Dodds

* * *

MILLER. Jennie I. Miller, 83, of Peru, Indiana, passed away June 30, 1970. She was a member of the Loree Brethren Church and its W.M.S. No. 1. Services were held at the Loree Brethren Church with the undersigned officiating. Burial was in the Rankin Cemetery, Miami County.

Rev. W. E. Thomas

Weddings

TSENG-KAO. Jenny Kuo-fen Tseng and Samuel Erh-chiang Kao were united in marriage on July 18, 1970 in the First Brethren Church of Tucson, Arizona. Rev. Clarence Stogsdill officiated and Rev. Charles Munson gave a brief message during the ceremony. Jenny was a former Ashland College Librarian.

* * *

HALIDAY-LUCIA. On Saturday, June 6, 1970, Miss Diane Haliday was united in marriage to Frank Lucia. The wedding was solemnized at St. Charles Catholic Church, Arlington, Virginia, by Father William T. Reinecke and Rev. Robert L. Keplinger, pastor of the Washington Brethren Church where the bride is a member.

Mrs. Ona Lee Sams

KILLED IN ACCIDENT

MR. MAURICE HALL, 53, a teacher at Riverside Christian Training School, was killed in an accident on Saturday, July 25, 1970, near Jackson, Kentucky. He was driving a bus containing nine young people. Three of them, Janet Napier and Patricia Whitaker, 15, nieces of Rev. Harold Barnett of Riverside and Diana Lee Hamel, niece of Rev. J. D. Hamel of Sarasota, Florida, are in the hospital at the University of Kentucky Medical Center, Lexington. The other six are in convalescence at R.C.T.S.

A memorial service for Mr. Hall was held Sunday, July 26, in the Drushal Memorial Brethren Church at Riverside. Funeral Services were held July 27, in Fountain City, Indiana, with a local minister officiating, assisted by Rev. Harold Barnett.

His home church was Brighton Chapel, Brighton, Indiana. He had served faithfully for 27 years at Riverside. His mother lives in LaGrange, Indiana.

Anyone wanting more information call Rev. Harold Barnett, Phone (606) 666-2359.

HERE HE STOOD

MR. HALL could be called a modern-day disciple Christ. He never owned a car, yet in the hills Kentucky he spread the Word of Christ. He was ne a man of material success, yet a man of spiritual wea in the Kingdom of God. He was never well known what we could call a man of distinction, but by the he lived he was a distinguished Christian. He ne rusted out—he burned out for the Lord's work.

May we as Brethren take a look at a life that was what we would call a success by the world's standar but was a real success by God's standards. If we more dedicated men like Mr. Hall, we might see m dedicated Christians in our churches. He gave his for Christ. What are we doing for the Kingdom of Lord?

Written in memory of Mr. Maurice Hall who died an auto accident near Jackson, Kentucky by Jack Dovey, former worker at Riverside.

REVIVAL IN BURLINGTON, INDIANA

DURING THE WEEK of JULY 13-19 it was my privilege to be the evangelist for the Burlington, Indiana, Brethren Church. The total average attendance for the meeting was over 150 with the closing evening service well over 200 in attendance.

The Burlington church has some of the finest musical talent in the denomination. Special music each night added to the enthusiasm of the meetings.

The spiritual results of the revival were fourteen first-time confessions and twenty rededications with many decisions being made to be totally committed to the services of the Lord Jesus in the years to come.

Transportation was provided by airplane; and in addition to a very generous love offering, delicious food was prepared for the evangelist and pastor's family. I appreciated the opportunity of working with Rev. Kenneth Howard in this exciting meeting. During the revival the church gave a call to the ministry to a v sharp young man, Steve Hanna, the nephew of F Bright Hanna. The Brethren are very fortunate to h this dedicated young man preparing his life for ministry.

During the meeting magic object lessons were gi for the children who attended in great numbers. Su God has blessed this summer meeting, and we w blessed beyond measure with the direction and leadin the Holy Spirit during the revival.

The Brethren denomination is certainly indebted the Burlington Brethren Church for the work wh they are doing for Christ in these challenging last da

Thank God for revival.

J. D. Hamel, Pastor
Sarasota First Brethren Church

"ANOINTED TO PROCLAIM"

Isaiah 61:1-2; Luke 4:16-18

BEAUTY SPEAKS

by L. E. Lindower

Opening message of the Ohio District Conference given by Moderator-Elect Dr. L. E. Lindower.

THERE ARE two things which I should explain in the beginning about this title, **Beauty Speaks:** First, derstand, I am not that beauty; second, I did not ing one along. I do believe though that this beauty one way through which Christ can be proclaimed. I n not saying that it is the only way, but it is **one way.** have two texts. In the light of recent remarks and nphases we have had in the newspapers, over tele-sion and radio, I find a new concept of, a new light on the verse in Peter's second epistle, the first chapter d the fourth verse, the latter part of this verse: Whereby are given unto us exceeding great and pre-us promises: that by these we might be partakers of e divine nature, **having escaped the corruption that is the world through lust."**

Recently we observed "Earth Day," for men have st begun to wake to the real crisis in which we find e earth and mankind. When Peter talked about the rruption that is in the world, he referred to spiritual rruption, of course; but corruption also includes the ysical as well, and all of it through lust. We under-and that lust does not apply to one area of sin only; t selfish sin, selfish desires have given rise to all the rruption we see around us.

In contrast, we see in Romans 10:15 that beauty eaks: "And how shall they preach except they be nt? . . . How beautiful are the feet of them that preach e gospel of peace and bring glad tidings of good ngs!" I might say here, parenthetically, that only od, by a miracle could make a human foot beautiful. human foot is one of the homeliest parts of the atomy, and we don't help it any with the ugly shoes e put on our feet these days. In fact, it seems that in ery way, on every hand, we see ugliness in the world day—ugly clothes, ugly art, ugly literature, ugly aches, ugly landscapes, all made that way because of e selfishness and lack of consideration of corrupt ankind.

For many years, man, in his selfishness, has tended bring about the extinction of certain kinds of ani-al life, killing off birds for their feathers, elephants r their tusks; wiping out the forests because of his lfishness, thus producing changes in the climate and using flood conditions in his surroundings. Man has oduced a great corruption—and I am speaking of the ysical corruption that is in the world. It is fortunate at he is becoming concerned, because if this trend ntinues—and it need not necessarily continue very ng—we can wipe our planet out of existence; at least, e can wipe out from our planet the possibility of hu-an existence, making the air impossible to breathe, because of the smoke and other foreign matters that we throw into it. We may even corrupt the upper atmosphere. It is possible that we may bring about either the complete flooding of the earth or an ice age upon the earth because we have affected the rays of the sun that are supposed to come to our planet to support life and make it healthful.

We have insisted upon building roads at the expense of vegetation—vegetation which replenishes the oxygen that we keep taking out of the air, thus threatening us with suffocation, when oxygen becomes rare. We have insisted on making a profit at the expense of the purity of the atmosphere. Peter was right—and maybe he was more right than he realized when the Holy Spirit lead him to speak of ". . . the corruption that is in the world through lust." This tendency to corrupt goes back to Genesis 3, where the first thing man did after he sinned was to begin corrupting nature. After man sinned, God said to him, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree which I have commanded thee . . . Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." In other words, if you have no herbs, you will not eat; if you don't eat, you won't live. But this will not be just employment; nor will it be occupation; it will be sorrow. "In sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread, til thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust shalt thou return."

We see an ugly picture in the world in our surroundings today. This is negative, of course; but it doesn't have to be this way. There is something of the first commission which God gave to man left for us, in the second chapter of Genesis. God did not thrust Adam out of the Garden of Eden because he was not supposed to have a garden; He thrust him out so that he would not eat of the Tree of Life in his sinful state and live forever in that state. Now, if man can make himself a garden, another Garden of Eden, nothing in the Scripture seems to restrict him. In Genesis 2:8, 15, God said, "And the Lord God planted a garden . . . then the Lord God took man, and put him into the garden of Eden to dress it and to keep it."

Concerning our natural environment, I believe man still has that original commission to dress and keep Nature rather than to destroy it; hence, in Nature beauty speaks.

How different it could be—how different where man has taken Nature and made a thing of beauty of it! With this in mind, I cannot help going back a few years to the time when I was traveling in Israel. Here I took some beautiful pictures with a fast camera through a bus window of the Valley of Sharon and in the upper parts of Judea and Galilee. Then I recalled that in 1924, when one of my classmates was on an archaeological tour into Palestine, he reported that Palestine was almost impossible to cultivate, as far as the land was concerned; that it was full of rocks, that it abounded in swamps and mosquitoes. But today, Israel or the Israeli, have done something with the land. In these same places it was impossible to cultivate, the Israeli have caused Nature to make soil for them; they have produced crops, instead of mosquitoes in the area. It is now a beautiful place. When I was there in the month of April, flowers were blooming; vegetation was green. We traveled on one road where the scent of orange blossoms was so strong that it was almost oppressive to breathe—and I'm not stretching the truth. Truly, man can beautify Nature, and beauty speaks.

As I continued down through the desert where Beersheba used to be in its midst, I noted that is is now on the northern edge of the desert. The Israeli scientists have said, "Give us enough land and enough water; we will have a place that will support all the Jews in the world." They are working at it, and if they are let alone, they will accomplish it. Here is a case of beauty speaking where there has been corruption.

Corruption prevails also in our own country. Years ago, while serving churches in West Virginia, I enjoyed traveling in the mountains and over the crooked roads, but many of them wound through ugly territory, where strip mining had been done. The coal had been dug up and the earth left lying in piles where it had been taken out. Now, some of these places have been beautified; they have been cultivated and landscaped. Nature has been allowed to produce beauty that speaks.

It is not my purpose to speak here only about physical environment. Man's nature also has been polluted, and perhaps when Peter talks about the corruption that is in the world through lust, he is speaking about the basic cause of all pollution that we have: man himself has become polluted or corrupted. Perhaps the most thorough picture we have of this condition is in Paul's letter to the Romans 1:18-24: "... the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ... who ... knowing the judgment...." May I pause here to observe: although man knows that he will pay for his sin and in spite of the heavy penalty ($200 or more fine, at least three days in jail, for DWI), he still breaks the law, driving and drinking. We don't take away crime; we don't take away sin by increasing the punishment. "Who knowing the judgment of God, that those who commit such things are worthy of death, not only do the same but have pleasure in them that do them."

This lawlessness seems to be the basic nature of man who has become a sinner, who has himself become corrupt and for that reason has corrupted the earth. When you travel along the highway, which could be beautiful, with strips of concrete bordered with grass, there is a sack of garbage someone just threw out the window; there is a case of beer bottles, rootbeer bott cans of pepsi cola. Just toss it out the window a where it will go! Man is naturally selfish; he is natu ly made up like this.

Paul reminded the Romans, and we have to recogn the fact that the natural man, all natural men, corrupted. Not only are **all men** corrupted by nat but **all of man** is corrupted. Yes, the Scriptures te the total depravity of man in sin. But again we m say that in spite of the corruption that is in man, reason God sent His Son into the world was that so thing should be done about this corruption.

It is possible that man can be beautiful—and I m this in the highest sense of the word. I recall thi five years ago when the Brethren Church was hav some difficulty; the brethren seemed occupied with tails of theology. Not only **what** one believed was vit important, but **how he said it.** If he didn't say it j right, he was not one of the favored few. At that t I happened upon a verse in the New Testament, wh Paul wrote to Titus. Here he gave some words ab servants. Of course Christians are servants; in f they should be, along with Paul, bond servants, b slaves of Jesus Christ. Paul said, "Exhort servants to obedient to their own masters, and to please them w in all things; not answering again; Not purloining, showing all good fidelity; that they may ad (ADORN) the doctrine of God our Savior in things" (Titus 2:9-10). It didn't seem that the Breth were adorning the doctrine very much. Although t were insisting on the doctrine, there wasn't much phasis to make it beautiful—to "adorn the doctrine

We are brethren because we believe that the breth have found the way of the New Testament to be way Jesus Christ came to show us. We need to kn more about it, but we need to understand that the trine is not our only concern. Who is won by show him only the doctrine? The doctrine is only the fra work, the skeleton; and whoever won a beauty con with a skeleton? No, it is what covers the skeleton t is put over the framework that is attractive.

Consider also the word **grace,** which is a very g theological word. "For by grace are ye saved thro faith; and that not of yourselves; it is the gift of G (Eph. 2:8). We rightly emphasize grace as the favo God that we received without our own merit, but is not the fundamental meaning of grace. If you l it up either in Webster's dictionary or in the Gr from which it comes, you will find that grace is re **beauty, charm of form, of composition, of movemen expression, the sense of what is right and proper.** T grace, in the theological sense as the free merit of G is adapted from the original meaning. The word g is **beauty** and **charm.**

Grace was very well illustrated by Dr. Young, visited our Seminary in Ashland, and who talked to combined church school classes in the Park St Church School one Sunday morning. Dr. Young works in Israel in the midst of Jews, when asked al the possibility of missionary work in Israel answe "That would be very fine, but it would be exceedi difficult. Our workers in the Archaeological Societ

rusalem have the obligation primarily to show the ristian life—just show it, live it, walk it." You will kely agree that if Christians in Israel can do that, if ey can show that there is beauty in the Christian life, charm, grace, they will show that we are not only t **under** the law, but that while we are not under the w we can lead charming lives, with an attractiveness not in the worldly sense, but in the higher sense of ings—showing the Christian life. As Isaiah thought out the promise of the Lord's return, he said, "Thine es shall see the king in his beauty" (33:17).

One reason why I am happy to be a follower of Jesus Christ is that I think he represents true beauty. He had a compelling attraction; He was not mean. Forgiving is beautiful; cleanliness is beautiful, among other things. A common saying seems appropriate here: Actions speak louder than words; likewise, the most effective speech is backed up by a beauty of life.

We have a commission not only to make our surroundings speak of the beauty of the God of Nature, but to make our lives speak of the beauty of the King, the beauty of our Lord. This is one way we can proclaim Christ. May God help us to show the King in His beauty!



SISTERHOOD

Devotional Program for Septemb

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: What does the Bible say about . . . "Love"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

SENIOR BIBLE STUDY

by **Ruth Barb**

What does the Bible say about . . .

LOVE

GREETINGS GIRLS in the name of our Savior Jesus Christ. May the Lord guide each of us as we study and fellowship together this coming year. My prayer is that the work and study you do in Sisterhood will help you to "increase and abound in love one toward another and toward all men."

Our theme for this year will be centered around the idea of "love." At every meeting before you do your study I hope that you will repeat Romans 5:8. At the beginning of the year you may have to use your Bibles. In a few months though most of you will know this verse from memory. I hope that as the Holy Spirit implants it upon your heart you will also begin to fathom some of the deeper meanings involved. God **does** love you, God has **always** loved you, and God will continually love you throughout eternity. Use your Bibles, look up Romans 5:8 and read it together now as a group.

Love is a word that the world seems to have suddenly discovered. Demonstrators hold signs reading, "Make love, not war"; and we can read about pray-ins, sit-ins, and love-ins. Car bumper stickers read, "Your Country —love it or leave it." For a number of years we've heard that "Love is a many-splendored thing," and more recently a song writer has insisted that "Love is Blue!" Magazine advertisments inform us that we love Armstrong carpet; if we like peanuts we'll love Skippy; and Kraft assures us that "Mayonnaise lovers love us." Now, there's a vast difference between the love Christ and the love talked about in advertisements peanut butter and bumper stickers—and most of girls know that. It's hard to have communication w a jar of Kraft Mayonnaise! Yet sometimes using t same word for so many different meanings crea problems. It's hard to know **exactly** what is re meant.

Psychologists tell us that love is the most potent fo in the world. Babies have died from a lack of love, now many hospitals routinely prescribe TLC—ten loving care—on the charts of young children. Psyc trists have realized that mental institutions are fi with human beings who have withdrawn from world because of a lack of love. Love is necessary the complete and proper development of each hur life—yet Jesus Christ knew this 1,900 years ago. Ch talked about love, lived a loving life, and finally die because of love. Christ's life and death are our exam of the highest type of love possible. If we accept Ch as our Savior, He lives within us. Christ is actually us, and His love permeates us. As witnesses for Ch part of our task is to let His love flow from us to oth

You can examine yourself girls with these thoug from I Corinthians 13:4-7: "Love is patient and k love is not jealous, or conceited, or proud; love is ill-mannered, or selfish, or irritable; love does not k

record of wrongs; love is not happy with evil, but is ppy with the truth. Love never gives up: its faith, pe, and patience never fail" (Good News for Modern an). Do you really let God's love show through you? Look up the following Bible references. Read the ripture and then answer the questions. All the refer-ces concern the different kinds of love that we will be cussing this year.

Jeremiah 31:3—Who loves us with an everlasting love?

Galatians 2:20—Who loved us and gave himself for us?

Ephesians 6:24—Paul asks that we be given grace if we love our _____.

Matthew 22:39—What **two** people are we to love?

I John 4:12—Love _____.

John 15:12—How much are we to love others?

6. Ephesians 5:25—Husbands, love your _____. How much are husbands to love their wives? Titus 2:4—Young women are to love their _____ and their _____.
7. Genesis 29:18—Jacob loved _____. What was the relationship between Jacob and Rachel at this time?
8. Matthew 5:44—Love your _____.

These are just a few of the love relationships that the Bible speaks about. During this next month try to become more aware of the many different ways in which the word "love" is used. Do you think "love" is the proper word to use in each instance? What do you think "love" really means?

"Love so divine, love so sublime,
Love that is deeper than any sea;
Love for us all,
O how can it be!"

UNIOR BIBLE STUDY

THE STORY OF RUTH

Introduction

by Sandy Schwartz

DURING the next six months we will be studying the Book of Ruth. I pray that you will benefit as you ad the four chapters of this woman's life.

This moving book begins, "Now it came to pass in e days when the judges ruled. . . ."; a tragic period in e history of Israel, indeed! The book of Judges tells that sin was on every hand, but the book of Ruth es us a new glimpse on the scene, and shows us that id the sin there were "times of noble love." The ntral characters are: Naomi, Ruth, and Boaz.

Naomi, a Jewish woman, had left Israel during a nine and travelled to Moab with her husband to seek etter living. While there, her husband and two sons d, forcing her to return to her homeland.

Ruth is a young Moabitish woman and daughter-in-w of Naomi. Upon the deaths of her husband, brother-law, and father-in-law, she choose to return to Israel h Naomi and follow Naomi's God as her personal rd. She fell in love with Boaz and became the great-grandmother of King David. So, this heathen girl was converted and became an ancestor to the Lord Jesus Himself, who is a descendant of King David. Yes, Ruth belongs to us all and shines like a gentle star in the line of Christ.

The book of Ruth is a love story. It shows how love can overcome prejudice and hard feelings. It is the story of a young wife's sincere and devoted love for her mother-in-law. It is the story of how a person finds personal faith in the Lord God and with it eternal blessing.

We will look into chapter one next month for a closer study of the book. But—I wonder, girls, are we letting **our** lights shine in this dark world of sin? Are we willing to be devoted to Christ as Ruth was to Naomi and her God? Do we fear the future? Remember this: "There is no fear in love; but perfect love casteth out fear. . . ." (I John 4:18a). Christ's love is there and with Him ruling **your** heart each day you can have the same devoted love which Ruth had. When others see you, do they see the love of Christ or the big "I"?

Signal Lights Program for Septembe

Prepared by Mrs. Alberta Holsing

Bible Theme: JOY

Project: LIT-LIT

The New Bible Theme:

Our Bible theme this year is **Joy.** The Signal Lights motto tells us how to find joy. Do you remember it?

Jesus first;

Others second;

Yourself last.

We will have a theme song this year.

Joy, joy, my heart is full of joy;
Joy, joy, my heart is full of joy;
My Savior dear is ever near,
And that's the reason why my heart is full of joy.

Music for this song can be found in **Happy Times Song Book I** or **Singspiration VI.** Other suggested songs each month are in **Primaries Sing.** These books are available at the Brethren Book Store.

We will begin each meeting with our theme song and motto.

Theme Song and Motto

Singing Time:

"Jesus Loves Even Me"
"The Bible"
"My Bible"

Bible Story Time:

Something Lost

Did you ever loose a nickle? What did you do to find it? (Give the children time to tell how they have searched for lost coins.)

Did your mother ever misplace something valuable? Maybe a ring or a ten dollar bill? What did she do to find it? (Again give the children time to discuss this question.)

Jesus told a story of a woman who lost some money.

This woman had ten pieces of silver. One day she took her money out to count. As she emptied it from her purse onto the table one piece rolled to the floor and out of sight.

"Oh, dear, where did that coin go?" thought the woman.

Just as she began to look for it two of the neighbor women came to the door. "Come out and visit with us," suggested one.

"Yes, we can sit in the shade of the grape arbor," said the other.

"I can't now," replied the woman. "I've lost a silver coin. I must look for it."

"That's too bad," said the women. And they went to sit in the shade and talk.

The woman looked on the floor around the table. She didn't see her piece of silver. She lit a candle and looked again. Even with the light she couldn't find her money.

Then she got her broom. Very carefully she began sweeping the floor. She reached 'way back with her broom under the furniture and into the corners. Suddenly out rolled her coin.

Quickly the woman dropped her broom and picked up the piece of silver. "I've found it!" she exclaimed.

Then she ran to the door and called to her friends. "I've found it! I've found my lost coin!"

"Good! shouted her friends and they laughed with her.

"I'll put my money away and then I'll be out to visit with you," said the woman.

When He finished the story Jesus said, "Just as you're glad when you find something you've lost, so God is happy when someone says he is sorry for his sins. Not only is God happy, but all the angels rejoice with Him."

— Based on Luke 15:8-10

Memory Time:

Luke 15:10

Our memory verse tells us ab the joy in heaven when one per is sorry for his sins.

I have the verse written on th slips of paper. Read the verse w me.

Let's read it again. Don't for the reference. (Read it together s eral times.)

Now let's see if we can say verse without looking at it.

Put your memory verse paper your pocket. Practice saying it home. At our next meeting I'll how many of you can say the ve

Promotion Time:

(Signal Lights' promotion cer cates may be ordered from your S nal Lights' editor. Have represen tives of the Sisterhood and Broth hood present, one standing on eit side of the Signal Lights' patrones

Will these children please co forward? (Call the names of nine-year-olds and those who will nine by October 1.)

You children have been good S nal Lights. You have attended meetings reguarly and have lear many things about Jesus. You h learned, too, ways in which we tell others about Him. Now you nine years old and ready to go i the Sisterhood and Brotherhood ganizations. We shall miss you our group, but we are glad for Sisterhood and Brotherhood wh you will continue to grow in knowledge of God.

Attend the Sisterhood and Brot hood meetings regularly. Help every way you can. You will joy in learning about and serv Jesus.

Let us bow our heads for prayer: hank You, God, for these Signal hts who are being promoted to-. We are glad they have been t of our group. We ask that You l be with them and bless them as y go into the Sisterhood and otherhood. In Jesus' name we y. Amen."

Give the children their certificates l have them stand beside the terhood and Brotherhood repre-tatives. After the presentation of tificates the Sisterhood and Broth-od representatives should welcome children into their groups and them where and when they et.)

ssion Time:

A New Project

Time to get up!" called Mother. me to get ready for school."

Good!" said Mary. "I'm glad ool starts today."

She jumped out of bed and quickly ssed in the pretty new white use and red jumper Mother had de for her.

Yes, vacation time is over. We ve returned to school. How did you l about going back to school? et the children discuss this ques-n.)

Some of you are glad school is en again. Others would like a ger vacation. Did someone say wished there were no school at ?

What would it be like if there were schools? What if there were no oks? What if our language had er been written? (Again give the idren time to talk about these ngs.)

Without schools not many people uld learn to read or write. Most you read well now. You first ders will soon be able to read.

Everyday we use our ability to d. What are some of the things read? (They will probably men-n directions for games, toys and dels; traffic signs; letters and in-ations; newspapers, posters and ks; the Bible.)

Did you ever think what it would like to grow up and not be able read?

ome people never learn to read. some, it is because their brains e not developed properly. For ers, it is because there are no chers, no books, no schools.

n some countries very few people read. Our missionaries in Nigeria want the people of the Higi tribe to be able to read their own language so they can study God's Word for themselves.

Now that the Bolingers are back in Nigeria they are going to start a new reading program. We call it Lit-Lit, meaning literature and literacy. Literature, you know, are the things we read—books, magazines, newspapers. Literacy is the ability to read. You can read so you are literate. The Lit-Lit program will teach the Higi Nigerians to read, and it will provide the books for them to read.

We are going to help. Our Signal Lights project this year is to help with the Lit-Lit program. The money you bring for Signal Lights will be used to help the Higi boys and girls learn to read.

Just think! You can help a Nigerian to read and supply a book for him to read!

We will be talking more about our project at our next meeting. Save your money for our project offering. **You** can help someone learn to read!

Prayer Time:

Let us thank God for our schools and teachers. Let us thank Him for the ability to read. Let us thank Him that we can help the Nigerian boys and girls learn to read.

Handwork Time:

Offering Envelope

(For each child you will need twelve envelopes, a rubber band, and crayons.)

These envelopes are for you to use to bring your offerings for the Lit-Lit project. On the front of each envelope we will print the name of a month. (The Signal Lights who have just been promoted might like to help the younger ones with the spelling and printing of the months.) I will write the months on the chalkboard and you may copy them onto your envelopes.

Now you may decorate the envelopes any way you wish. When you are through I'll help you put them in order. Then we will put a rubber band around them. Each month you can put the money you are sharing in the envelope.

Signal Lights' Benediction:

Dear Savior, help us to be Signal Lights shining for Thee in the dark places of the world. Amen."

Note to Patroness:

You might like to have notes ready, similar to the following to send home with the children:

Dear Parents:

We are glad (child's name) is coming to Signal Lights. As you probably know, Signal Lights is the children's missionary program of the Brethren Church. We have Bible stories, mission stories, sing, play games, and do many interesting things.

Part of our training is to learn to share with others. Each year we choose a mission project. This year our offering will be used to help with the Lit-Lit program in Nigeria. Ask (child's name) to tell you about it.

So often parents **give** the children money for offerings. We would like for this to be a true experience in **sharing.** Today we talked about sharing our own spending money for this project and the children decorated envelopes to use for their offering each month. We would like for you to encourage your child to save some money during the month for the Signal Lights' offering.

Please pray for our Signal Lights that these youngsters may learn to love God more and want to serve Him each day of their lives.

Sincerely,
(Your name)
Signal Lights' Patroness

CITIZENS ASSESS TV QUALITY IN REPORT TO U.S. SENATOR

Scottsbluff, Nebraska (EP) — Housewives, parents, a college librarian, wives of attorneys and businessmen voluntarily cooperated to study the quality of movies shown on TV in this city.

The results of their project was sent to Senator Carl T. Curtis (R.-Nebr.) who entered it in the congressional record.

The analysis concluded that, based upon nationally advertized standards, more than half the films should not be shown to children, and that most of the movies advertized for children should not be viewed by immature young people.

The Rev. James Landrum, leader of the citizens group, said their goal is to evaluate 1,000 movies which are up for resale to TV networks and local TV stations.

LET SOMETHING HAPPEN TO YOU

by THOMAS A. SCHULTZ

Chaplain U.S. Navy
Member of Pleasant Hill, Ohio
Brethren Church

A PSYCHIATRIST asked his patient the question, "Are you getting what's coming to you out of life?" This is a question every Christian should ask himself. Are we getting out of life what we deserve or what we feel we should really have? I feel certain that when God created us, He had the intent that every life ought to be packed full of wonderful experiences of fascinating ideas and great interests. When Jesus came, He tried to explain why He had come. He said, "... I am come that they might have life, and that they might have it more abundantly" (John 10:10b).

How do I know that God expects us to get a lot out of life. There are many reasons, but I would like to give the best three. We are supposed to get a lot out of life because He has given us such a beautiful world to live in. I am always fascinated with the beauty of the land which He has created. I know God wants us to enjoy this place which He has made for us. Then I think He wants us to be enthusiastic about life because He has given us such a wonderful Savior. When we think of the wonderful story of how He was born in a manger and became the Christ on the Cross; how He resurrected and ascended into Heaven; and assured us, "... he that believeth in me, though he were dead, yet shall he live" (John 11:25b), I cannot understand why everyone's life should not be jammed full of wonderful experiences. We know that we not only have this earthly life, but we have Heaven too!

Then, God expects us to live a full life because He has given us the presence of the Holy Spirit. The Holy Spirit leads and guides us. He endows us with special powers that enable us to do what the mind is unable to comprehend. Everyday we see God working in the lives of people, doing those things which physicians, pastors and others are unable to do.

So, in the light of these three facts, I ask you the question, "Are you getting the most out of life?" It is probably safe to say, "You are not." Most of us have not tapped the spiritual resources which God has designed to give us a fuller and more meaningful life. Let me explain it another way: I never meet a man or woman but what I think there could be more happiness in their lives. There can be more peace of mind—there can be more blessings—there can be more interest and a great demonstration of the talents that God has put into that life. I believe that God intends that you should have more of His material gifts. He intends for you to have good health; but we often don't take advantage of these gifts. What is the reason? The reasons are manifold for our not getting what God wants us to have and what we really deserve as a child of His Kingdom.

We blame our friends. We say, "Our friends and f ily holds us back." We can't do this or that beca there are stumbling blocks in our lives. Some pe feel that the little handicaps of life don't let them t advantage of the great spiritual resources God planned for them. God came to Moses one day whil was tending the sheep in the land of the Midian God said, "Come ... I will send thee unto Pharaoh, thou mayest bring forth my people the children Israel out of Egypt" (Ex. 3:10). God had someth great in store for the Israelites. He had a prom land that was filled with milk and honey. He had tw tribes He wanted to live there. From one tribe, Ju He was to bring a Savior two thousand years l Several thousand years before, God came to Mose try to give him what he and his people so rightly serve. Moses said, "... O my Lord, I am not eloqu neither heretofore, nor since thou hast spoken unto servant: but I am slow of speech, and of a slow tong (Ex. 4:10). Moses resisted God's great plan for him wanted to turn down the spiritual opportunity. wanted to stop history. Now God was not satisfied Moses, and He sent Aaron with him to do the speak Moses finally did return to Egypt and led the chil of Israel to the promised land.

Oftentimes, we, like Moses, are stumbling blocks the plan that God has for each of us. God has wa two thousand years for you to be born. God has w a marvelous fabric for your life. How heartsick it m be for God to see His people turn away from His p Then, they never get what they deserve in life beca they are unwilling to take hold of God's spiritual p

There is something interesting about life. You get out of life what you are willing to put into i school, you only get the marks in proportion to hours you are willing to study. You can only pro in the manufacturing world good products when exercise the best skills you know how. The sam true in your church life. The church will only gro proportion to what measure you put the emphasis. is God's law! It is the law of reciprocation. We get f God only what we are able to give to Him. "... with the same measure that ye mete withal it s be measured to you again" (Luke 6:38). Life is what you are willing to make out of it. With that tion you put yourself into it, it is that same portion you shall benefit.

Are you getting the most out of life? You will if apply the spiritual law. "Be not deceived; God is mocked: for whatsoever a man soweth, that shal also reap" (Gal. 6:7). One day, Jesus was speaking a this same subject, and He used the parable to desc

y man oftentimes does not succeed in life. "A sower nt out to sow his seed: and as he sowed, some fell the way side; and it was trodden down, and the vls of the air devoured it. And some fell upon a rock; l as soon as it was sprung up, it withered away, be- ıse it lacked moisture. And some fell among thorns; l the thorns sprang up with it, and chocked it. And ıers fell on good ground, and sprang up, and bare ıit an hundredfold" (Luke 8:5-8).

Jesus explained the parable: "... The seed is the word God. Those by the way side are they that hear; then neth the devil, and taketh away the word out of ir hearts, lest they should believe and be saved. They the rock are they, which, when they hear, receive word with joy; and these have no root, which for a ile believe, and in time of temptation fall away. And at which fell among thorns are they, which, when they ve heard, go forth, and are choked with cares and hes and pleasures of this life, and bring no fruit to rfection. But that on the good ground are they, which an honest and good heart, having heard the word, ep it, and bring forth fruit with patience" (Luke 8: 15).

I knew a young man who started life with a bang. He ne from an excellent family. He had a fine home. He d a good education. He married a wonderful girl. They d two children. He had good health. Upon his grad- tion from law school, he was given a position in a ge industry in the United States. He seemed to be on o of the world. A few years went by. One day, while siting with his parents, I perceived that everything ıs not right. The son was getting a divorce. His em- oyer asked him to look for another position. They ere in debt. One day he came to my office and said, only got what I deserved. I have failed to follow the inciples I learned from my mother and dad and the urch as a boy."

How did success come to him originally? It was be- use that, as a boy, he had learned the basic spiritual vs of life. He learned what forces were needed to build ong character, a good mind and the kind of life that ould bring happiness to his family. Because he prac- ed these laws, he became a very successful young an. But this young man did not let the spiritual forces ntinue. He was afraid to let something happen to him ter he got prosperity. Prosperity went to his head. was like a seed thrown on the way side; there was place for it to grow because some other attraction d taken over and devoured it. He got sidetracked.

The greatest tragedy is to see young people with good ent and purpose start out life with a bang, but get letracked because they had forgotten the spiritual rces. The seed that was given to them by God as ildren in Sunday School and Church stopped growing. ıe seed fell on the way side and the good boy died. ıe lesson Jesus taught two thousand years ago is as ıe today as it was then.

The second man did not get out of life what was com- g to him either. This time the seed fell upon a rock, d it withered away because it lacked moisture. Jesus id at first, "this was a man who believed, but when mptation came, then he fell away and the seed died." ıis means that we not only need a good foundation, t we also need to have maturation along the way. e need to keep on growing. Now that we have roots, need to grow. Most of us die on the vine in spiritual life, because we feel that once we have roots we don't need to go beyond our foundation. If you don't grow, you'll become stagnant, and if you become stagnant, you'll die. It is just like putting a seed on a rock. For a while it will grow, but in due course of time, it will wither away. When we have good roots, we've got to let something happen to us. We have to grow spiritually! You have to let God take over your life! How often we resist God's desire to give us the most out of life. We turn away the opportunity that may never come again.

Spiritual life requires a continuing application. You can't be satisfied as a Christian after baptism. A Christian must grow if he is to live; otherwise, the roots that he has developed will soon die away because they lack the moisture that is needed to sustain them. Continuing growth requires continuing worship, prayer, Bible reading, service, giving, and the most important—learning to walk and talk with Christ along life's way. That is how you grow!

There was another man. This time the seed fell among some thorns. The seed grew, but the thorns choked it. Jesus said that these are people who are choked out by other people who do not have spiritual ideas. We need to turn off the negative forces which destroy the spiritual mind that God has given us. We should learn to shun evil and evil companions: lust, strife, envy, hate, and sin itself. You get only what is coming to you. If you are going God's way and letting His power take over your life, you are going to get the blessings. If you let the negative things come into your mind, then you will get negative results. We should fill our minds with the things and friends of God! Each day we should praise and glorify God at home; pray on our way to work; and give thanks in the evening for all the blessings of the day.

Jesus said, however, there were some seeds that fell on good ground. "These were they that hear the word of God, keep it, and bring forth fruit in due season." Notice the three part formula for living a successful spiritual life: (1) Hear the Word of God; (2) keep it; (3) bring forth fruit in due season. What does it mean to hear the Word of God? It means to be receptive to spiritual ideas. We have got to be ready to let God's Words sink into our very being: into our body, mind and soul. One word of God entering into the complicated system of the brain can produce more joy, peace and strength than all the medicines put together. One word of God in the mind of a person can work miracles. He is all around you every day with inspiration and challenges. All He is asking you to do is "hear His Word."

The main idea that you should have in your mind everyday is that "Jesus Christ died for me a sinner." Because He died and arose again, I, too, shall live. If a Christian does something more than hear the Word of God, my friends, you have dynamite! You have power and force in your life that will be so great it will surprise you at what will happen! Hear the Word of God. Keep the Word of God. One must keep God's Word in his mind if spiritual things are to happen. If you expect an answer to prayer, or if you are expecting a miracle to happen, you have to trust in God! You have to trust in His Word and keep His Word no matter what happens. Your honor and word are a sacred trust. God's Word and trust are very sacred. Take Him at His Word. Start living the things you are believing. Let the spiritual power of God begin to work a miracle in your life!

OHIO JUNIOR II CAMP

by Rev. Ronald Waters
Pastor of the
Gretna Brethren Church

AT PRECISELY 1:47 p.m. on Sunday, July 5, we veered to the left off a Holmes County road past the new staff building, past the chapel, coming to a stop at the place that would be our home for seven days, **Camp Bethany;** a place where we would more or less be isolated from the world, but would experience the presence of God in the beauty of the green grass, the pine trees, the lake, and the blue sky.

The camp had been manicured immaculately by the caretakers; Ron and Nancy Pennepacker. The grass was cropped closely, and the buildings sparkled.

We picked our way through a mass of young and older people playing four-square, finally gaining the safety of the cafeteria. I soon saw a happy, but tired and relieved look on the face of Rev. John Byler as he greeted me. As we talked he shared the blessings of the past week of camp.

A few minutes later our campers began to arrive and our task had begun. We registered the campers, collected their fees, assigned them to cabins and put their spending money into the bank.

The theme of the camp was "Christ's Soldiers." Therefore, we changed some of the well-known terms a little. The cabins became barracks, the cafeteria became the mess hall, the tribes became squads, the counselors became squad leaders, etc.

Following the evening meal at 5:30, the mass confusion was soon transformed into organized chaos as the campers were divided into four squads for a week of competition.

One of my first duties as dean was to check the pre-registration blanks to discover how many of the campers were professing Christians. I soon found that out of 47 campers only 8 had never made a decision for Christ, and these received special prayer.

On Monday morning, classes began and the first swim was taken. By Monday afternoon competition started, and the camp had begun to settle into a satisfactory routine. Tuesday went well also as the entire staff functioned very effectively, but th Tuesday night it rained. The staff was very hap for the expanded craft program under the dir tion of Donna Riblet of the Smithville Church. made it through a rainy Wednesday, but we w looking forward to the sun on Thursday. Thursd came and so did the rain, but were we worrie **No!** The weatherman had promised a nice Friday, but when Friday arrived so did the ra but were we worried? **Yes!** We had run out of c tests, games, ideas and 47 campers that had be couped up inside for so long were beginning to to the staff. However, at campfire that even in the mess hall before a fire crackling in the fi place, eight of these young people made decisi for Christ; three first-time confessions and f rededications, for which we praise the Lord.

Other results of the week in competition we Squad 2—first place, Squad 1—second pla Squad 4—third place and Squad 3—fourth pla Campers of the week were: Linda Reynolds, Lou ville and Jack Linet, Gretna.

I cannot conclude this report without express my sincerest thanks to the following staff: Tea ers—Rev. Gene Eckerley, Judy Eckerley, Ed Kraus and Carolyn Waters; Squad leaders—Mar McPherson, Margaret Gilbert, Betsy Kraus Dave Gilbert; Lifeguard—Rich Drushal; Nurse Marjorie Kimmel; Cooks—Fern Smith, Jan Kra and Marianne Warner (these were favorites everyone). This staff was responsible for a v successful week.

On Sunday afternoon, July 12, I was very hap to see Rev. George Solomon come through door to take over the responsibilities of dean the week.

At precisely 4:30, having loaded all our belo ings (we hope) in the car, we headed up the onto the Holmes County road again. We w leaving behind beautiful Camp Bethany, but were taking with us memories of new frie made, plus all the spiritual blessings of the we

Ron Waters, Dean

World Religious News in Review

5 MILLION FOR UTENBERG BIBLE

New York (EP) — A rare-book aler here has purchased a Bible nted by Johann Gutenberg and s put it up for sale at a price of 5 to $2.75 million.

Hans P. Kraus declined to say iat he paid for the two-volume ble bought from Arthur A. Hough- n Jr.

The Bible, one of the 13 Guten- rg Bibles in the U.S., came here m England in 1951 as a newly discovered prize which had pped out of sight since 1824.

The first book to be printed from vable type, issued between 1450 d 1455, was described by Kraus a "dream book which only a small mber of private collectors could er boast of owning. It's a monu- ent of printing—the first book of e Western World, never surpassed, even equaled. Money falls each y, but this will stand forever."

IGERIAN MILITARY OFFICER RGES STRONG CHURCH ROLE

Iwo, Nigeria (EP) — Brigadier A. Adebayo, military governor of geria's western state, has charged ristians in this country to be pre- red to embrace and inculcate in hers the doctrine of the Prince of ace.

Speaking at the formal opening of e 57th annual session of the Nige- an Baptist Convention, held here st month, the governor urged gerian churches to place hence- rth the greatest emphasis on aracter training at all levels in pre- ration for selfless service to geria and mankind.

"The churches must take a definite and in the building of a new, pro- essive, prosperous and God-fearing geria in which everyone will be ven the opportunity to develop his lents to the fullest," the governor clared.

90,000 EUROPEANS AT BILLY GRAHAM CRUSADE OPENING THRU TV NETWORK

Dortmund, Germany (EP) — An estimated 90,000 people attended the opening service of "Euro '70," eight-day Billy Graham TV crusade here in northern Germany.

The total attendance at TV centers throughout Europe was 94,000. In Germany there were 41,000 in all auditoriums, including an overflow crowd of 15,000 in the Westfalenhalle. Response was nearly as great in Norway where 35,000 attended in 11 centers.

Closed circuit TV carried the evangelist's message on "The Unchanging Gospel" to 35 European cities. Bishop Hans Thimme, representing Germany's state church (Lutheran), brought official greetings to Graham. A choir of 1,000 German volunteers sang two selections.

A live reversed sound report from a different TV center each night is described as a feature of the crusade.

"God does not change," the 51-year-old evangelist reminded his widespread audience. "As the world seems to be moving toward suicide," God's plan for personal redemption revealed in the Bible provides man's only hope.

VOLUNTARY STUDENT PRAYER HELD LEGAL WHEN TEACHERS DO NOT PARTICIPATE

Boston (EP) — Public school children in Leyden, Massachusetts, may continue to recite classroom prayers if teachers do not take part in the religious exercises, according to a court ruling.

Judge Paul V. Rutledge of Suffolk County Superior Court rejected a petition of Massachusetts Commissioner of Education Neil V. Sullivan who appealed for a permanent injunction against the Leyden prayer practice.

The Leyden school children began their own prayer sessions without teacher participation immediately after the court ruling.

Attorney General Robert F. Quinn, whose office represented Commissioner Sullivan in the petition, said the court decision would be studied to determine whether further legal action should be taken against Leyden authorities.

MASS EVANGELISM TERMED OF NO RELEVANCE TO BLACKS

New York (EP) — Evangelistic efforts to reach the masses through crusades, such as that practiced by Billy Graham and others, never had and never will have any relevancy to the black community, the president of the National Negro Evangelical Association said here.

The Rev. George M. Perry, at the close of NNEA's four-day seventh annual convention here, insisted he was not singling out Evangelist Graham or others in similar work.

"We believe in the content of the Graham message," Perry said in an interview with George Dugan of the **New York Times**, "but we can't go along with it suburban, middle-class white orientation that has nothing to say to the poor nor to the black people."

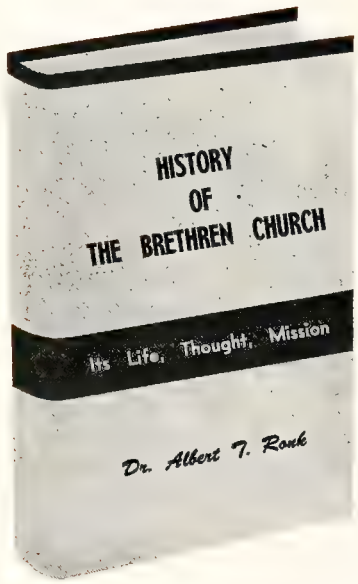
The National Negro Evangelical Association is the black voice of conservative, Bible-believing Christians much as the National Association of Evangelicals is the white voice of Biblical conservatives. Mr. Perry pointed out, however, that conservatism in theology was never to be confused with conservatism in politics.

"We preach the whole gospel to man," he said, "a perfect marriage of the social gospel and theological Bible-believing Christianity."

The Rev. Mr. Perry is ordained by the Assemblies of God. His two-year term as president of NNEA ended at the convention. His successor is the Rev. William Bentley of Chicago, a minister of the Pentecostal denomination.

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The Brethren

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NOTES and COMMENTS

On behalf of the Publishing Company may we express our gratitude and appreciation to all the delegates and visitors during Conference week for their patronage and compliments of the remodeled Book Store. We also would like to thank all those who took time to visit us and register for the large painting that was given away on Saturday morning of Conference week. The name that was drawn as the recipient of the painting was Rev. J. Milton Bowman.

Perhaps a public expression of thanks might be appropriate at this time to Ashland College and to the Central Council office for handling the arrangements for food and lodging of General Conference. It usually is just taken for granted that these items seem to take care of themselves and not much thought is given that plans have to be made, dates and places for meetings have to be set and arranged, checked, confirmed, rechecked etc.... etc.... Thanks, all of you responsible in behalf of the brethren.

The Book Store still has an ample supply of b that were recommended to pastors and leaders o church at the advertised mail order prices: "Evang Explosion"—"Leadership for Christian Educati "Creative Bible Teaching" and the newest issue o Living New Testament geared for the teen-age g "Reach Out." We would also like to remind the taries of the various boards and auxiliaries tha hope the minutes of their respective group mee be sent into the Brethren Publishing Company by 15th so that the information for the Brethren A may be compiled and set up for publication as so possible. Your co-operation in this matter will be gr appreciated.

By the Way

THE EDITOR'S FIRST GENERAL CONFERENCE

FROM THE OTHER SIDE OF THE FENCE

HAVING ATTENDED General Conference for quite a number of years as a delegate from e Trinity Brethren Church in Canton, Ohio and presenting the local Laymen's Organization, I as very much impressed at the way the various siness sessions and committee meetings were nducted. I was also rather puzzled as to why so ny people were missing at the intervals be-een sessions when there were chances for a get-gether with friends or a hamburger and milk ake after the evening session. It did not dawn me perhaps as clearly as now that these same rsons were so busily involved in attending the rious board meetings held at strategic times in many places on campus.

Have you ever stopped for a moment and care-ly looked at the names listed in your Conference ogram or **the Brethren Evangelist** as they are ed in District Conference programs and the nual? Well, in case you haven't, besides the ntral Council which has representatives from enty or so boards and organizations there are ht standing committees and seven special com-tees, and five boards which average around enty members per board.

Lest this listing of organizations and boards e anyone the notion that the Brethren Church ms to be made up of a group of people to form ureaucracy, let it be known that although the struction of the complex may be similar to that our governmental agencies in some respects, operation of them is quite the opposite.

suppose I might be drawing the wrath of ne of our government's personnel down upon my sparsely covered head by expressing such opinions, but one vast difference that I have seen already is that apart from the very few on these boards that are classed as employees the rest of them all serve without pay, and diligently so. What legislation is passed is done only after careful deliberation and for the good of the denomination.

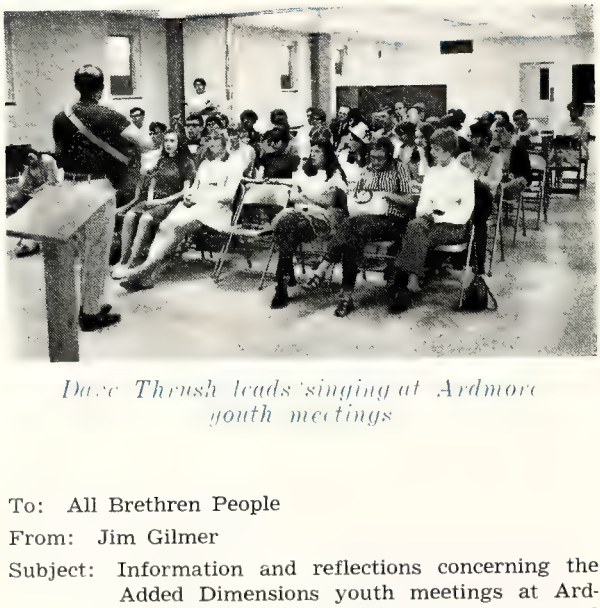
I have yet to see in any of these meetings that I attend someone obstructing the procedures by means of a filibuster or putting aside important issues to see that the legislative body gets a sizable raise in pay by the time the next session convenes.

It is rather easy to get certain impressions when one is on the outside as it were, but becoming involved in the procedures of the various boards and committees either by participation or observation one soon gets to see what color the grass is on the other side of the fence.

This writer has for some time now felt that it seems that the various boards and perhaps even the auxiliaries are in competition with each other in some respects. He also feels that this can be a healthy sign. There can be no competition if there are people on these boards and committees who are not dedicated to the task they have been selected to perform. Really, it cannot be classed as competition in the real sense of the word. The people referred to in our conferences and special meetings called throughout the year are all in harmony when it comes to one thing, the good of The Brethren Church and the fulfilling of The Great Commission. This is their task. They know it and have set their sights on the fulfilling of that task.



"ADDED DIMENSIONS"



Dave Thrush leads singing at Ardmore youth meetings

To: All Brethren People

From: Jim Gilmer

Subject: Information and reflections concerning the Added Dimensions youth meetings at Ardmore with guitarist-singer David Thrust and speaker Jim Gilmer "I am made all things to all men that I might by all means save some" (I Cor. 9:22).

What did Paul mean by this statement? I am convinced that he saw the importance of the message as superseding the importance of the method. He refrained from attaching moral significance to the method. He defined the difference between morality and mores and he did not hesitate to violate the mores of some to communicate the message to others.

That is precisely what we did with the Ardmore young people. We entered a series of meetings dedicated to the cause of communicating the real Christ to the real world of teenagers in Westside South Bend. We operated on the same basic premise set forth by the Apostle Paul above.

In particular, this meant waiving such arbitrary barriers as manner of dress, and style of conduct in the meetings. Most of the kids wore slacks and shorts to the meetings. The informal atmosphere included options of sitting on the floor and clapping out rhyth to the songs that David sang or the entire group sa A song of relatively current popularity set the m for each evening. **The Times They Are A-Changi** for example lent itself quite well to the considerat of "He who changes not." **Ashes** is a song which as "Can you build a new world on the ashes of the o and we concluded that what man needs is a new life together and not a self-made moral reformation (II C 5:17). Six such songs were incorporated into the pl for the meetings. Our last night was a dialogue ser in which anyone aired any feeling or any question had. I observed that it could have lasted much lon than it did without a loss of interest. We attempted meet the questions head on and honestly on the basis God's Word.

The meetings were supported all along by a conti ing mood of spontaneous prayer. The Ardmore yo people were **in touch with God** when I listened to th pray and when I prayed with them. (Therein lies secret of power!) There was on some evenings an tense period of the Holy Spirit's working which I tected as we presented Christ in song and word. Seve great personal victories were realized during the w which was proof enough to me that we were in lea with the Holy Spirit. What God has called clean, I s not call unclean.

Finally, I would like to observed that the grea things that happened during the week happened **out** the meetings when we went to Lake Pinhook, R Village, and Warren Dunes State Park using the F Spiritual Laws (Campus Crusade) to share our f with other kids. I consider this to be Jesus' great c mission. In terms of making our faith known and to ing our society in the name and for the sake of Je the most exciting and rewarding things will necessa happen outside the meetings, because outside the m ings is where the people are! Several of those conta came to the meetings.

ROANN BYC HAS OUTING AT RESERVOIR

TWENTY-TWO MEMBERS of the Roann BYC several guests had an outing at Salamonie R voir a few weeks ago. We had a sack lunch at a p and then we changed to our bathing suits and wer the beach. There we sang folk and religious songs testimony to those on the beach. We were accompa by Dave Thrush on the guitar. Later we returned t park to climb trails. Our BYC meeting was held ir park also.

For a money-making project, we had a waterm stand at the Roann Festival. We also sold popcorn coke.

The group's future plans include a camp-ou Brown County, Indiana at the end of August.

— Beth Gilmer, Secretary

SUMMER WITH ARDMORE SENIORS

THE ARDMORE SENIOR BYC group ended the year by sending four of our members as a quiz team nd four others as delegates to National Conference. Our officers were all away from the group from ne 21st to August 2nd because of working at Camp ipshewana this summer and in the Summer Crusader ogram. The other members kept the BYC up to 9 embers so we all know they worked hard.

Our youth evangelistic week we called "Added Dimensions"; it was very interesting and we all learned quite a lot. Jim Gilmer, from Roanoke, was our speaker. We had a guest guitarist who led songs and sang specials for us. David Thrush took his guitar with him when we went to Pinhook and Tower Hill to do some "street" work.

We have just brought in two new members into our group, Bill Hollemen and Steve Wendt.

--Kathie Jo Horn, Ass't. Secretary

NATIONAL BRETHREN YOUTH GOALS

1970-71

1. At least one B.Y.C. delegate to:
 A. National Conference—5 points
 B. All state and district functions (camps, rallies, retreats, conferences, etc.)—5 points
2. Each group have a guest speaker, outside of your local group, at least four times a year (preferably quarterly) excluding local advisors and pastors—10 points
3. At least one Public Service per year (preferably on Youth Sunday in May)—10 points
4. 50% of your group maintain attendance at a weekly Bible Study other than the regular youth meeting—10 points
5. Each group participate in the National B.Y.C. Project and set a specific amount for the National Goal to be raised by that group—5 points
6. A. A report of your activities sent in to National B.Y.C. at least two times a year (include pictures if possible)—10 points
 B. Send in the Statistical Report by July 15th—10 points
7. Every B.Y.C. member in your local group carrying a B.Y.C. Membership Card—5 points
8. Group participation in these projects:
 A. Joint meeting preferably with other B.Y.C. groups—5 points
 B. B.Y.C. Visitation Program—5 points
 C. Benevolent work within your local church or city—5 points
9. Learn the Brethren Youth Covenant by having your B.Y.C. pray it together regularly—5 points
10. Each group increase its total membership by at least 25% of the membership as of October 1—10 points

Banner Society — Meet 85 out of 100 points

Honor Society — Meet all 100 points

HIGHLIGHTS OF YOUTH CONVENTION



THE 1970 NATIONAL YOUTH CONVENTION is history, and it was a great Convention! There were 208 registered delegates, and 155 attended mmunion which was conducted for 8th graders and . A Coffee House with live entertainment was held esday through Friday, and we had some excellent talent. Rev. Kenneth Sullivan was the Youth Inspirational speaker and did an excellent job following the theme "I Will Build My Church." The Life Work Recruits had a wet but successful canoe trip, and the Study Seminars were interesting and lively with discussion especially in the high school group.

The Wednesday night program for the entire Conference featured the Youth Choir, the Youth March, the Summer Crusaders and a short message by the Youth Moderator, Steve Zerbe. We are still receiving favorable comments about the program! Terrific youth talent, ability and leadership were displayed.

The business of the Youth Convention was important and decisions were vital. The Youth Goals have already been reported on these pages and following are some other decisions made by the Youth Convention:

Proposed 1970-71 BYC Budget

Administrative Expenses	$ 3,000.00
Project	8,000.00
Project Promotion	100.00
Officer Travel	1,000.00
National Convention	300.00
Special Programs	500.00
TOTAL	$12,900.00

Further explanation of the budget will appear in the October-November issue of BCE News.

The following recommendation from the National Youth Officers was adopted by the Convention:

BYC Council

"That the Brethren Youth Crusaders Council be recognized as a functioning body of the National B.Y.C. with legislative powers similar to the Central Council of The Brethren Church.

Objectives:

The B.Y.C. Council be an evaluative and suggestive body to the National Convention. It will also serve as a coordinating body between the district and national youth organizations and a representative body of the National B.Y.C. to the Board of Christian Education.

Article I:

Its membership shall be composed of the

1. functioning National Officers
2. outgoing National Officers
3. President of each district B.Y.C.
4. representatives from each district elected by district caucus
5. one at-large representative of college age chosen by the Director of Christian Education for each National Officer (6).

The National B.Y. Convention shall grant the following legislative powers to the B.Y.C. Council:

Article II:

Section 1: to establish and maintain committees
Section 2: to present recommendations and resolutions to National B.Y. Convention
Section 3: to act as mediator and coordinator between the BYC and Board of Christian Education"

Another important decision was concerning BYC membership as adopted in the following:

Ammendment to the Constitution

"Article II:

Section I: Membership in the BYC shall consi of youth between the ages of 9-25 w are properly registered with the Boa of Christian Education office.

Section II: Registration:
Registration shall consist of the co pletion of a registration form issu by the Board of Christian Educati office, and the return of said form companied by one dollar registrati fee for each applicant by October Membership will be renewed and n cards issued annually."

Please notice that the Goals do not carry the usu Goal No. 1 concerning a dollar per member. T amendment to the Constitution requiring the memb ship fee is handled in this new manner. Goal No. asking for an increase in BYC membership led to t discussion of what is a BYC member, how does he come one and many other facets of the problem. To able to determine whether an increase was achieved a group some definite requirements for membership h to be established, therefore this amendment was ma to the Constitution. **All Youth Groups** are to send u list of their members as of October 1 along with t $1.00 per member fee and the National Office will iss the Membership Cards to each person. Any new me bers added during the year should be reported, the $1 fee sent and a card will be issued. These people will the increases in membership for the year. Forms reporting have been sent to all pastors, youth advis and youth presidents currently on our mailing l Please fill out the forms completely, send the nee membership fees and return both to us by October Checks and materials should be made out and sent

Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

All persons who receive these forms should care them immediately. If you are not now a youth advis please turn the forms over to the new advisor. Sho you be a new advisor, please contact the pastor or p advisor for the forms. Pastors, please distribute forms to your youth leaders.

The National BYC Officers for 1970-71 are:

Moderator
Steve Zerbe, Loree, Indiana Brethren Church

Vice Moderator
Dale Stoffer, Canton, Ohio Brethren Church

Secretary
Sherry Barnhart, Gratis, Ohio Brethren Church

Assistant Secretary
Cindy Cartwright, Roanoke, Indiana Brethren Chu

Treasurer
Paula Tinkel, New Paris, Indiana Brethren Chur

Statistician
Paul Deardurff, Gretna, Ohio Brethren Church

CHRISTIAN EVANGELISM — A FEW THOUGHTS

by **PAUL D. STEINER**

'HERE IS much said about evangelism, but very little gets done. One can talk, preach, ch, and even harp, but when it succeeds it has s and voices to others. Our Lord told us to **"go"** d then to **"teach."** Why are we spending so much our time teaching evangelism? It appears that achers—pastors never take the time to have a duating class of lay evangelists, even when they ready to **"go"** into the field of experience. haps they need our sponsorship and guidance ing the first steps of the journey into the ieu of witnessing.

Pastors need to **go** training their lay persons in homes of prospects. If after two years in a rch the pastor cries, "No one will do calling n prospects as well as people who are sick." I uld venture to say that the pastor and people l soon be sick of each other if not already. Even a year the pastor ought to discover a devoted l who will do some of his calling, and do it as o the glory of God.

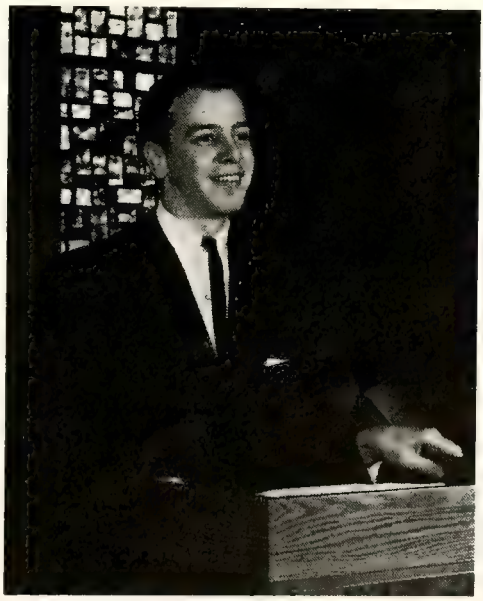
Here in Lanark, I believe the venture of faith as near Christian Evangelism as God has pur-ed. We have men and women who are willing share their love and faith with neighbors, nds and persons they meet in the fulfillment their daily vocation. This is not a ten-session, **w to Witness** course, but persons concerned for spiritual welfare of others.

n the past six months we have added to the gdom more than a dozen new converts. Not be-se the pastor pounds on every door first, but ause Christians who love and serve Christ ough our church speak to new families about ir faith, but more so by helping a Christian nd. We are busy introducing our friends to ist.

Permit me one illustration. Recently, we had a mittee meeting at the church. One of the mem-s mentioned to me that a new family had been ng next to them. They had invited them to nd our church. They were good friends. I ed the man if he thought a visit by the pastor ht now encourage this family to come. He eed! So soon I stopped to visit them. I needed ell them very little about our church, because their friends had informed them. I did ask some questions, but made a special effort to listen to what they said and to what they meant by what they said. This helps me understand people and their needs. They began coming regularly and have come to claim the faith.

But you say, "This man has talent to do this." Let me tell you he is an ordinary, average, red-blooded American who loves people. He is not one to take the lead in planning a program or lead a group discussion. He loves honest, hard-working people who need the help God offers. Every church is filled with these men on Sunday morning. We must challenge them, inspire them, and love them enough so they in turn can stir the hearts of others.

All are not this way, but the majority will smooth the way for the pastor and his church to show evidence of love for others. Christian people need to be proud of their church, their pastor, and their Savior, Jesus Christ. When they are, Christian Evangelism doesn't come in a planned or programed package; it is living! It is lived each day in human lives! It lives for others and for God! Just a few thoughts to stimulate a few thoughts.



Rev. Steiner is pastor of the First Brethren Church, Lanark, Illinois

The Brethren Layman

laymen president communications

WHERE DO WE GO FROM HERE?

by **DON STAN**

This guest editorial, "Where Do We Go From Here," is the gist of an address given by Don Stanze to the laymen of the Ohio District of The Brethren Church. Don is an active layman of our Gratis, Ohio church.

HAVING BEEN ASKED to speak on "Where Do We Go From Here?" I feel that we must look briefly at "where we have been," and "where we are today."

The laity of the Christian Church is as old as the movement itself. It would be well to say that Jesus was the first lay leader. There is no record of Christ ever being ordained to an earthly ministry or priesthood. However, we are told in the fifth chapter of Hebrews that His ordination was given by God, after the same order as Melchisedec. This was a heavenly priesthood. Also there is no record of Jesus holding a position in the synagogue. The only time He spoke there was upon request. The twelve called to become His disciples were not skilled or schooled in interpretation of the Scriptures. They were common laborers, destined to become fishers of men. These twelve laymen and their Heavenly Ordained Leader were the beginning of Christianity.

Before the conversion of Saul, his efforts to des this movement were leveled, not towards the apos at Jerusalem, but at the lay people of the outlying ar who were witnessing and spreading the word of J Christ as Savior and Son of God. Within these ranks the real power and strength of this new religious m ment. Since the Christian Church is made up of n than 99 per cent lay people, the strength of Christ their hands. If the Church of Christ is ever destr it will be accomplished, not from the outside, but ra from the inside. It will be caused by the laity becon complacent and not responding to their obligation Christ and His Church.

Let us now take an objective look at where w laymen of the church stand. When we accept J Christ as our personal Savior, we assume certain gations and responsibilities to Him. Since it is

fficult to accept Jesus and not the church, then these ties must be fulfilled within the church. I have them ted, not necessarily in the order of their importance, ginning with witnessing. As a Christian and Brethren, e are told to preach His name and Word to every ing creature. We are to become active disciples of rist. Luke, in his writing of the Acts of the Apostles, s this to say in Acts 1:8, "But ye shall receive power, ter that the Holy Ghost is come upon you: and ye all be witnesses unto me in Jerusalem, and in all daea, and in Samaria, and unto the uttermost parts the earth."

The witness of the Christian must not be a once-in-a-ile act. Rather our every word and deed must be for e glorification of Christ. If the Christian movement is continue to grow, it must be through the witness of e laymen. Ministers can challenge people with the ims of the Gospel from the pulpit. They can plead for ristian leadership and influence in government. But is up to the layman to carry the Word to the shops d factories by expressing their faith through their ery-day walks of life.

One of the major faults in most of our witness is the t that all too often Christian witness turns out to be denominational seminar. Too many Christian are ting doctrine ahead of Jesus. To properly represent rist, we must forget that we are Brethren or anything er than a Christian.

Next I have listed assisting the pastor. There are te a few areas where the men of the church could d should be assisting. First I would say the area of itation of the sick, indifferent and the lost. Some ght say that this is the duty of the deacons. Well this rue to a point, but we must also remember that the cons have jobs and family responsibilities the same the rest of us. The laymen themselves should work sely with the pastor in establishing and carrying out itation programs. There is no reason for us to hire astor, expecting him to do all of our leg work and ome a flunky for the congregation.

The pastor, at times, is put in the same position as a tball coach or a baseball manager. When we fail to or move forward with our programs, we replace , rather than admit our own failures. In our church same as in sports, the name of the game is to win. e our efforts should be directed towards winning lost to Christ. It must be a team effort with all men participating.

Another area of assisting the pastor is filling the pit. When the pastor is away or ill, his duties should assumed by laymen. Most ministers are so tied down n their pastorial duties, that they don't have time even catch a cold. Most failure of the laymen to fill pulpit comes from fear. It is hard to realize that ough faith in God, that this is not as difficult as it uld seem. Laymen are somewhat handicapped in this a due to lack of training and materials. In this case local laymen should be willing to offer aid to any of r own who feel the call to serve this capacity.

Next we come to the responsibility of teaching. This very important function assigned to the laymen. e again we find too many laymen sitting on the lines, waiting for someone else to do their job. We e become so complacent that we often find people have not accepted Christ or had a personal experi- e with Him teaching our children. How in the world do we expect anyone to teach about the redeeming power of Jesus Christ, if they themselves have not felt it. One aspect of teaching, often overlooked, is what is learned when one is preparing a Sunday School lesson, or a message to be delivered from the pulpit. I know that the few times I have readied for a message that I have gained probably much more than those who heard it.

Now let's take a look at our leadership of the youth. In particular the Boys' Brotherhood. Where are the young men just entering into manhood. Much has already been said on this subject, so I will not tarry on it other than to state that the laymen should do much more to influence and encourage the young men who have outgrown the Brotherhood, to become active in the laymen group. The future of the church is in their hands. Let us, as laymen, be sure that these hands are properly prepared.

The choice as to where we go is limited to two directions, either forward or backward. Of course we can remain motionless, but this will only result in a move backward. We must start a forward move by taking our religion more serious and not become complacent. The church must remain a lay movement in order to be effective in our communities and in the world. Whenever laymen become satisfied with complacency, the church becomes stagnant. In a stagnated condition the church can do little more than preserve traditions and doctrines for the next generation, provided there is a next generation to receive them.

We laymen must start moving forward by supporting those we have elected to lead us. We must make their position more attractive to others. Regardless of the person or his ability to lead, if we as laymen fail to support him or the lay programs, we are doomed to failure.

The same holds true of our pastors. We must stop using them as patsies, blaming them when we fail to win the lost to Christ. We must strengthen the position of the minister and make the pastorate more attractive to young men. Who really expects a young man to answer the call of God to the ministry, when they must spend up to six or seven years in school, with a cost of around ten thousand dollars, only to be expected to work for a salary of less than the average of the congregation? We expect our pastors to work by faith, yet we do not have faith enough to work with him. We are not interested in visitation programs that would enable growth and we are reluctant to do anything to lighten his load.

Most of all, the first and foremost prerequisite for a forward move is a total commitment to Christ. Total consecration of each and every layman is most essential. The strength of the church is in God, but the extent of God's power in the church depends largely upon the consecration of individual members. Ministers hold key positions and have a great deal to do with the shaping policy and life of the church, however the real strength of the church depends on the willingness of the laymen to use their skills and talents in serving the Lord through the church.

The early Christians represented a very small minority of the population of the Mediterranean world. Nevertheless, they set themselves to the task of preaching and witnessing to the redemptive power of Jesus. In a short time, the Christian faith had spread to all parts

of the civilized world. Their impact was so great that we see in Acts 17:6, that some said the Christians were turning the world upside down. As we look at things around us today, it appears that someone should do some turning upside down again. It is up to each of us, as Christians, to influence the lives of those with whom we come in contact, to the extent that the world feels our presence.

The size of our buildings and the number of our membership are not important by themselves. The important thing is the amount of our devotion and consecration to Christ. Winning souls to Him should be the most important objective of the church.

When witnessing for Christ, we must not look for special traits or talents. Jesus called His disciples with no consideration to their skills, social standing, or their financial standings. His only concern was their willingness to become His disciples, and totally commit themselves to Him. This total commitment must be there before we can become workers, teachers, and witnesses for Him.

The key to Paul's most effective ministry lay in the consecration of himself and his ability to do the wo of God. He attached himself to Christ and made hims constantly alert and ready to serve every wish and c of the Master. He expressed his total consecration these words found in Galatians 2:20, "I have been c cified with Christ; it is no longer I who live, but Chr who lives in me; and the life I now live in the fles live by faith in the Son of God, who loved me and gi himself for me" (RSV). Paul says this, as if Christ d for no one except him. This is the same way we sho feel and the way we should consecrate ourselves to H

The journey of the Christian movement has cove nearly two thousand years. From where we are today our destination of winning the lost world to Chr will be a long journey and may not end until His retu Until that goal is reached, we must not neglect things God has given us to do. We must not grow co placent or lackadaisical in our religion. We, as layn of the church, must start the long treck forward picking up our cross and walking hand in hand w Him. We must not shun the leadership responsibili that has been assigned to us by God.

THE PERSONAL TOUCH

by **WAYNE BEC**

This is the Inspirational Message given by Mr. Wayne Beck, a layman of the Pleasant View Brethren Church, Vandergrift, Pennsylvania at the Laymen's Public Service on June 28, 1970.

I AM GRATEFUL for the opportunity I have to speak from this pulpit tonight. I feel that I am in nowise worthy however, but I am very glad to be here. Each of us should be most grateful that through our own peculiar set of circumstances we are in this place tonight. There are countless numbers of people in the world out there who are every bit as nice as we are, who are as well educated as we are, and who are nearly as intelligent as we are, who have never been in this or any other church. Then there are probably an equal number who do attend church, and within those walls receive guidance and inspiration and instruction that they just as well could have gotten at the last PTA meeting. A great many of our friends and neighbors are being doled out small packets of a man-made religion, believing that God is safely tucked in the hip-pockets of the man in black, and that when eternity calls for them, the organization will handle all the arrangements.

By the grace of God and the working of the H Spirit we are here tonight. We must indeed be grate And herein lies a problem for us. We know where oasis is located within the boundless desert. We h tasted the cool waters, and have life because of th Do we have the right therefore to splash about in santly in those waters? Oh, we're willing to let oth come and drink, but is this enough? To whom are obligated? If we are indebted to God for the gift of eternal, then what can we do to repay His goodne The answer is nothing, because we do not owe Go thing for our salvation. Ephesians 2:8 says, "For grace are ye saved through faith; and that not of y selves: it is the gift of God!" You don't repay a gif is given freely. We can and must and do thank God this gift, but there is no work we can do, either in life or the one to come, significant enough to sat God. We are in debt to those in the world around who know not the Christ. In Romans 1:14 Paul s

am debtor both to the Greeks, and to the Barbarians; th to the wise, and to the unwise."

Now I am not going to stand up here and say that easant View Brethren Church is not fulfilling its ssion. There are figures to prove that this church is er-increasingly a blessing to this community. I would dress my comments to individuals such as myself o have satisfied the qualifications for membership d very little more. This church is as great as it is cause of the sum total of the efforts of its members. is no greater that it is because of these same efforts. fantastic amount of energy is directed toward the couragement and proding of believers in an effort get them to the point where they might contribute the expansion of the kingdom. These energies could better spent on the unbeliever. I am not referring to truction and guidance and consolation given us—se are vital. Thus I believe that each of us must dergo continued self-evaluation, self-criticism, and ere found lacking an honest admission of fault and n resolve to overcome these deficiencies is imperative.

Ve all agree that the mission is to spread the mes-e. This is not an easy thing to do. Christ did not mise His disciples a joy-ride. We are not to expect easy time of it. I used to think that the only thing olved in being a Christian was that first step of mmitment—coming forward to kneel at that altar. at, I realize now is just the beginning of the adven-e. A truly Christian life can be lived. God never ex-ts us to do the impossible. A great part of that Chris-n life involved dealing with others. The Holy Spirit s the soil, the message of Christ is the seed to be nted, and we are the sowers.

God always uses people to reach people. What could more natural than this? There probably are very instances of persons coming to Christ of their own tion, without influence of any other person. Our tor has emphasized the personal touch to us, as osed to distributing literature for instance. Now we e a very nice sign at the foot of the hill. I drove past t sign twice a day for nearly five years and I never it. Several years ago I worked weekends in a gas ion. I dare say I hadn't been to church in five years. orked evenings in that gas station for three years. n I was asked to work Sunday morning. Never be-nor after that would I be asked to work in the ning on Sunday or any other day. You know what pened that Sunday morning. Our brother Paul Swenk ught the church bus in for gas. He also brought that sonal touch with him. He did for me in five minutes t that sign on River Road failed to do in five years. ill Pierce on his radio program "Night Watch" once ned the Christian as one beggar telling another gar where there's bread! Christ's mission for us is -fold; come and then go. Come unto me and then nto the world. In Luke 10:3 Christ says, ". . . behold nd you forth as lambs among wolves." Many of us have come seem to be unwilling to go. I would gest that a personally delivered message carried in provides the Christian with satisfaction and bless-unlike any other in the whole spectrum of human tion. We must not deny ourselves such blessings.

he need for Christ in our present-day society cannot disrupted. Jazz bands now play in staid old sanctu-s. The church that once went to the jungle has brought the jungle to the church. The ecumenical movement we see today is based on unifying the church organization. It is a rearrangement of church furniture without any particular eye towards advancing the cause of Christ. Factionalism and denominationalism are rampant. I'm reminded of the story of the young Anglican Seminarian who was appointed to serve in a church as assistant pastor for the summer months. The vicar and curate left on extended vacations. He was in charge. A Baptist family in town suffered a death, and since he was the only clergyman in the area they asked him to conduct the funeral. Not sure of himself and with no other authority available, he called his Bishop, "May I bury a Baptist?" The reply came back "Bury all the Baptists you can!"

There are any number of congregations which have selectively chosen only those portions of Christianity which require no real commitment, no discomfort, and no sacrifice. If these social-gospelers had been around in the days of the prodigal son, someone would have given him a bed and a sandwich, and he never would have gone home.

No man was ever criticized in accepting the reality of the living Christ, and I do not mean to be critical for the sake of criticism. However, a realistic appraisal of the society in which we find ourselves and the role we must play in changing it is demanded of all of us. We must be aware of the distortions the message of Christ has suffered at the hands of men.

I think the predominant trait of human behavior is one of selfishness. Indeed this is the primary target of Christ's teaching. We are asked to surrender this self-concern to His will. The degree to which we relinquish ourselves is, I believe, a direct measure of our effectiveness as Christians, and that effectiveness must be measured in terms of **souls saved from damnation.**

We tend to seek what I like to call a comfort level, uniquely suited to our own particular dispositions. This is the lowest possible level to which we can comfortable reduce the cause of Christ as embodied in our own lives. Likewise we therefore develop a comfort level as a congregation, this just being the sum of our individual attitudes. This is a law of nature in operation. Two chemicals will react in search of a lower energy level for their system. Your living room tends to get cluttered up rather than tidied up. The difference in energy of the two levels is supplied by your wife in straightening up the mess. Heat is a form of energy. Christ would have us hot. Revelations 3:15 contains His warning against cool Christians, "I know thy works, that thou art neither cold or hot: I would thou wert co'd or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

An effective personal Christian ministry is a matter of getting one's own house in order, turning up the heat, and then going out to find others to invite into it. This implies a certain withdrawal from and aloftness toward the world.

We hear much these days of nuclear reactors. In such a reactor uranium is bombarded with sub-atomic particles called neutrons. A direct hit causes an uranium atom to split. On doing so, two more neutrons are produced, which in turn cause two other uranium atoms to break up yielding four neutrons which when bombarding four uranium atoms produce eight neutrons,

and so it goes. This is a nuclear reactor. Uncontrolled it is an atomic bomb. In both the reactor and the bomb vast amounts of energy are released. The unbelievable results of such a chain reaction are nicely illustrated by the man who took a job starting at one cent per day salary. His only stipulation was that each day his salary be doubled. His total pay for the first week was 31 cents, and after two weeks he had earned $10.23. Only a fool would work for those wages. However his first month's income was over $5,000, and the fifth Friday he worked cost his employer nearly $170,000 for a single day on the job!

I'm not suggesting that we can reduce the workings of the Holy Spirit to a mathematical formula, or guide our personal ministries by the slide rule, but such an illustration does provide us with some insight into what could happen when that life we touch tomorrow touches other lives in turn. From an economic standpoint it costs no more to maintain this church, to heat it on a cold winter day when it is full then when only a few are here. A pastor's salary does not depend upon how many ears are listening. If only a one to one ratio were evident—each of us bringing one other person into our midst—the results would be outstanding.

The God-man transmission will transmit no power unless the gears are intermeshed, well oiled, and synchronized. Once these conditions are met the result is a machine the likes of which this world cannot understand or appreciate. It is a marvel to behold.

The human being is quite inquisitive and highly observant. I suggest that he is quick to spot a difference in us, and if our lives are truly Christ-centered this difference is in most instances remarkable. Jesus says in Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is said that man's strongest instinct is one of self-preservation. Indeed the last battle he loses is that to preserve his life. His physical life with all its disease and ailments and heartaches is very precious to him. Why is it then that he is willing to exert so little effort, and to take such monumental risks where his eternal life is involved? You'll have no difficulty convincing a man that he will one day pass on, and the overwhelming majority will admit to the existence of some type of supernatural being. This falls far short of fulfilling his part of the God-man relationship however. The answer has to be lack of understanding. He does not understand God's plan for man. He has either been misguided by the man-oriented religious factions, or has had no guidance at all. The latter are generally easier to deal with.

I suggested to a Catholic friend of mine that he watch Billy Graham on television. He replied with a question. "You people who believe in Billy Graham—now do you worship him when he's not on television?" There is much work to be done.

Science is providing an ever-increasingly hostile environment in which our cause must not only exist, but flourish. When man understood little of the intricacies and intimacies of the world and its contents, when his tools and machines were simple and unsophisticated, he willingly granted God a large role in his life. But as science provided him with mastery over distance and disease, and explained the behavior of something very complicated as the atom itself, God seemed le involved, less important. One hundred years ago dre ailments were healed by the power of a loving G Today the doctor gets the credit. Biologists conte that they are but a step away from creating life in t test tube. Already simple amino acids have been p duced in the laboratory from inorganic substances. T next step is to form the complex nucleic acid cha RNA and DNA. When this is accomplished the gloati scientists will tell us—see God had no part in creati life. We have developed laboratory conditions where such an event is possible.

Thus it surely could have happened by chance in so primaeval soup several billions of years ago. Our answ to this argument will be simple. You claim to ha created life. What did you start with? God created t entire universe and all its contains. He started w nothing. Here's five pounds of nothing. Get back in t lab and show us what you can do. But such an event artificial life will create problems for us. Many peo in their triumphant victory of mastery over matter w use such an occasion to satisfy themselves that G does not exist.

Other such situations we can foresee might be spa travel to such an effective degree as to permit cont with a significant portion of the galaxie. We wo thereby run the risk of contacting life—forms simi to or even more advanced than our own. Is God th God?—would be a question requiring an answer. imagine if you will the theological implications of practice, already begun, of freezing the body on dea with the hope of restoration to life some years he when a cure for the particular disease has been fou Also it is conceivable that such procedures as he transplants and what is certainly to become a wi spread wholesale swapping of other organs will ca some concern. We believe that each of us is unique all the world, in the physical sense and certainly pertains to our souls. How much of a body can y replace and still maintain this uniqueness is the questi

Several other factors we must retain sight of that this world with its ever-increasing complexit total knowledge is presently doubling every three ye —is in control of self-centered, sinful men. Pressu for us to become part of that world will be ever grea if for no other reason than mere conjestion. We w be forced into a more intimate contact with the wo and the temptations it provides. With increased co plexity of our society comes more control over individual, if we are to be governed. We must ind be concerned that we might not be free at some po to move about at will to tell our story to whomever choose.

If I have based my opinions and my concerns o theme of pessimism, I apologize to you. We Christi should be and I believe we are, the greatest optimists the world today, for no matter how miserable, how volting, how intolerable our existence becomes we h a way out. We have the answer. We are the only o who will get out of this world alive. We are fi with a hope we can feel within us. A Christian was o defined as one who is betting his life that Christ right. Our bets are on the table. We're sure winn and we know it. Any dissatisfaction, any pessimism

el must be with ourselves, and the efforts we are aking, the victories we are winning.

A popular misconception is, I believe, that Christ is nly for the down-trodden, the illiterate, the poor, that ther must get the Bible down from the mantle, read a ortion to the entire family and sing several fine old ymns because the kids haven't had enough to eat to-ay; they'll be put to bed hungry. Somehow this worship akes up for it all. How much more fortunate these ildren are than those in suburbia who have their vn cars, the old man's credit card and look out world; ey're out to have a real ball! Christ is for everybody! e rich as well as the poor, the wise, the unwise, every lor, every religion, every country, every everything!

My great disgruntlement with denominationalism is at those who are churched and organizationalized but t Christianized seem to feel that they have their ideas, have ours. We are people—they are people. Our eas are no better than theirs. You believe what you nt and let me do the same they tell us. A live and -live attitude on our part will result in the deaths of se we let live. We did not originate our theology! d laid down the plan long before there was a Brethren urch. We must not therefore feel that because a rson gets up on Sunday morning, puts on a tie and ds up in a pew that he is off-limits to our concern.

I mentioned the gas station a while ago. Before I be-me aware of this church I was working one Saturday ening when a clergyman came in with a flat tire. Now rgymen aren't immediately recognizable at 1,000 yards anything like that. Believe it or not they look pretty uch like any other man, be he a truck driver, mailman, yes even a politician, but this one was wearing a llar. He was a dead giveaway with that black shirt d stiff collar. I figured he was a minister of some pe, and it didn't take me too long to do it either. We gan talking and I said, "Say—every now and then meone comes in here and asks me where the action is—what should I tell them?" This was a loaded question—he blew it. I expected him to say—why right down at 243 Mumbly Drive. That's where my church is located. Instead he said it depends on what kind of action they're looking for!

We must believe that the only significant action is within the Holy Bible, at the foot of the Cross, within our hearts, at Pleasant View Brethren Church, or any other church where Jesus Christ is number one, without regard for what kind of action others are seeking.

These are urgent times—we must exert the maximum effort. We must consider every man worthy of hearing our message. If I could paraphrase Winston Churchill, never have so few—we Christians—been custodians of so much—the blessings and benefits which originate with God—required so desperately by so many—those in the world today who do not know the truth.

In closing I would respectfully submit to those of you who have not met our Jesus to seek Him out and learn of Him while there is yet time. Find out for yourselves the role He commands in the order of things in this world and the world to come. The logical place to do this is in the Scriptures, the books written by God of God for man. Then ask a Christian (and that's with a capital C) what its all about. He'll gladly tell you. It would be most wise to face the Christ now by your own choice, because you will surely face Him someday —like it or not. You will stand before him **alone**, just you and He. No buddies or pals of this life, no relatives can stand beside you. They won't be able to sway His opinion of you. Will He take you into His arms in that hour, or drive you from His presence? This is entirely up to you.

The cause of Christ is not very popular in this world, but believe me it will be popular in the next world. It will be the only program on the agenda, and those enrolled will be having the time of their lives—forever. Thank you and may the blessings of God be on us all.

PENNSYLVANIA DISTRICT BOYS' BROTHERHOOD ACCEPTS PROJECT IN INDIA

THE BOYS' BROTHERHOOD of the Pennsylvania District have accepted the project of paying for gging the first well at the New Brethren Mission in dia.

We hope this well will prove to be a blessing for both e missionaries and also to those who are priviledged enjoy the good things the mission has to offer. The new mission will be under the direction of Rev. K. Prasantha Kumar.

The boys suggest that other groups contact Rev. Virgil Ingraham for a project in this very worthwhile mission.

Pennsylvania District
Boys' Brotherhood Advisor,
James I Mackall

ON THE CONFERENCE CIRCUIT

AFTER TRAVELLING through quite a few states to attend the various conferences in Central District then to Pennsylvania and Southeast Districts, I think I have an idea what the circuit preachers and judges experienced back in the "old days" as they say. It surely has to be one of the most memorable experiences I have ever had, especially with the pleasure of renewing acquaintances and meeting so many people of the Brethren Church. The hospitality shown by the host churches and the gracious members who provided housing for the visiting delegates proves that there is still something left to be remembered in these days of the so-called "Vanishing America."

Traveling with Rev. Smith Rose, representing Central Council as Executive Secretary, and John D. Rowsey, Associate Secretary of the Mission Board, my first visit to Central District was certainly impressionable in many respects, i.e. the scenery provided by the countryside, the evidences of recent violent storms in certain sections of the state, and the way in which Iowa so obviously proves its claim to being the corn state (especially from the corny jokes heard on the bus from the church to the restaurant).



Rev. Gene Hollinger, Moderator of Central District

It was also a thrill to get to see firsthand the progr being made at the Cedar Falls mission church and attend the conference ably moderated by the pastor this church, Rev. Gene Hollinger.

For a comparably small district the enthusiasm sho was far from being diminutive.



Mrs. Amanda Vulgamott

It was indeed a pleasure to meet and to speak with Mrs. Amanda Vulgamott, who will be 96 this month, and who was mentioned in the August 15th issue of **The Brethren Evangelist** for her faithfulness in attending district conferences. A photograph of her accompanies this article.



Executive Secretary of Central Council, Rev. Smith F. Rose installing newly elected officers of Central District

On our way back to Ohio, Rev. Smith Rose and I ere graciously hosted by the Paul Steiners in Lanark, inois, and perhaps set some kind of record by attend- g Sunday School and morning worship services in anark in the morning and the evening Revival Ser- ces in Burlington, Indiana that same Sunday Evening. here we were accompanied the rest of the journey to hland by a very interesting Brethren, Rev. J. D. ud) Hamel of Sarasota, Florida, brother-in-law to hn Rowsey. (John, by the way, left Waterloo with his other Jim for the week-end.)

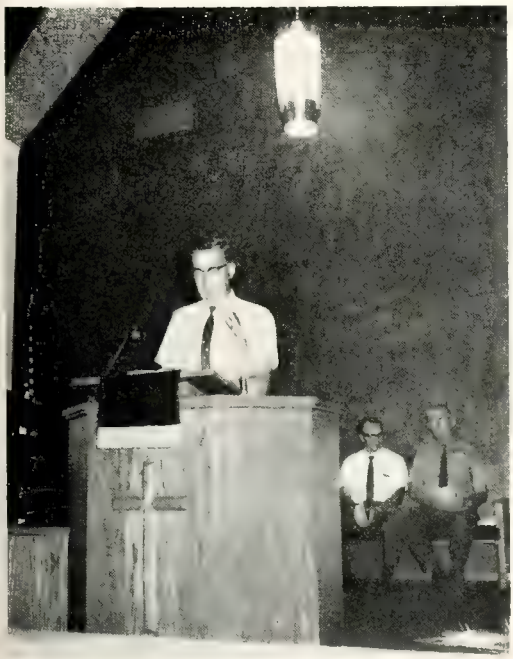
Then after briefly taking time to catch our breath and tch up with the mail it was off to Pennsylvania. Vinco urch hosted this year in its large impressive stone urch. (I believe there must be a very interesting man interest story behind the building of this church, oors of love, building the fellowship hall, etc.) nother item of personal interest to this writer was the thusiasm of the Pennsylvania District Laymen. This nvinced me more than ever that when a group of de- rmined laymen get together, whether it be in a local, strict or national level that wheels will turn and proj- ts will get moving.

As one of the accompanying photographs points out, rious thought and consideration seems to be present en at meal time. (I wonder what Rev. Ralph Mills is inking about this time.) The conference proceeded ght on schedule thanks to the efficiency of the mod- ator, Rev. Robert Hoffman, and the well organized mmittees. The Missionary Banquet was one of the ghlights of the conference and as Brother John owsey shows in the photograph, he was well in his



(Business session in a chow line?) Pennsylvania District Conference

rights to be proud of his wife Regina as she brought the inspirational message as guest speaker of the occasion.



Rev. Robert Hoffman, Pennsylvania District Moderator



Mrs. Regina Rowsey, Guest Speaker Pennsylvania District Conference Missionary Banquet

From the Keystone state we travelled on to the South- east District Conference held in Maurertown, Virginia in the beautiful valley Mrs. Schuster and I had the pleas- ure of looking down on a few years ago from vantage points along the Skyline Drive.

When I was given an invitation to this conference as a representative of The Publishing Company, Doc Shank assured me of a warm reception but did not say how high the thermometer would go (Whew!) Nevertheless, the traditional characteristic of brotherhood was very much in evidence as the delegates from the Southeast District gathered in fellowship to further the work of His will.



Rev. James I. Naff presiding at installation of Southeast District officers for 1971

Central District is not alone when it comes to having delegates who are faithful in their attendance. Mr. and Mrs. George Spielman of the Hagerstown church have been attending District and General Conferences for approximately 40 years.



Mr. & Mrs. George Spielman

Perhaps the most impressive highlight of this conference was the example of sheer determination and complete devotion to The Brethren Church shown by Dr. John Locke with his presence at District Conference.



Dr. John Locke accepting recognition plaqu from Rev. James I. Naff at at Southeast District Conference

I think I speak in behalf of all present that the memo of the occasion of the presentation of the recogniti plaque to Dr. Locke by Rev. Naff in behalf of the D trict will linger in our hearts forever.

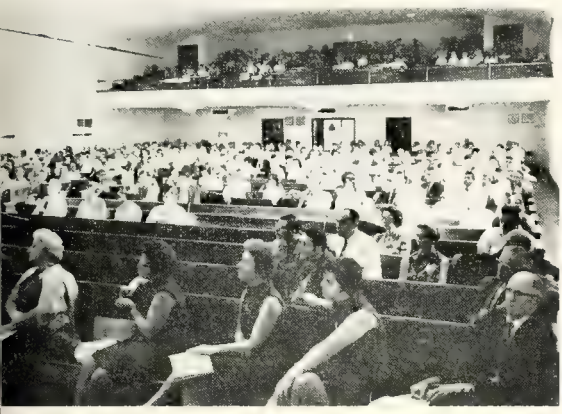
Incidently, Rev. Naff was most adept in getti around as he moderated the business sessions at c church in the morning and afternoons, and the eveni sessions in another church, and doing both qu admirably.



Southeast District moderator, James I. Naf

Photos by Geo. Schu

Reluctantly taking leave of the beautiful surround-gs and the gracious hospitality of the Southeast Dis-ct we proceeded back to Ashland to assist in the anning of General Conference, the "daddy" of all the nferences.



General Conference business session



World Relief Soup Supper

The impressions of this annual event are expressed the editorial for this issue, but a few comments ould be inserted here as to some of the highlights ich always make this gathering of the Brethren nething to look forward to each year.

As usual, General Conference got off to a good start th the Moderator Elect and the Moderator furnishing Conference with the inspiration necessary to keep the theme in view as the various boards and auxiliaries met in their respective sessions and inspirational programs.

Also, adding impetus to conference by their presence and speaking were the guest speakers of Conference, Rev. J. D. Hamel of Sarasota, Florida at the vesper services, Dr. Lawrence W. Bottoms through the Inspira-



Panel Discussion, Central District Memorial Pastors Doc Shank; Clayton Berkshire; Arden Gilmer and Fred Burkey



Group Therapy (for the stomach?) Ministers - Laymen - Brotherhood

Photos by Rev. Wm. Cole



Photo by Geo. Schuster

Vesper Service in front of Memorial Chapel, Rev. J. D. Hamel, speaker

tional messages before the morning business sessions, Dr. Gordon Zimmerman at the Laymen's Inspirational program, Mrs. Lila McCray and Mrs. Beatrice Bush Bixler for the W.M.S. featured speakers.

And of course the many, many, people, too numerous to mention who always make up the rest of the cast and without whom the Conference would be like a play without the supporting actors.

One highlight that cannot and must not be overlooked is the portion of Conferences that always serves as inspiration, the special music and the hymn singing. This always has been a delight to everyone and seems to be getting more delightful each year. In this respect, the



Photo by Geo. Schu

Rev. Waldo Gaby (moonlighting) as bus driver

Brethren can justly claim first chair in any oragnizat of musicians.

Attending these District Conferences and General C ferences has to be one of the memorable periods of life, and for the rest of 1970 and for 1971 something us to look forward to most eagerly. Thanks to all letting me share these impressions with you.

George Schuster, Editor

POETRY CORNER

THE GREAT PHYSICIAN

The Great Physician has the cure
For this old sin-sick world.
I'd like to see atop the mast
The Christian flag unfurled.
We pledge allegiance to the flag
Of this our native land.
If we would also pledge ourselves
To Christ, and take a stand,
'Twould be a giant blow to hate
And all that plagues mankind,
For only through the Prince of Peace
Can we the answer find.

Norman McPherson

I HAVE A FRIEND

I have a place where I oft' go;
Where peaceful waters gently flow;
A place where God and I can talk
About my problems as we walk.

I take Him by His gentle hand;
He says, "I know, I understand,"
And suddenly I'm not afraid.
My foolish fears are all allayed.

I am so glad I have a friend
Who'll not forsake me in the end!
Though storms may rage; near overwhelm;
I need not faint—God's at the helm.

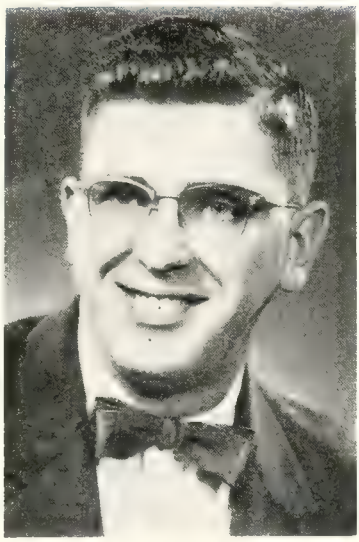
Norman McPherson

ONE NATION — UNDER GOD

by **CHARLES LOWMASTER**

A sermon delivered at The Elkhart First Brethren Church, Sunday, July 5, 1970 by Charles Lowmaster, Pastor

ripture: Deuteronomy 26:1-11



THESE WORDS we have just read, written by Moses under the direction of the Holy Spirit, could have y easily been written today concerning the United ites of America. Yesterday we celebrated the 194th ar since the signing of The Declaration of Independ-ce. It seems, at least in my own mind, though I hope just pessimism on my part, that somehow or other patriotism is waning in these years, and we're estioning many of the things that men in the past ve appreciated so much. Some of the very foundations our nation, our patriotism, love of our country and preciation of what God has done for us is being aken.

One hundred and seventy-five years before the sign-of the Declaration of Independance the first colonists nded on the shores of New England, and there began at was a dream to them just as much as it was a eam for the Jews who were in bondage in Egypt and t that God had led them to a Promised Land. Three ndred and sixty-nine years later we stand at the reshold and ask this question, "Which way America?" n sure many of you have asked the question, "Which y is America going?" We are on the threshold of nething big—a crisis of some kind. America has athered many crises, and I'm sure that she'll be able do this too, if we hold fast to the spirit of her Con-tution. Her motive and her integrity are being ques-ned in the world today; her purity is being doubted; philosophy and way of life is being challenged and it's good for us to review again the real basis of this ion in which we live.

There is reason to believe that the United States is nique creation of God Himself: blessed of God and ose survival is dependent upon retention and sub-iption to Christian principle. I think that we could y well say: "As goes the Church, so goes America!" e Church is so deeply ingrained in her very structure, her purpose, her foundation, her principles, that if the Church ever fails the United States is going to go with the Church.

We know that this is basically true and is the philosophy of Christianity through the world: as the Christian faith goes so goes the world. God has given us a commission to go into the world and, through the power of the Gospel through the Church, God has promised He can overcome the world. But I believe that He uses the Church in a very unique way also. He intends to have His will done through the lives of individual people who are committed to Him.

It is good for us to stop and just note this idea—or this concept—that our nation is vitally related to The Christian Church. Her purpose and her beginning were

by and **for** the Church. The whole purpose of the founding of the United States of America was to give freedom to Christian people to worship according to the dictates of their consciences and their hearts. Attempts have been made to deny the deep relationship between our government and the Church. There are legitimate separating points I would agree, but these would deny that the Christian Church has **anything** to do with government; that somehow or other we can separate these things. We talk about "separation of Church and State." There is a place for separation in organization, but in spirit to ever separate the Church and the State would be to destroy the nation.

The United States alone of all the nations in the world provides freedom and equality for every religion without bias. Think about that statement before you would disagree with it. Almost every nation has some religion or Church that they favor in one way or another. In the East there's Buddhism or Confucianism, in England it is The Church of England, in Germany there is a certain leaning toward Lutheranism, in Italy Catholicism dominates. In the United States alone do you find that there is opportunity given for freedom and equality for every religion whether the majority agrees with it or not. The very purpose and founding of our country was to provide a land of freedom for people to worship according to the dictates of their hearts. The United States alone exempts religion from government control. There are various controls over the Church in almost any other country where you may want to go.

Philip Schaff in his **"Church and State in the United States"** written in 1888 wrote this:

> "The Church is instituted for the religious interests and eternal welfare of man; the state for his secular interests and temporal welfare. The one looks to heaven as the final home of immortal spirits, the other upon our mother earth. The church is the reign of love; the state is the reign of justice. The former is governed by the Gospel, the latter by the law. The Church exhorts and uses moral suasion; the state commands, and enforces obedience. The Church punishes by rebuke, suspension, and excommunication; the state by fines, imprisonment, and death. Both meet on questions of public morals, and both together constitute civilized human society and ensure its prosperity. The root of this theory we find in the New Testament."[1]

Communism, Socialism and the various other isms today would deny that there is a basis in eternal truth in the republician form of government in the United States. But we find that Philip Schaff, an outstanding Christian historian who had a great depth of understanding, said that the principles of our nation and of our government and the relationship of our government to the Church and the Church to the government is founded upon New Testament principles. Despite attempts of sectarian interests, the United States has always sought to protect the freedom of her subjects. Even we, as Protestants, are somewhat biased, and we try to promote our particular interests. If there were not a government that guaranteed the freedom of all people, we would probably try to force people by various strictures to conform to the Protestant faith. We know all too well that if the Catholics had their way in the United States, there would be intolerance for other religions. This is one of the characteristics of relig anyway, that we tend to be intolerant of others. I'm sure that this is too bad as long as we hold it in ri perspective. Even the Christian faith as Christ delive it would not acknowledge any other religion or gr that did not accept Him as The Way, The Truth The Life. So there is a certain intolerance in religi Yet we cannot impose religion on others, but they m come through God speaking to their hearts and throu the dictates of the Holy Spirit in their lives. In orde insure this, we have a government that assures all ligions equality under the Law.

No other nation provides such freedom of express that we know here in the United States. Those who attempting to destroy our present foundation, syst and government would find that it is impossible to these things in some of the nations that they are try to follow in the Socialistic Communistic philosophy. know all too well that although many are maintain that Socialism ought to be the way of life and t Communism offers a kind of golden plum in the futu that if they lived in such countries they would not e have, the freedom to express the ideas that they here. One of the things we ought to be grateful for as we see the various uprisings and dissents, to rea that this is a sign of the great freedom that we ha But even this must be mediated with tolerance.

There is something else unique about this nation which we live and that is the uniqueness of her gove ment. The government of the United States is basic a Republic. A Republic is dependent upon a mo people. A Republic where there is going to be jus and equality, where love of fellow man is going mediate, dictates that it must be a nation of mo people. Only the dominance of Christian morality ma it possible for us to live together in a nation where " people" are the government.

Where the people are not a government you find t there are a select group of men or a dictator or a k who then rules over the people. But we are a Repu because we are a people directed by Christian princi inculcated in the lives of individuals in this nation i sufficient quantity that makes it possible for us to as a Republic. In the book "Self-Government w Union" put out by the Christian Freedom Founda we read this:

> "Republican institutions in the hands of a tuous and God-fearing nation are the very bes the world, but in the hands of a corrupt and i ligious people they are the very worst, and most effective weapon of destruction. An indign people may rise in rebellion against a cruel tyr but who will rise against the tyranny of the pe in possession of the ballot-box and the wh machinery of government? Here lies our gr danger, and it is increasing every year.
>
> Destroy our churches, close our Sunday Scho abolish the Lord's Day, and our republic wo become an empty shell, and our people would t to heathenism and barbarism. Christianity is most powerful factor in our society and the pi of our institutions. It regulates the family; it enj private and public virtue; it builds up moral cha ter; it teaches us to love God supremely, and neighbor as ourselves; it makes good men and

ful citizens; it denounces every vice; it encourages every virtue; it promotes and serves the public welfare; it upholds peace and order. Christianity is the only possible religion for the American people, and with Christianity are bound up all our hopes for the future."[2]

Philip Schaff states this in his book which he wrote 1888. He says "The only hope for our nation is the severence of the Christian faith within it." Today t faith is being questioned, the Church is being chalged and many are saying the Church must go. Yet se men agree that if the Christian faith ever dies out fades to a minority in the United States of America whole structure of government will topple and fall. e success of our nation then is dependent upon inidual morality.

n 1851 Daniel Webster wrote this:

"The next fundamental principle in our system is, that the will of the majority, fairly expressed through the means of representation, shall have the force of law; and it is quite evident that, in a country without thrones or aristocracies or privileged castes or classes, there can be no other foundation for law to stand upon. And, as the necessary result of this, the third element is, that the law is the supreme rule for the government of all. . . .

And now I proceed to add, that the strong and deep settled conviction of all intelligent persons amongst us is, that, in order to support a useful and wise government upon these popular principles, the general education of the people, and the wide diffusion of pure morality and true religion are indispensable. Individual virtue is a part of public virtue. It is difficult to conceive how there can remain morality in the government when it shall cease to exist among the people; or how the aggregate of the political institutions, all the organs of which consist only of men, should be wise, and beneficent, and competent to inspire confidence, if the opposite qualities belongs to the individuals who constitute those organs, and make up that aggregate. . . ."[3]

niel Webster says as the individual person in the ion goes, so goes the nation. If each one of us does have that individual concept of Christianity moral and understanding of Christian principles that is en to us through the Scriptures, then the nation will nge in its very complexity because **we** are the nation l **we** are the government.

he proof of a Christian foundation is her love for er people. Think back over the past years, especially last 20 years, and see if the United States is not ly a beneficent nation. We may gripe about our eign aid and the way it is administered, but if the ited States of America was to suddenly grow selfish l self-centered in all of her ways there would be many ions on this earth that could not exist. There would people who would starve and die by the millions beise the United States would have lost its compassion other people. There may be many things we don't e about our nation and that we question, but there's thing that we cannot question and that is that the ple of the United States have a compassion for the er people of the world. We may not always admin- r this compassion exactly to please all people, but we have learned this compassion because the Christian faith is one of compassion for other people. We spend billions of dollars every year to help the poor and the suffering of the world. Another quote of Daniel Webster speaks to this:

"Of all important questions, therefore, let this, the most important of all, be first asked and first answered: In what country of the habitable globe, of great extent and large population, are the means of knowledge the most generally diffused and enjoyed among the people? This question admits of one, and only one, answer. It is here; it is here in these United States; it is among the descendents of those who settled Jamestown; of those who were pilgrims on the shore of Plymouth; and of those other races of men, who, in subsequent times, have become joined in this great American family. . . .

But there is something even more than this. Man is not only an intellectual, but he is also a religious being, and his religious feelings and habits require cultivation. Let the religious element in man's nature be neglected, let him be influenced by no higher motives than low self-interest, and subjected to no stronger restraint than the limits of civil authority, and he becomes the creature of selfish passion or blind fanaticism.

On the other hand, the cultivation of the religious sentiment represses licentiousness, incites to general benevolence and the practical acknowledgment of the brotherhood of man, inspires respect for law and order, and gives strength to the whole social fabric, at the same time that it conducts the human soul upward to the Author of its being.

Now, I think it may be stated with truth, that in no country, in proportion to its population, are there so many benevolent establishments connected with religious instruction, Bible, Missionary and Tract Societies, supported by public and private contributions, as in our own. There are also institutions for the education of the blind, of idiots, of the deaf and dumb; for the reception of orphan and destitute children, and the insane; for moral reform, designed for children and females respectively; and institutions for the reformation of criminals; not to speak of those numerous establishments, in almost every county and town in the United States, for the reception of the aged, infirm, and destitute poor, many of whom have fled to our shores to escape the poverty and wretchedness of their condition at home.

In the United States there is no church establishment or ecclesiastical authority founded by government. Public worship is maintained either by voluntary associations and contributions, or by trusts and donations of a charitable origin.

Now, I think it safe to say, that a greater portion of the people of the United States attend public worship, decently clad, well behaved, and well seated, than of any other country of the civilized world. Edifices of religion are seen everywhere. Their aggregate cost would amount to an immense sum of money. They are, in general, kept in good repair, and consecrated to the purpose of public worship. In these edifices the people regularly assemble on the Sabbath day, which, by all classes,

is sacredly set apart for rest from secular employment and for religious meditation and worship, to listen to the reading of the Holy Scriptures, and discourses from pious ministers of the several denominations.

This attention to the wants of the intellect and of the soul, as manifested by the voluntary support of schools and colleges, of churches and benevolent institutions, is one of the most remarkable characteristics of the American people, not less strikingly exhibited in the new than in the older settlements of the country. On the spot where the first trees of the forest were felled, near the log cabins of the pioneers, are to be seen rising together the church and the school house. So has it been from the beginning, and God grant that it may thus continue!"[4]

So Daniel Webster says that the training through the Church and the school are the foundation of our nation. Her laws and her government rise directly from an understanding of the Gospel, revelation and of justice, freedom, and love.

Arthur Partridge in "The Making of the American Nation wrote this:

"Next to the Christian religion, of which America is the most influential advocate, the American government and Constitution is the most precious possession which the world holds, or which the future can inherit. This is true; true because the American system is the political expression of Christian ideas. Ages of human effort, the struggles of former generations, the hopes, the disappointments, the wisdom of the past, have brought about this great result. There is at last a bright page in history; at last, the doctrine of human progress is proved true, and a limitless vista of peaceful advance opens to the eyes of men, in the foundation and existence of a society organized into a nation upon the basis of nature and right. A nation at length exists, prospers, improves, in which national unity and power are found not only compatible with individual freedom, but proportioned to it—the first nation which deserves the name of Commonwealth—a nation founded upon the rock of religion and rooted in the love of man."[5]

And so, her laws and her government rise directly from an understanding of the Gospel. As you examine the laws of our land and relationship of these laws to her people, you find that you could take many of our laws directly out of the Scriptures. If these things be true: if the Christian Faith and the Church is the foundation stone of our nation, then we can answer the question "Which way America?" by this: "As the Church goes, so goes America!" And we can answer this also, "As you go, so goes the Church." George Washington in his farewell address warned the people of these things:

"The unity of government which constitutes you one people is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence, the support of your tranquillity at home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize. But as it is easy to foresee that from different causes and from different quarters much pain will be taken, many artifices employed, to weaken in your minds the conviction of this truth, as this the point in your political fortress against wh the batteries of internal and external enemies be most constantly and actively (though of covertly and insidiously) directed, it is of infi moment that you should properly estimate the mense value of your national union to your lective and individual happiness; that you sho cherish a cordial, habitual, and immoveable atta ment to it; accustoming yourselves to think speak of it as of the palladium of your polit safety and prosperity; watching for its preservat with jealous anxiety; discountenancing whate may suggest even a suspicion that it can in event be abandoned. . . ."[6]

This is where we are today! There are those who saying, as George Washington warned, that our gove ment can be abandoned, that the way of life and principles upon which it is founded are somehow other base. More than 1½ million men have sacrifi their lives, not deeming it too dear a price to buy dream that you and I enjoy today. Now we are see the advocation of the abandonment of the princi that a life is too dear a price to pay for the dream a nation.

This is sometimes being perpetrated on the idea t it is unChristian to wage even a good war (if there such a thing, and there are many who deny this). the privileges that we enjoy are enjoyed because th were men that didn't count their life too dear to g us what we have. If we're not willing to give our li if necessary, to pass on to another generation t which has been passed on to us, there's not going to this for another generation.

Those 1½ million men who if stood in a line wo probably reach around the world, have given their li that we might enjoy the privileges that we know. T Church is being deluded by a false pacifism. Edmu Burke once said, "The only thing necessary for to triumph in the world is for good men to do nothin

There are those who say that if we adopt a tota pacifistic attitude God will protect us. I don't beli this personally. I believe that God works through m that are willing to listen to Him and hear His vo even if it leads to death itself.

The United States has been thrust into the role o world power. Many of us don't like that—many peo of the world don't like it. But I believe we're see coming to pass before our very eyes the fulfillment prophecy of the Scripture: one day the world is go to be divided into two camps and we'd like to at le think that the camp we're in is for the propagation the good, and the just and the right. I think we honestly say this. But the world today stands in litera one of two camps: we are either in the camp of communistic, atheistic Russian influence or we are the influence of the Western powers. Many people de the fact that before Israel does something t the United States and Russia must give a cert approval, the same in Viet Nam. Many would say w do we have to have our finger in every place in world? Yet I believe we are seeing the fulfillment of Scriptures in which the world is divided into two cam and if the United States does not come to the help those who ask for it, who is going to be their savior?

ve to answer that question. I think we're going to ve to answer to God some day if we turn down those io cry to us for help and for justice.

Faith is being undermined today by focusing on our lures. If you want to look at the failures of the United ates, you can become very pessimistic, and you can all day long and relate the failures that we as a ople have known. But if you want to look at its great hievements, you can spend an even longer time in elling upon them. Faith is often undermined by focus- g on our failures. Let's take note of our failures, learn m the past, then move on from them and remember e United States and we, as a people, are still the great- nation of the world.

The Church today is under attack. The psalmist says Psalm 11:3: "If the foundation be destroyed, what all the righteous do?" What I'm saying this morning —"as goes the Church, so goes the United States of nerica." The Church is in a rather weak condition day. It's being challenged. If the Church fails we're ing to see that which we have known for 194 years dergo a tremendous transformation and change into mething that we'll never recognize again.

In our text which I read for you God warned His people against the dangers of affluence. He blesses in proportion to their honor for the Law and for His Kingdom. God has blessed us and He has promised us that if we will honor Him in the substance of our goods as well as our lives, that He'll continue to make America a great nation. The psalmist again says: "Blessed is the nation whose God is the Lord!" We're witnesses of this today. We've enjoyed it for many years. The reason we have is because God is our Lord. He is the God of the United States of America although there are many who do not acknowledge Him as God. This is the source of our blessing. We truly are "One nation, under God!"

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[1] Schaff, Philip, "Church and State in the United States," 1888.

[2] "Works of Daniel Webster," Boston, 1851.

[3] Ibid.

[4] Ibid.

[5] From: "The North American Review—1867" (A review of "The Making of the American Nation") Partridge, J. Arthur, 1866.

[6] "Farewell Address," George Washington, September 17, 1796.

BURLINGTON, INDIANA



THE BURLINGTON BRETHREN CHURCH climaxed their Home-coming Program Sunday, August 23, with a mortgage burning. In June of 1965, an educational unit consisting of 11 rooms, which included the Study and a Nursery, was built at a cost of $42,000. In June of 1970, the final payment was made on the mortgage. Rev. Kenneth Howard was the pastor.

Rev. Gene Hollinger, pastor of the church when the Building Program was begun, returned to the church and was guest speaker for the occasion.

The picture shows Russell Rodkey, Moderator, holding the mortgage and Rev. Hollinger holding the candle. Others in the picture are Joe Garrison and Loris Stout, Trustees; Lawrence Rinehart, Chairman of the Finance Committee and James Payne, Chairman of the Building Committee is standing to the left of Mr. Rinehart.

The first church was built in 1910. There were four members present at the mortgage burning who attended the dedication of the first church. These members are Mrs. Oakey Polk, Mrs. Mable Douglas, Mrs. Orpha Clingenpeel and Mrs. Gladys Moss.

SISTERHOOD

bates' bait box —

by NANCY BATES

Greetings Girls!

Welcome to a new Sisterhood year—the best ever!

Conference is now over; most of you who are in school have probably returned and settled down into the routine by now. **Now** is the time to plan your programs for Sisterhood, to set your goals high enough to make each of you strive harder to make this year your S.M.M.'s best year too.

As we said, conference is over. Did you hear a report from the girls who attended and represented you? Do you have any questions about the new goals, books, etc.? (Please write to any of your national officers; they will be glad to help in any way possible. A list of the new officers and their addresses will follow.) The Sisterhood sessions were really terrific this year; it isn't often that we have male leaders! Many thanks to each of the people who helped.

Before going any further, there are some congratulations in order. First, to Miss Diane Johnson of Louisville, Ohio, the recipient of the Sisterhood scholarship. Good luck to you, Diane, and best wishes from all of us!

Then to the girls and patronesses of the Vinco, Pennsylvania Junior society, we give special recognition and congratulations for attaining **all** their goals; they were the only group to do this! Also we salute several of our Senior groups: Louisville, Jones Mills and Pleasant Hill for outstanding performance and achievement. (We hope to have a more extensive report on some of the activities and programs these societies participated in last year.)

Now to some of the changes you will notice this year. . . .

Special note: The **national** dues have been raised for both Junior and Senior: The Seniors will now be paying $1.50 instead of $1.00 and the Juniors will be paying $1.00 instead of 50¢. This is effective **this** year; it's to be paid by January 31 and sent to Donna Miller.

You will note in the Senior guidelines (1A) concerni daily devotions—several devotional booklets have be suggested. We would like to add to that list "One Wor —One Book"; it is a daily Bible reading plan put out the Evangelism Committee which covers many boo of the Bible but requires very little reading each d (We are hoping that this will become available to all

Here are the names and addresses of the officers listed already in your program booklets; be sure write them down.

Patroness
Mrs. Dee Keplinger
3118 Scottish Avenue
Suitland, Maryland 20023

Assistant Patroness
Mrs. Grace Radcliff
110 West Church Street
Masontown, Pennsylvania 15461

President
Miss Suzanne Hall
105 Miller Avenue
Oak Hill, West Virginia 25901

Vice President
Miss Sherry Shannon
Box 134
North Georgetown, Ohio 44665

***Literary Secretary**
Miss Betsy Kraus
9 West Franklin Street
Pleasant Hill, Ohio 45337

Well, girls, that's about all for this month. See y next month with more ideas!

Good luck to each of you as you begin another yea

Nancy

BRUSH VALLEY NEWS

THE SISTERHOOD of Brush Valley Brethren Church of Adrian, Pennsylvania, met at Sharon Kidder's home in August. The devotional leader was Deborah Miller. The main point of discussion was the election of officers. Officers for the coming year are:

President Sharon Kidder
Vice President Vanessa Crissman
Secretary Karen Kidder
Assistant Secretary Deborah Miller
Treasurer Vickie Crissman
Assistant Treasurer Susan Hooks
Patroness Jean Crissman
Assistant Patroness Sandra Kidder

Deborah Miller,
Assistant Secretary

From The Mailbag

EIGHTY-SECOND GENERAL CONFERENCE of IE BRETHREN CHURCH is history. What a thrill return to the "old" campus once again. Where is it? ıen Hall used to be about there. Wasn't there an eagle that corner? What in the world is that building? A EW LIBRARY! You mean they have outgrown the ıer one? It was only dedicated a few short years ago. ok at the new gym, the field house, the new dorm-ries completed and under construction, assembly lls, dining rooms to seat hundreds, science buildings, wth . . . growth . . . MILLIONS of dollars.

But what's that tiny house across from the Chapel? that. That's Headquarters for our Mission Board. s, it's small, outdated, but it looks so quaint beside fantastic growth of the college. It houses the office of our General Secretary, his assistant, the secretary, files, etc. . . . etc. . . . etc. . . . The other building. O that's the Book Store and Publishing Company. They're trying hard, God bless them. It looks so nice. Very Pleasant. Really trying to do a job. Even made a little office for the shop foreman.

Someday we may have a nice headquarters building. Someday we may, well, catch up. But until some of the college vision "rubs off" on the good Brethren, please struggle on, O faithful ones, struggle on. For someday, yes, someday. . . . O well.

Pastor Black

(Reprinted from the Milledgeville Brethren Bulletin with permission AND gratitude. Editor)

CHEEP ADVICE



This is the age when a man will spend two bits to park his car to keep from paying two dollars parking fine while he pays a dime for a nickle cup of coffee.

Why is it that people will spend money they don't have to buy things they don't need to impress people they don't like??

The importance of an election doesn't register with some people—or they would.

A Christian should live so that instead of being a part of the world's problems he will be a part of the answer.

Nature didn't make us perfect, so she did the next best thing. She made us blind to our faults.

Children are like canoes. They are more easily handled if paddled from the rear.

They may have taken some violence out of television, but from all the commercials about mouthwash, body deodorants and soaps, and the strong wash powers and detergents it still looks like it needs cleaned up.

If inflation continues to deflate the dollar's buying power, we can feel good about the dollar we don't have. It's not worth much anyway.

OUR RESPONSIBILITY — OUR WAY

JOHN 15:7-16

by **C. M. HESKET**

The Inspirational Message given July 29, 1970, at Vinco, Pennsylvania, at the Eightieth Conference of the Pennsylvania District of Brethren Churches by Rev. C. M. Hesketh, pastor of the Valley Brethren Church, Jones Mills, Pennsylvania



AT THIS MOMENT there are many people living lonely, sorrowful, hungry, thirsting, yearning lives. Hungering, thirsting, yearning for, they know not what —living defeated, discouraged lives. Certainly this design for life was not the design of our God of love and hope.

I pray that the Spirit of God will impress upon us the truth of this tragic fact. It is against this fact that the central purpose of a living Christ stands, "I am come that they may have life, and have it more abundantly" (John 10:10b).

Whatever we do or whatever else we may leave undone, we should not neglect the bringing of those in need, face to face with the Lord of Life. Toward this goal we must chart a course, not only as individuals but as the **church;** the body of believers in Jesus Christ.

We lament upon the lack of spiritual leadership and spiritual workers. If we would but leave Him, God would select His leaders. Instead of looking for just leaders and workers, why don't we take a short cut? Let us bring people face to face with Christ Himself, then out of these will come our leaders and workers. The Holy Spirit will develop them much more readily than we can.

Before a person can become an effective worker or leader, he or she **must** come to know Jesus Christ as their Savior. If we as a Church are going to confront an alert and inquiring people with the Christ that we claim has done so much for us, they must see what Christ has done for us. If we desire them to lead Spirit-led lives, then **our** lives must be Spirit led.

The way of Christian life should be at this time, worldwide in scope. It started with a small group and resulted in the overthrow of a powerful Roman Empire, but, somewhere along the line it became hamstrung.

Internationally, the world is in a state of irritation, suspicion and a want of fundamental unity. Economically, it is in an impossible condition. Physically, the world is full of suffering. The world today is in grave peril. Racial, religious and political tempers are laid with a very short fuse.

What the world needs today is not, chiefly, a United Nations, World Congress, World Court, Peace Congress or arbitrated treaties. As important as such orga izations may be, they are external and the most f damental need is to get **inside** of people. To change th outlook, their disposition, their motives, ambitions a their spirit. It is out of ambition, motives, disposit and spirit that come the issues of, not only local, international life. These must be remedied first in individual, and if this is done then it will fan itself and be influential on an ever widening scale.

You can see that our field of endeavor is very w indeed, but it must start at home. In the Church must start in the smallest unit of the Church, in individual if you please.

If our Church program is to preserve and add its spiritual vitality, it is absolutely essential that leaders and controlling members maintain a genuin

sonal experience with Jesus Christ. The character ny group rests upon its leaders. No group will rise ve nor maintain itself above the level of the real of its leaders or guiding members.

he rock upon which many groups have been wrecked he rock of attainment. When we feel that we have ched our goal, vision ceases. If our church or any up within our church sits upon the rock of attainit, it will eventually wither and become useless.

we are to press on to a future that surpasses all lies behind us, there must be a constant inflow of h life into our ranks and fellowship. This fresh life ll about us, and we must win these generations of present. Today's generations are examining all ndations, questioning all sources of authority, criting all standards and social actions. They are a most t and inquiring generation.

'e are living in a day when it is highly important we break out of the old ruts of inertia and get of our lack of energy and inactivity for our Lord. If are "Anointed to Proclaim" it is time that we "proned." If we are to prove, preserve and keep our h in Christ we must "proclaim" Him. If we are to claim Christ as our Savior we must stand before ist and say "we are His."

we are to be a group of spiritual children of God ugh Jesus Christ, then our leaders and workers t be genuinely spiritual. Spiritual starvation hinders lives of many Christian workers. They are busy ng to feed others while they themselves are starv- The philosopher Plato said, "The granery must be d if the hungry are to be fed." Brethren fill yourles. Our Lord said, "For their sake I sanctify myself (John 17:18a). We must be continually renewed and refilled if we are to feed others. Dr. Moody said, "We are leaky vessels and frequently need refilled." The only way to be constantly refilled is by heeding the gracious invitation of our Lord, "If any man thirst, let him come to me, and drink" (John 7:37b).

The presence of sin, the stain of sin and the sense of sin are facts; not theory. If we are to wage successful warfare against the forces of sin, we must yield ourselves to the way of the living Christ. Since our Savior **does live** we do not have to fight the battle alone. We have only to chart our course as far as Him. From this point He will be our pilot through the Holy Spirit.

What the Church needs today is not more machinery or new organizations or novel methods. What the Church needs is Christians through whom the Holy Spirit can work. The Holy Spirit does not flow through machinery but through Christians. He does not come upon machinery but upon people. The Holy Spirit does not anoint plans but does anoint the Christians who bring the plans to fruitation.

If we are "Anointed to Proclaim" it is time to chart our course. It is not a long and complicated journey. It is just one short step to Jesus our Savior. Surely we can find our way that far. When you cannot trust God you cannot trust anything, and when you do not trust anything you get in the condition of the world as it is today.

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Let Him take it from there. God Bless You.

REVOLUTIONARIES FOR CHRIST

NE THOUSAND AND SEVEN HUNDRED "revolutionaries" have just completed intensive training ow to live and share the vitality and dynamic of the istian life at Arrowhead Springs, a former Southern fornia resort.

ampus Crusade for Christ climaxed its three weeks taff training with a dedication service Friday night, ust 7, at 8 p.m. at Arrowhead Springs. All of the erican staff, a few of the international staff and 540 staff members gathered for intensive training to ble them to make an impact for Christ on campuses in cities throughout the world.

r. Bill Bright, president and founder of Campus sade for Christ and main speaker at the dedication ice, said in his talk, "These have been busy but itful weeks of training. This dedication service ks the end of training, and the beginning of an adure which will help to introduce hundred of thouls of men and women to a whole new way of life—e of love, peace, purpose, joy and power through the rrection power of the Lord Jesus Christ. I believe spiritual revolution has already begun that will sweep America and the world and help to fulfill the Great Commission of our Lord in this generation."

In his talk Dr. Bright stressed three points: dedication no matter what the cost, a life of discipline, and dispatch, with emphasis on the urgency to share Christ with others for the time is short and the fields are white unto harvest.

The current staff of Campus Crusade for Christ International numbers more than 2,200 men and women in 45 countries of the world. Campus Crusade was begun in 1951 by Bill Bright and his wife, Vonette.

This dedication service was held in the open air amphitheater at Arrowhead Springs. Arrowhead Springs, the international headquarters of Campus Crusade, is located in the San Bernardino mountains off highway 18, north of San Bernardino.

For further information contact:

Publications
Campus Crusade for Christ
Arrowhead Springs
San Bernardino, California 92404

MISSIONARY NEWS

CONSECRATION SERVICE FOR GRIEVES AND WINTERS

THE GENERAL CONFERENCE THEME "I Will Build My Church" was illustrated again on Saturday evening, August 22, in a service directed by Rev. St. Clair Benshoff, President of the Missionary Board. Jerry and Cheryl Grieve were set apart for missionary service in Africa and Bill and Sharon Winter for service



Bill and Sharon Winter; Jerry and Cheryl Grieve listening to the charge by Rev. Woodrow Immel

in Argentina during this service. The charge to the candidates was given by Rev. Woodrow Immel, First Vice President of the Missionary Board. Rev. Brian Moore, pastor of Bill Winter's church in Derby, Kansas, joined Rev. M. Virgil Ingraham in the prayer of consecration for the Winters. Rev. Carl Barber, formerly pastor at Mulvane, Kansas, the Grieves' home church participated with Rev. Ingraham in the prayer of consecration for the Grieves.



Rev. M. Virgil Ingraham shaking han with the Missionary Candidates at the close of the service

Jerry Grieve is a graduate of Ashland College Seminary. He also has completed work for a Mas degree from Michigan State in Linguistics and for summers has attended the Wycliffe Translator's S mer Institute of Linguistics. Cheryl Grieve is a R tered Nurse and has also attended the Wycliffe S mer Institute during one summer.

ill Winter is a graduate of Ashland College and has nded the Ashland Seminary for two years. He is a duate of RCA Institutes course in television. Sharon ıter, daughter of Rev. H. William Fells is a graduate Ashland College in Elementary Education.

od **is** building His Church through the lives of ng people such as these who have been training for time when they can become a part of the Brethren ırch overseas, as also through the decision of young ple such as those who responded when Rev. Ben- ff gave the call to dedicate themselves to service Christ at the close of the meetings Friday and urday.

HONORARY LIFE MEMBERSHIP

REV. C. A. STEWART was made an honorary Life Member of the Missionary Board of The Brethren Church, August 21, 1970 during the Board's Inspirational Service at General Conference. Rev. Stewart was commended by the President of the Missionary Board, Rev. St. Clair Benshoff, for his many years of faithful service as a member of the Board and for his great interest in the missionary outreach of the Brethren Church. May the Lord add His blessing to this commendation from the Missionary Board.

MISSIONARY BANQUET

ET THE WORD AROUND was the theme of the Missionary Banquet held on Friday evening of nference week in Ashland. Rev. Charles Lowmaster, Master of Ceremony, had some very interesting nments to make as he presented the various people o had part in the Banquet program. Rev. St. Clair shoff, President of the Missionary Board opened program with prayer. Dr. Vergil Gerber, week-end sionary speaker was presented to the participants, then John Rowsey, Associate Secretary, spoke on need for getting the **Word** around in a clear, meanful way. A short film, "The Interview" was shown hose present which illustrated the difficulty of comnication between two persons with different vocabues and a lack of sensitivity to each other. The Banet was closed by Rev. M. Virgil Ingraham, General retary, with a few remarks pertaining to the theme with prayer.



Rev. Charles Lowmaster, Missionary Banquet MC with John and Regina Rowsey

MISSIONARY OFFERING FOR LOST CREEK



The General Conference Missionary Offering which was designated toward rebuilding following the fire at Lost Creek, Kentucky totals $3,600 in pledges and cash. This money will go towards the building deficit. Thank you Brethren for your support.

LAFF-A-LITTLE

A man from Texas was in New York visiting his brother. While taking a stroll to show his brother the park, the Texan said, "Oh, I have to make a long distance call. Let's stop here for a minute." Making the call in an auto dealer's showroom he asked the salesman, "How much is that Cadillac?" After having the price quoted to him, he said, "Okay, I'll take it."

His brother asked, "What's wrong with you? You already have three Cadillacs."

"Well," the Texan answered, "I didn't want to use the phone and not buy anything."

A motorist heard about an automobile manufacturer setting a record for assembling an auto for a publicity stunt. He called the company and told them he was out on the highway waiting for a tow-truck and thought he had just bought that particular car.

The leading soprano of the opera was fuming and fussing in her dressing room after the performance. One of the stagehands asked the director: "What's she so steamed up about now?"

"Oh, she's burned up because she only received six bouquets over the footlights."

"Six?" asked the stagehand, "that's quite a few. What's the matter with her, anyway?"

"Well," answered the director, "I guess it's because she ordered seven from the florist."

Two worms were sunning themselves on the golf course. While doing so, they watched a duffer trying to hit a golf ball. About fifteen divots later one worm said to the other: "Say, you know something, if we want to keep from getting killed, we better get on the ball."

A newly ordained minister after delivering his first sermon was asked by his wife: "Well, how was your sermon?"

"Which one?" he asked. "The one I intended to give, the one that I gave, or the one I did such a marvelous job on while driving home in the car?"

CHURCH PRESS WOES OUTLINED AT CANADIAN CHURCH PRESS MEET

Toronto, Ontario (EP) — Forebodings of doom overshadowed talk at a seminar here on the future of church periodicals in Canada.

Subscriptions were seen falling . . . advertising is scarce . . . postal rates skyrocketing.

"Why," a delegate was quoted in the Toronto Globe and Mail, "when these raunchy, dirty, misspelled, abominable little underground sheets with their four-letter words and hairy pictures have circulations as high as 35,000?"

"They're anti-establishment," another delegate observed. "They're successful because they're against us. We can't be like them."

Archbishop Howard H. Clark, primate of the Anglican Church of Canada, told a panel discussion: "I wish the church press would be n skillful in writing theology for men. People can't make sense theology today."

Hugh McCullum, editor of Canadian Churchmen, stated the underground press has a vit and a purpose that most of church press does not have. "N of the church press," he said, lost its vitality because it's too up with vested interests."

INDIANA CONFERENCE PLANNED

A Conference: "The Church and Its Ministry to Minorities" is being planned for all the Brethren Congregations in the state of Indiana by the Indiana District Mission Board. The conference will be held at the First Brethren Church, 1210 South Michigan Street, South Bend, Indiana on Saturday, November 7, 1970.

10:00-10:15 a.m. Registration ($2.50 per person)

10:15-10:30 a.m. Worship and Meditation

10:30-11:30 a.m. Panel Presentation: "The Poor White Community"
Miss Margaret Lowery—Meeting the needs of Appalachians in Appalachia"
John Porte—"When Appalachians Move North"
Rev. and Mrs. Jim Sluss—"How the Brethren Church Can Minister to Appalachians Who Move to Our Communities"

11:30-Noon Audience Questions and Response

12:00-12:45 p.m. Noon Lunch (served by the host church and paid for out of registration)

12:45- 1:45 p.m. Speaker: "The Black Community"
The Reverend Bill Bentley, pastor of the Chicago Bible Church, 2150 West Madison Street, Chicago, Illinois will be the speaker.

1:45- 2:15 p.m. Audience Questions and Response

2:15- 2:45 p.m. Talk-It-Over Groups

2:45- 3:00 p.m. Talk-It-Over Groups Report

3:00- 3:30 p.m. Sharing of South Bend Community Program by Dr. Marvin W. Cook and the Reverend Dan Stoltzfus

3:30- 4:00 p.m. Audience Questions and Response

4:00- 4:15 p.m. Coffee Break

4:15- 5:00 p.m. Film: "The Spanish-American Community"
The film is entitled, "The Silent Minority" and will be introduced and shown by Mr. Lupe Gonzales who will also be in charge of the Audience Question and Response period

5:00- 5:30 p.m. Audience Question and Response

5:30- 5:45 p.m. Service of Worship and Commitment

Any questions regarding this conference should be directed to one of the following:

The Rev. Keith Bennett, 1210 South Michigan St., South Bend, Indiana 46614 (the host pastor)

The Rev. Robert Bischof, 506 East State St., Huntington, Indiana 46750 (the secretary of the Indiana District Mission Board)
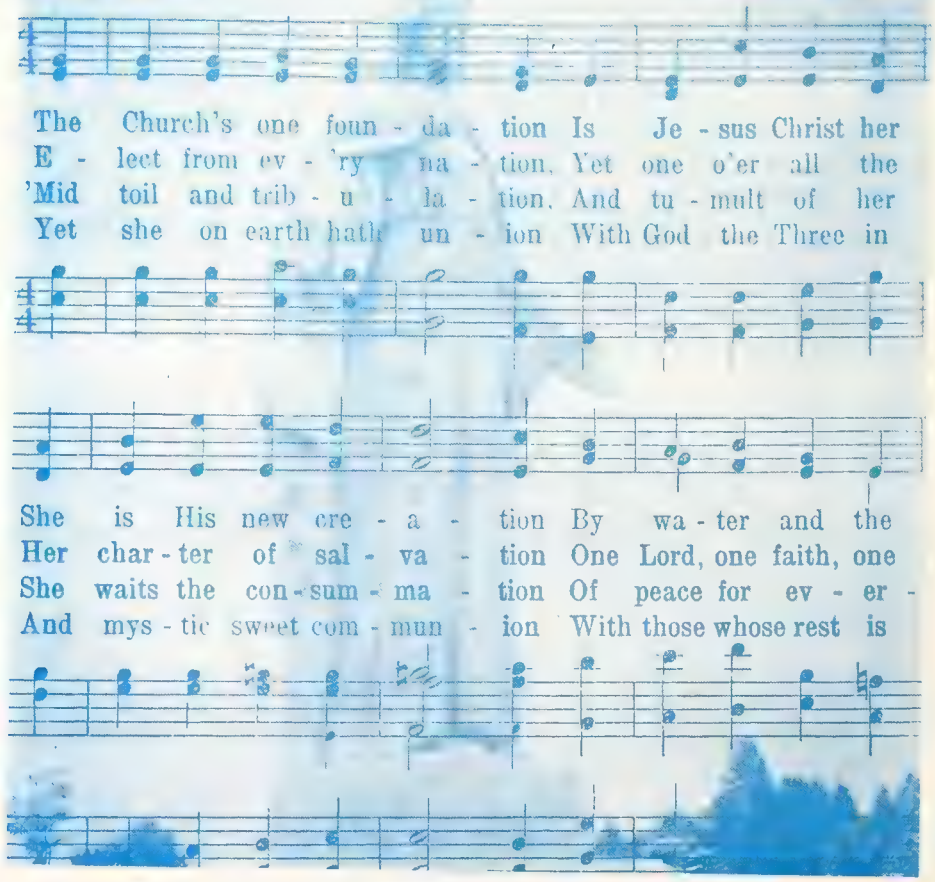
The Rev. Richard E. Allison, Route No. 2, Box 250S2, Goshen, Indiana 46526 (the chairman of the Indiana District Mission Board)

The Christian Church

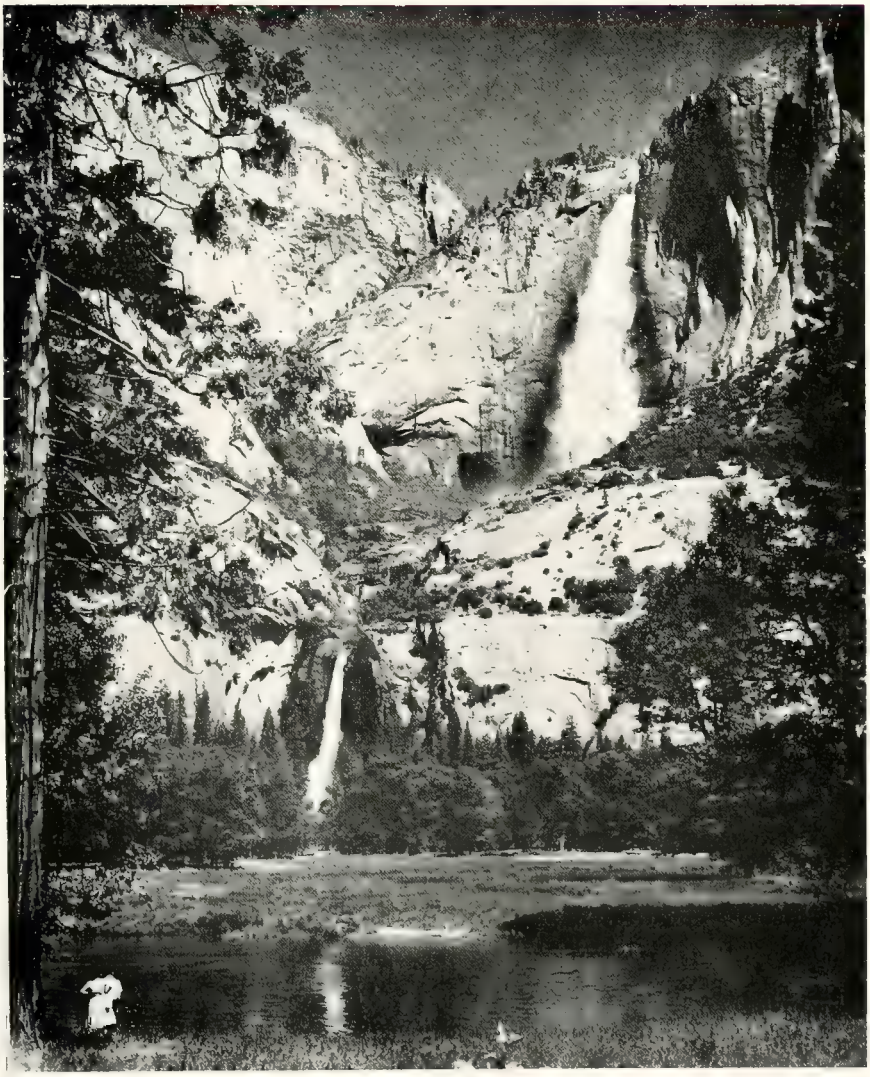
THE CHURCH'S ONE FOUNDATION

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The Brethren
EVANGELIST



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The Brethren EVANGELIST

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NOTES and COMMENTS

If we might be wondering a bit about our youth, turn to the section of this issue for the Board of Christian Education and read the Brethren Youth Moderator's address.

A letter received from one of our pastors: **Help! Help! Help! Wanted:** One **God's Means of Grace** by C. F. Yoder. If you have a copy or know where one can be obtained please contact Rev. James Donahoo, 29 Jadewood Road, Levittown, Penna. 19056. This book is needed for preaching, teaching and study. Thank you. Rev. James D. Donahoo.

Laymen—Please send in your requests for goal sheets to John Rowsey, c/o Mission Board, 530 College Ave., Ashland, Ohio 44805.

Lately we have been receiving quite a few not from the Post Office about undelivered copies of Brethren Evangelist simply because there have l quite a few people changing their addresses and notifying the Subscription Dept. of the change. If contemplate making a change in locale, please ad us as soon as possible so you will not miss an issue

A few charitable Brethren saw the notice in Brethren Evangelist a few weeks ago and brought s rags for use in the printing plant. The Publish Board is grateful for these and to those who don them, but the plant could use some more and w be equally grateful to anyone who might be abl donate some.

Furlough begins September 21 in the states for M and Kitty Winfield, missionaries to Nigeria.

By the Way

HOME MISSIONS—DO WE NEED THEM?

his is not a question which might pertain to River- Christian Training School nor Krypton, Kentucky. s is not a question pertaining to Mission Churches to the Ten Dollar Club. This **is** a question pertaining vhat is going on right in our own back yards; it's ng on right beside us. Sometimes I think we are too d to see it until it is pointed out to us, not by a tle hint, not by suggestions, but by some of our own th.

believe I am about at the saturation point of listen- to the dissenters of the establishment, of our society, our governmental policies as we hear and see them television and read of their complaints in our daily newspapers. So it is refreshing to hear from someone who has been in the midst of these dissenters and get his story on what really is going on out there.

By now, everyone should be acquainted with the Crusader program or the Crusaders themselves. The captain of the Eastern team has something startling to reveal. I would like to let him give you these observations as a sort of guest editorial and let you decide after you have read his portion whether we need home missions or not. And while you are deciding that issue, give a thought or two to whether it might not be wise for us to back up these Crusaders and their program with some tangible sponsoring. (G.S. Editor)

he following are remarks that were received n a random survey conducted at Levittown, nsylvania, during the tour of the Eastern Cru- er Team. The setting was a large shopping ter frequently visited by the young people. The stion asked was, "What is a Christian?"

I don't know."

One who believes in God and does everything it."

One who has faith in God."

It all depends on how you define the term and t denomination or organization you are from but, of course, there is only one God."

I've never heard it mentioned."

A person who is considerate of others."

I've been told it's one who obeys **all** of God's s, but I think it's one who can love everybody."

I have no idea, and could care less."

I've heard the term used, but I don't know."

Someone who believes in God and the Church."

They're wonderful people."

Many people just use it as a label for other ple, and you have to take into account what individual himself thinks it is. You see, there two kinds; one who goes to church and **thinks** a Christian, and the second is one who may- doesn't go to church **every** Sunday, but lives e like one than the first."

I'm not sure, but I think it's a guy who be- es in Christ."

"One who tries to follow Christ and imitate him."

"One who cares and is considerate of others' rights."

"I just don't know."

"A person who believes in God or somebody that created us."

"I'm a Christian, but I carry my own love." (The word "loves" was written across the seat of her worn blue jeans.)

"I don't know . . . I'm not from Levittown."

"A non-Catholic." (This girl is a registered member of a Roman Catholic Church.)

"A person who goes to church on Sunday and maybe believes in God, or something."

These are but a few of the responses received. Now, I ask you, is the Christian Church witnessing to the community? If we were living our faith, wouldn't more people know what a Christian is? If you were asked the same question as these people were, what would your answer be?

"Go, then, to all peoples everywhere and make them my disciples; baptize them in the name of the Father, and of the Son and of the Holy Spirit and teach them to obey everything I have commanded you" (Matthew 28:19, 20a TEV).

Robert Fowler, Captain
Eastern Team

MISSIONARY NEWS

FROM DISASTER TO DEDICATION

GOD WORKS in wonderful ways. There are times when we are allowed to see beyond the veil of disaster, to behold the superstructure of His handiwork which replaces the loss with something infinitely better.

Such is the case with Riverside Christian Training School, at Lost Creek, Kentucky. First, there was disaster, when fire broke out on campus on December 26, 1969, destroying the Boys' Dormitory and the Doran Hostetler trailer-home. Then there came the tragedy on that certain Saturday, July 25, when a head-on collision of Riverside's school bus with a swerving auto claimed the life of veteran teacher Maurice Hall and caused severe injury to three young students, plus less serious injuries to the other six student passengers. These happenings surely suggest disaster compounded by tragedy.

This suggests the question: Can good come out of disaster and tragedy? Surely, these things which happened were not "good." Even so, from among the seeming paradoxes of the Christian life emerges this great truth: "And we know that to them who love God all things work together for good, even to them who are called according to His purpose" (Romans 8:28 ARV).

On the site of the old Boys' Dorm now stands an attractive, spacious dormitory, with an apartment adjoining for the dorm parents' home. Situated nearby is a neat cottage consisting of trailer, extra rooms and over-all roof which serves nicely as a home for the newly-named principal, Doran Hostetler, and his family. Thanks to the compassion and generosity of a host of people in many places, the new facilities offer ac modations far exceeding those which were destroye

Turning to the tragic death of missionary tea Maurice Hall, can we see a fulfillment of this s truth? All of us who have known him remember n than anything else his constant faithfulness. He le behind to live in our memories the example of a deeply dedicated to God and to the training of yo people in the mountains of Eastern Kentucky. He little by way of possessions, beyond the contents o small room at Riverside; yet he leaves a rich heri in the lives of many young people and fellow-wor with whom he labored. We mourn his passing, bec he leaves a significant vacancy in the circle of G servants, but we rejoice that he is even now "at ho with the Lord forever. How fitting then, that the building should be dedicated as the **Maurice Memorial Dormitory.**

Growing out of this tragedy also came the deci of Randy and Karen Best of Nappanee, Indiana to the staff at Riverside as dorm parents, with Randy serving as a teacher. We wonder, too, how many ot there shall be whose lives shall be re-directed bec of these things we call disaster and tragedy?

God has a way of using adversity, difficulty and to demonstrate His transcending power and purpos is our earnest prayer that even as with these thing which He has brought good out of disaster, we migh led to renewed dedication to Him for fulfillment of purposes regardless of the circumstances.

M. Virgil Ingraham



Maurice Hall Memorial Dormitory

A Tribute

MAURICE HALL was a missionary, teacher and faithful servant of the Lord in a ministry here at Lost Creek beginning in 1943. He served in many ways over the years. He was elected to various offices on the Riverside Board of Directors and in the Lost Creek Brethren Church. He was Moderator of the latter organization at the time of his death in an auto accident on July 25, 1970, at Jackson, Kentucky.

His home church was the Brighton Brethren Chapel, Brighton, Indiana. He was graduated from the Fort Wayne Bible College, Lees Junior College and Morehead State University.

We are proud to dedicate this dormitory to the memory of a humble and faithful teacher, co-worker and brother in the Lord. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

Dr. Harold E. Barnett

Acknowledgment

WOULD BE IMPOSSIBLE to list all the people who ave contributed in some way to the realization of new Maurice Hall Memorial Dormitory. A major ributor has been the trustees of the E. O. Robinson intain Fund which has a wonderful record of aid to people of this area over the years. We are all most eful. Another substantial contribution comes from many members and friends of The Brethren Church oss the nation. To these trustees and the many other nds who have come to the aid of this "Light in the s" in our time of need we pledge our renewed efforts to do a better job in our calling here on the banks of Troublesome Creek. The Missionary Board has aided in every way possible. Reverend Immel and his committee; Rev. Waldo Gaby, Pastor, Goshen, Indiana, Brethren Church; Rev. Jerald Radcliff, Pastor, Masontown, Pennsylvania, Brethren Church, have worked very diligently and well on all the plans for the dormitory. The support of the local community under the leadership of Marcus Mullins and the Jackson Kiwanis Club has been a tremendous help. May God bless each person!

Dr. Harold E. Barnett



Classroom building on the left and Hostetler trailer on the right, indicate the area for the foundation for the Boys Dormitory.



Hostetler trailer with two additional rooms and porch

MAURICE HALL MEMORIAL DORMITORY

DEDICATION PROGRAM

by
Riverside Christian Training School
and
Drushal Memorial Brethren Church
Lost Creek, Kentucky

Sunday, August 30, 1970, 10:30 A.M.

Prelude Miss Adah Drushal
Doxology
Invocation and Words of Welcome
Dr. Harold E. Barnett, Pastor,
The Drushal Memorial Church and President of
Riverside Christian Training School
Hymn "To God Be The Glory"
The Offering and Prayer Pastor
Presentation of Keys Michael Campbell,
Representing Balis Campbell, Contractor
Acceptance and Response Rev. M. Virgil Ingraham,
General Secretary of the Missionary Board
of the Brethren Church
..... Dr. Harold E. Barnett
Community Response Marcus Mul
President, Jackson Kiwanis C
Remarks Fred Bry
Chairman, E. O. Robinson Mountain F
A Prayer in Song "Bless This House"—Br
Dr. Barnett and Adah Drushal, Accompa
The Sermon of Dedication Rev. Woodrow Im
Pastor, North Manchester, Indi
Brethren Church, Chairman, Kentu
Commission of the Missionary Bo
The Litany of Dedication Doran Hoste
Principal, Riverside Christian Training Sc
Prayer of Dedication M. Virgil Ingral
Hymn "Take My Life, and Let it
Benediction and Postlude



Reverend M. Virgil Ingraham; Reverend Woodrow Immel; Michael Campbell, representing Balis Campbell, Contractor; Doran Hostetler with Dr. Harold E. Barnett at the pulpit.



Reverend Woodrow Immel, principal speaker for the service.

HIGHLIGHTS

MISSIONARY BOARD MEETING AUGUST, 1970

SHORT TERM CANDIDACY—Learned that several young people are currently under consideration for Short Term specialists on mission fields. The Board is pursuing a course in the development of providing more opportunities for service and meeting more adequately specific needs on our various mission fields.

HEARD REPORT of the **Summer Crusade Program** in which we shared joinly with the Board of Christian Education in supporting the eight young people who worked in various parts of our country at Brethren Churches and Home Mission points.

TEN DOLLAR CLUB CALL, JANUARY 1971 designated for the Derby, Kansas Church to ease their financial load and aid them in the fullest development of their program of growth and outreach.

HONORED A. B. PHILLIPS for special work as a builder at Lost Creek, Kentucky over the past several years. Especially noteworthy is the construction of the Drushal Memorial Church and building on the Faculty Residence.

HEARD REPORT from the **Brethren Church in Argentina** which indicates their plans for additional churches being planned during the next several years and the possible enlargement of existing facilities at Eden Bible Institute.

RECEIVED A FULL REPORT from **Reverend K. Prasantha Kumar** outlining the developments of the **Brethren Mission in India** to date which includes the establishment of an orphanage, numerous village evangelistic contacts and several weekly Bible study groups. Highlighting his report was the account of the first baptism of 31 people marking the beginning of the Brethren Church in India.

VOTED THE COMPLETION of the **Faculty Residence** at **Lost Creek** provided sufficient funds are made available within the next several months, in order to provide much needed housing for staff members and their families.

HONORED CLARENCE A. STEWART for his many years of dedicated service on the Missionary Board with an Honorary Life Membership.

TOUR CANCELLATION

THE MISSIONARY BOARD regretfully announces cancellation of the **Brethren Latin America Missions Tour**, planned for October 17 - November 6, 1970. This decision is made necessary for several reasons, notably because of the current hazard of hijacking on international flights and the possibility for a larger, more representative group when conditions are more favorable. Plans are proceeding for a similar tour to Latin America Missions in October 1971.

THE 70's: DECADE OF DECISION

by James I. N

Moderator's Address given at the 83rd District Conference of the Southeast District of Brethren Churches

ACCORDING to the **New York Times,** President Nixon has quit in a huff, bitter against the press, frustrated over Viet Nam.

Other developments:

1. Spiro Agnew, filling out Nixon's unexpired term, was elected in his own right by an electoral majority of 243 to 268.
2. Governor Nelson Rockefeller has been assassinated.
3. "Joe" Kennedy, eldest son of the late Robert Kennedy, has been elected Mayor of Boston.
4. Aristotle Onassis, divorced husband of Jacqueline Kennedy, will be the bridegroom in a multiple wedding in which there will be three negro brides.

Thus **The New York Times** for Wednesday, November 3, 1976. . . . The hoax is not even subtle. It was not intended to be. It is merely clever, dramatic and . . . in tune with the forecasting fever that is all the rage at the moment."[1]

We will, however, see many changes in the decade of the 70's.

Technological Changes[2]

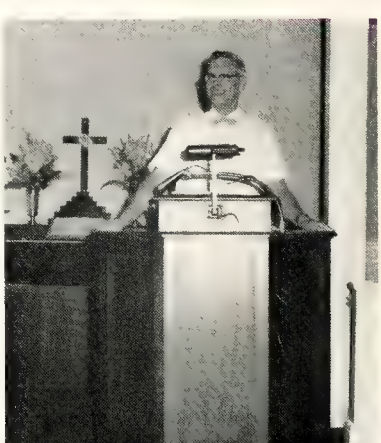
1. We'll communicate via laser beams.
2. Children may be born without mothers. Already, an embryo has lived a month from fertilization between glass slides. Scientists believe they will be able to perfect methods that will make "motherhood" unnecessary.
3. You'll probably be able to choose the sex of your children.
4. Infinitely small pulses of electricity to the centers of your brain could make you feel pleasure, rage, joy, despair; they could make you raise your arm, run a mile, study for a test—in other words, control you. The technology for doing it is already here, but is being increasingly miniaturized and tested.
5. Unmanned satelites will tell geologists where to drill for oil and natural gas. They will also tell farmers where to plant, alert them to diseases and predict erosion trends, floods, effects on animal and insect life.
6. Space hospitals will have great therapeutic advantages, particulary for burn and heart patients and the crippled who could float in weightlessness.
7. A satelite may be beaming TV directly into homes. The potential exists for worldwide schooling. (But who will provide the lessons?)

Environmental Changes[3]

By the end of the 70's, two-thirds of the water in the U.S. will be polluted.

Political Changes

1. There will be wars and rumors of wars.
2. Billy Graham has been told that "In a few years we may have either a left-wing or right-wing dictatorship in this country." Graham warns our civilization may be in its death throes.[4]



Social Changes

1. Income will go up 40 percent in **real buying pow**
2. Education will change its emphasis from the st of history to creative preparation for the future. message of Christ then must be preached in the s vein.[6]
3. A majority of the population will be under 25 y of age. This means the Gospel must be preache the language of that age group in a way relevar its life style.[6]
4. Black power will be a reality; many of the large c will be controlled by a very highly trained, articu aggressive black constituency. If the message Christ does not penetrate the black communitie America **now** our cities will be lost **then.**
5. Urbanization will continue. In 1800, 1.7 percent of people lived in 45 cities of 100,000 or more. In 1 13 percent lived in 875 cities of 100,000 or more.

 This will intensify with the attendent probl Variations of opinion will grow. Individuals wil withdrawn, detached and lonely. Most will live be a pseudo shield of intellectual sophistication.

 The consequences will be a high rate of devian crime, alcoholism, suicide, wealth versus poverty will be particularly true of the black population the last 50 years black urbanites increased fror percent to 75 percent. In 1980, blacks will be 40 cent of the urban population, and in 2000 they constitute 60 percent. The city has been the ceme for the black man's dream, and the church has party to it.[31]
6. Polarization will continue: of young and old du the deceit of the old; and of black and white. will end in coexistence with equal rights to the g ies, not amalgamation of subcultures. **The** issu the 70's will be polarization of the poor and the ri

The population explosion may get worse. In 1900 the population was 76 million. By 1980 it will be 250 million.

ligious Changes

The church may die. An executive officer of the Anglican Church says, "I am not sure I believe in the Church anymore. . . . I give the Church as structured . . ten more years of life."[8]

W. A. Criswell reports, "The critics of the so-called establishment' today say that the church is outdated; hat in its institutional form it is no longer needed; hat we must desert the church and organized religion o get where the action is,' 'to be relevant,' 'to really neet human need,' and to face 'the great issues of our day.'

"According to the critics, the church has lost its power and its pertinency. It is a worn-out garment to be cast off and away."[11]

Arthur Herzog in "The Church Trap" says: We lie about our statistics; we are more prejudiced; we are afraid of death; we do little real Bible teaching; we are a drain on society due to tax benefits; pastors are in the ministry because they are afraid of the real word, and we follow big business in emphasizing numbers, growth and wealth.

Ecumenism will grow. Harold Ockenga thinks, "The power of social control exercised by a huge ecclesiastical organization will bring about discrimination against non-co-operating independent churches, movements or individuals which may well result in persecution. This is also part of the prophetic picture given in Scripture."[18]

Christian Education will go through a technological revolution. Private computer links are coming and Christian Education methods of today will be obsolete. Christian Education will become a part of the total information system.[15]

Interesting, that out of the bold prophetic utterances, only bleak words concern religion and the Church. Everything will boom, but the Church will bust.

But, says Arnold Olsen, "Those critics who predict the end of the Church in the 70's haven't reckoned with history. The Church has gone through periods of depression and defeat, but it has also experienced a remarkable series of renewals, much to the surprise of the prophets of gloom—even those within the Church."[9]

When the church in Scandinavia moved so far from its calling that it influenced the government to imprison those calling for a return to study of the Scriptures, revival swept the nations.

When the church in Geneva drifted so far that the Bible wasn't even used in the seminaries, revival swept the continent.

When English philosophers and writers said the Church was dead and even the religionists were apologizing for it, the Wesleyan-Whitefield revivals swept the nation.

In France, Voltaire predicted the death of Christianity, but God used William Carey to begin an awakening that circled the globe.[9]

I believe **the** Church will not only survive but will rise with vigor. The Church has always worked best against an antagonistic society. The very gates of hell against it.

Concerning the relevancy of the Church, W. A. Criswell retorts,

"In the critics' caustic censure of the Church as being irrelevant, they say that we are answering questions that nobody ever asks. But possibly those questions we are answering ought to be asked. The questions the secular world ask are: 'Where can I find a pornographic magazine?' 'Where is the nearest bar?' 'Where can I find a pusher from whom to buy dope?' 'How can I spend a night on the town?' 'How can I make money?' 'Which is the most salacios movie?' 'How far is it to Las Vegas?'

"The questions the world ought to be asking are: 'What must I do to be saved?' 'How can I have a Christian home?' 'How can I help the poor, the needy, the outcast, the suffering?' 'For what purpose was I born?' 'Is there a plan and a purpose for my existence?' 'Is there a Supreme Being?' 'What is God like?' 'What is the real meaning of life?'

"To these truly relevant questions and to a thousand others like them, the Church has a divine and authoritative answer."[13]

There are three basic factors I would have you remember.

1. Christ has no alternative to the Church. The disciples went from house to house, but also gathered with one accord in one place. Some have replaced spirituality with sensitivity, the house of prayer with the coffee house, confession to one another instead of repentance toward God, and the sanctuary with the streets.[10]

 Don't confuse witness with worship; both are equally important. Loss of either breeds disaster. Christ is not necessarily in the midst of those who separate from the Church; but He definitely is with those who are "gathered" in His name.

2. The Church and the Holy Spirit are so closely related that we cannot have one in the world without the other. The same date that marks the end of the Church also marks the withdrawal of the Holy Spirit. The Church begins with the arrival of the Holy Spirit and ends with His departure.[10]

3. The assigned mission of the Church is "for the duration." Jesus said, "Occupy 'till I come" (Luke 19)!

True, we're **not** perfect: we have weaknesses; we have shortcomings—so did the Jerusalem Church. They argued over the widows portions, and greedy parishioners lied to the Spirit.

But, let's talk of the good. "Let the redeemed of the Lord say so, when he hath redeemed from the hand of the enemy."[12]

The Church will not die in the 70's, but be revitalized if: (1) we return to the authority of God's Word; (2) we understand and return to the meaning and purpose of worship; (3) we accept our responsibility of witness; (4) we restudy the work of the Church both spiritual and social and do it.

The Church can grow in the 70's, W. A. Criswell contends, "Churches can be planted anywhere that people will believe God's Word, preach **the Book** and knock on doors and invite people to the Lord. House to house visitation, personal soul-winning, establishing churches —these are the methods that we see in the Bible. God will bless them."[14]

Of course, another problem asserts itself. Is the sermon outmoded? Must the sermonic monologue be replaced with feed-back sessions and dialogue?

Rev. Peter Marshall, Jr. says, "I would like to gently remind those people that the sermon has never been **more** popular—nor, I might add, more effective as a means of communication—than it is today. The orators of the new left can certainly draw good crowds and get definite response from their preaching, too!"[7]

The failure is in **our** preaching; **our** lack of personal enthusiasm about Christ. Jesus preached . . . Jesus sent the apostles to preach . . . Jesus sent **us** to preach also!

Considering the tremendous challenge facing us, and realizing that we can do all things through Him, what can we do to redeem the time in the 70's?

First, as Henry Wadsworth Longfellow says, "Look not mournfully into the past. It comes not back again. Go forth to meet the Shadowy Future, without fear, and with a manly heart."[17]

What are the challenges of the 70's?

1. The 70's will be an audio-visual era. We must put multi-media five sense systems into use throughout the church system. Already we are years behind.
2. There will have to be many more church groups (not buildings) or else larger churches.
3. This will demand better trained laymen and more seminarians.
4. More and better Christian Education will be required.
5. Teacher recruitment will be easier but training will be mandatory.
6. Home and family breakdown will demand both training and counseling.
7. New programming must be provided for young adults.
8. We must begin to train and use **young leaders now** to prevent future shortages.
9. Increased leisure will provide more time for service. We must provide training to equip our people for service to Christ and the Brethren Church during that leisure time.
10. Since urbanization will grow (70 percent of Americans live in urban settings now) the Brethren Church must turn more toward the city "where the action is." We must become community participants approaching urban problems with a positive attitude of creativity that like Paul, we may become all things to all people, so as by the grace of God, to win some.
11. We will have to "speak out" on ethics and morality. A nostalgic past and a comfortable present are not necessarily the will of God for us. We must insist on careful quality interpretation of Scripture. We must admit that we don't have **all** the answers and learn to tolerate diversities of opinions. **But, let's** speak up when we are sure that God's Law is being transgressed.

Let's change from generalities to specifics. I do not claim to be able, however, to lay out before you a tailor-made plan guaranteed to provide instant success in the Southeast District—just pour into a bowl, add water, stir, bake and **"pow"** instant success.

I would like to set the direction with a few suggestions. I hope the panel tomorrow can add to the list. Perhaps, during this crucial conference, we can set a pace and develop a plan that in the 70's: Decade of Decision, will put us on the path to greater service our Lord.

There are several areas in which I see need for cern, prayer, thought and **action.** One such proble to draw together a far-flung, fragmented district in close-knit action group.

A major work of the Board of Evangelists is in area. By strengthening local congregations the dis is made stronger. The Ministerial Examining Board the power of ordination and licensure also draws gether and strengthens the district. Yet at times lac communication has caused misunderstanding and ficulty. Considering the need for communication overlay of duties, it would be wise to merge the B of Evangelists and Examining Board into one b charged with the duties of both.

A District Board of Evangelists of five members c organize to give each member responsibility for churches in a segment of the district. Frequent con could be made so problems would not snowball. board would meet as a whole to devise means to d together the various congregations.

To meet the needs of small or new churches the b could sponsor "Lay Schools of Evangelism." U the guidance of Ashland Seminary and perhaps with aid of the District Board of Christian Education, schools could be provided to alert consecrated men would like to "do more for the Lord." Such men w serve small congregations and new works while ear their bread in secular employment. Thus, all chur would have trained adequate Brethren leadership.

Most certainly, however, the day of Seminary tra pastors is not over. Projections see a greater need ever during the Decade of Decision for young pe to dedicate their lives to full-time Christian work. Re **our** problem is **not** lack of boys and girls willin dedicate themselves—it is the high percentage of between dedication and ordination. So many th occur to "change minds" and dim the call.

There is no guaranteed sure-fire plan to conserv cruits, but one plan which has achieved a good mea of success is "Christian Missions Recruiting Serv A carefully planned campaign is called **Attack:**

A At moment of dedication
 1. Prayer, council, and decision card
 2. "The Years Between" booklet for full-time se dedication
 3. Automatic enrollment on 4 or 7-year follow-u

T Three objectives:
 1. "Seal" the dedication; assurance of commitm
 2. Keep the dedication warm; hearts motivated minds alerted for present action and kno "next step."
 3. Channel into Christian training and later time ministry

T Through materials
 1. "The Great Commission" Bible Correspo Course (21 lessons)
 2. Occupational preference, personality aptitude background analysis evaluation
 3. "Personal Evangelism" Bible Correspon Course (21 lessons)
 4. Bible Training Research Program
 5. Mission Projects Series
 6. Placement Research Program (up to 3 year

Anchored in Christ
1. Absolutely Bible-centered, Church-integrated
2. Systematic, practical, simple and economical
3. Led by personnel with overseas experience
4. Endorsed by recognized Christian leaders

Church integrated follow-up
1. Church Cumulative record sheets for effective personal follow-up
2. Pastoral Preference Coordinator (CMRS questionaire)
3. Christian Conference and Summer Camp preference
4. Church "Mission-motivational" activities
5. "Prayer-investor" program (adult prayer backing for new dedications)
6. "Life Investment Fellowship" church placard (or classes)

Kick-off—installing the program
1. Special installation at Missionary Conference, Young Peoples' Retreat or Sunday Evening Service
2. Invitation given for new dedications **plus** those made in recent years
3. Regular enrollment for those 14 and above; junior level below 14
4. Subsequent dedications automatically enrolled

recommend that the District Board of Evangelists District Ministerial Examining Board be merged one five-member board fulfilling the responsibilities oth. Let it be called the District Board of Evangelists.

Let them organize so that each member is respone for the churches of a certain section of the district. ntact with each church should be made semi-annually eferably by a personal visit) at least.

Let them promote and organize "Lay Schools of ngelism" to train laymen to work with our pastor- churches as well as "house fellowships" while earn- their bread by secular employment.

Let them actively seek and nurture recruits to full- e Christian service. I recommend that they use ristian Missions Recruiting Service," P.O. Box 2366, ver, Colorado 80201 as the agency to conserve our uits. Let the cost be met by the district treasury 00 for sponsor and $1.00 for recruit per year. I sug- t that we use only the regular enrollment, for those years and up. There are 10 to 15 such now.)

r. Carl F. H. Henry says that the 70's target areas evangelism will be: (1) the great cities; (2) the lent world; (3) the mass media; (4) use of techogy; (5) social concern and (6) the role of the lay-n.[32]

he Church lives or dies by outreach. Not to be evanstic means stagnation and death. The Church, indual or district busy soul winning will grow and also experience a vital peace and happiness.

/e have the only message that is relevant today to issues.

he Church is composed of the redeemed to whom are ilable all the love and power of Christ plus the Holy it to work in and through them. A spiritually thy church, therefore, will be continually discipling nations. Growth is normal. Lack of it suggests itual disease.

We must reach out, or die. We **must** reach into the big cities. Dr. Leighton Ford says, "By 1980 the Christian Church will find its evangelistic mission focused on the 90 percent of all Americans who will live in great strip cities, already dubbed with such revolting (!) names as Boswash, Chipitt and Sansan."[33] Our mission there must reach into the demographic, the technological, the knowledge, the political and the social revolutions.

Dr. Ford continues, "One of our main failures in Evangelism has been the 'undersell.' We have made the Gospel seem cheap, tame and dull. We ought to be saying to the students and people of the world, 'We too are revolutionaries! We too want to see things changed. But we believe only one revolution is big enough, and deep enough, and powerful enough to change the world. It will take everything you've got—but come join Christ's revolution!'"[34]

He adds, "There are some who say, **'learn'**—education is the way. Some say **'earn'**—economic development will solve our problems. Some voices are crying, **'burn'**—society is so corrupt we must destroy it. There is truth in all of this. But Jesus Christ says, **'turn'**; be converted; put your trust in God. Seek first His will, then you can be a part of the new world God is making."[25]

Another version of Bob Dylan's "Blowin' In The Wind" says:

How many miles will a people tread
Before they lift up their eyes?
How many tears will they shed as they go
Before they turn to Christ?
How many deaths will they die alone
Before they find new life?
The Spirit of God is blowin' in the wind
The answer **is** blowin' in the wind.[35]

If we are to live, we must be involved in mission. We must convincingly demonstrate the fellowship of Christ with a committed caring witness.

We need a revolution in the patterns of our ministry —our churches should be built into evangelistic teams with no spectators. We need a revolution in the structure of our churches—increasing use of mass evangelism and small fellowships.

I recommend that the Distant Mission Board immediately begin to seek new areas to begin new works. These should begin as inexpensive "house fellowships" or "classes" sponsored by established churches directed by the pastor of the established church or "Lay Evangelists." The work should be directed by the District Mission Board.

A Southeast District Camper at Peniel prompts another line of thought. When asked for an opinion concerning Peniel the answer was, "You people are too serious. You're too religious." This added to a growing conviction of mine. We have too often permitted fun to supercede spiritual nuture. I do not mean to be derogatory of the District Board of Christion Education: I'm part of it. I do believe, we must step back and check our goals and priorities. A complete study of program formats and subjects for the entire work of the Board of Christian Education must be made.

I recommend that the District Board of Christian Education make a complete re-evaluation of their work. Their purpose should be to help both young and old to

develop a faith that will not crumble under attack. This goal dare not be lost in fun and games.

a. Immediately seek new facilities for camping and retreats.

b. Study camp, rally and conference programming seeking new formats designed to re-emphasize the spiritual yet also provide "fun and games."

c. Consider having fall, winter and spring retreats.

d. Plan annual district institutes that will help district churches develop new educational systems:

(1) Audio-visual (equipment and soft-ware) for church and home use

(2) Team teaching and electives, etc.

(3) Home Bible studies, etc.

e. Formulate and promote stewardship education plans in this district.

There will be expense involved if the Decade of Decision is to end gloriously for us. Our present system of "catch as catch can" provides some boards and committees with no income and others with inadequate funds. There is a possible answer that I would like for us to study this year.

I recommend that a study committee of five persons on unified budget and apportionment be appointed by the new moderator during the 1970 conference and that they immediately begin to study and promote a district unified budget and apportionment with a proposed budget and apportionment brought to the 1971 conference for vote.

Why do some churches die whereas others go and grow? Why do some become large while others remain small? Why are some churches in this district weak and infirm? What can we do to help?

When ill we visit our doctor who will diagnose and then prescribe accordingly rest, medicine, or an operation. We need such a diagnosis. Check the healthy to see if the reasons for their good health may be of help to the weak. Diagnose the weak in order to prescribe. We need a strong district, but, we can be only as strong as our weakest church.

I recommend that the District Board of Evangelists in cooperation with the District Mission Board make a district-wide evaluation of each church's plant, location, membership, program and needs with specific suggestions for improvement after the evaluation.

Moderator Henry Bates told the 1969 Pennsylvania District Conference, "Never has there been a time in the history of the Brethren movement when the Brethren Church has been more sorely needed than she is today, and never has there been a time when the Brethren Church has been faced with a greater challenge and responsibility than she is today."

To meet such a challenge and responsibility we must be strong both spiritually and physically. To be strong we must revitalize our worship and study in each congregation.

I recommend that each church revitalize its worship and study:

a. Re-emphasize the authority of the Bible as God's final revelation.

b. Study, re-evaluate and re-emphasize the meaning and purpose of worship.

c. Provide all possible worship services: morning and evening worship each Lord's day, midweek prayer and Bible study, annual revival meetings, Bible conferen mission conferences and family life conferences.

d. Provide all possible study times: Sunday Sch training hour, children's Bible club during midw service, Vacation Bible School, membership classes, marital and marital counseling sessions, etc., home B studies.

e. Restudy the work of the church (spiritual social) and evaluate the local program accordingly.

f. Encourage all to accept their responsibility of ness—let's do away with spectatoritis.

g. Re-emphasize Christian love and fellowship.

"The 70's: Decade of Decision." If the Lord tarr will there be a Southeast District of Brethren Churc in 1980? The answer is up to you!

[1] "Field Day for Futurists," **World Vis Magazine,** January 1970.

[2] "It's Here, The 70's," **Campus Life,** Janu 1970.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] "Young Churchmen Eye the 70's, **"Christian Today,** p. 24, January 2, 1970.

[7] Ibid.

[8] "The Church In a New Decade," Arnold Olsen, **Moody Monthly,** p. 32, January 1970.

[9] Ibid., p. 34.

[10] Ibid., p. 34.

[11] "What's Right With The Church?" W. Criswell, **Moody Monthly,** p. 33, January 1970.

[12] Psalm 107:2—AV

[13] "What's Right With The Church?" W. Criswell, **Moody Monthly,** p. 33, January 1970.

[14] Ibid., p. 70.

[15] "The Technological Revolution," Ed. Day **Teach,** p. 5, Fall 1969.

[16] Ibid., p. 6.

[17] "Education," Don Rhodes, **Teach,** p. 6, 1969.

[18] "The Church," Harold Ockenga, **Teach,** p. Fall 1969.

[19] "Corporate Responsibilities in Recrui Ministers," The Brethren Church.

[24] "Recruits in Mothballs," Eric S. Fife, **W Vision Magazine,** p. 9, November 1966.

[25] Ibid., p. 9.

[26] Ibid., p. 28 (Student Volunteer Movement

[27] Ibid., p. 28, (Donald Gee)

[28] Ibid., p. 28.

[30] "Conserving Dedications In Your Chur Christian Missions Recruiting Service.

[31] N.S.S.A. Cincinnati Convention, 1969, Dr. C Edwards, Prof. of Soc., U. of Ill.

[32] "Strategy For World Evangelism: Are Too Late?" Carl F. H. Henry, **World Vision Magaz** February 1970.

[33] "The Church and Evangelism in a Day Revolution," Dr. Leighton Ford, **The Brethren E gelist,** p. 4, December 6, 1969.

[34] Ibid., p. 7.

[35] Ibid., p. 8.

news ... from the Brethren

Memorials

HIVELY. On July 20 Mr. Ulery Shively, 93, passed away in the hart General Hospital in Elkhart, iana. He was well-known in the re brotherhood of the Brethren urch. He served as a trustee of land College for many years. He s a member of the First Brethren urch in Nappanee where he served a deacon for many years. The vice was conducted by the under- ied.

Rev. C. A. Stewart

* * *

AYNE. Mr. Graydon G. Payne, was called home on July 8, 1970. ady," as he was known in the mmunity of Oak Hill, West Vir- ia, had accepted Christ as his sonal Savior during the Christ- s season and received member- o into the church. The Memorial vice was at First Brethren urch of Oak Hill with Rev. Ed- d Schwartz officiating.

* * *

HORT. Mrs. Opal Short, a long- e member of First Brethren urch of Oak Hill, West Virginia, s called home to be with her Lord June 13, 1970 at the age of 55. Memorial Service was held at Church of the Nazarene with the . Paul Taylor, pastor, officiating Rev. Edward S. Schwartz, pas- of First Brethren Church assist- in the graveside services.

* * *

OSTETLER. Mrs. Margaret E. stetler, 63, passed away on June 1970, in Johnstown, Pennsylvania. was a member of the Second thren Church. Memorial services e conducted by the undersigned June 27. Interment was in the hland Cemetery.

Rev. Joseph Hanna

WARREN. Russel T. Warren, 72, of the County Line Brethren Church, passed away June 1, 1970. He had been a member of the church and also a deacon for many years of faithful and loyal service. His funeral was conducted by Rev. Sam Stinson. Burial was in the Highland Cemetery at South Bend, Indiana.

* * *

PARKER. Emory Parker, 82, a long-time member of the County Line Brethren Church, passed away on June 1, 1970. His funeral was conducted at the church by Rev. E. Stanley Smith and Rev. Sam Stinson. Burial was in the Bremen Cemetery.

* * *

HANNA. Mrs. Alice Hanna of Burlington, Indiana, passed away on January 6, 1970. She was a faithful member of the First Brethren Church. Funeral services were conducted at the church by her pastor, Rev. Kenneth Howard, assisted by Rev. Bright Hanna. Interment was in Maple Lawn Cemetery near Flora.

Mrs. Verne Wise

* * *

BAILEY. Mrs. Alice Bailey of Burlington, Indiana, passed away on July 6, 1970. She was a faithful member of the First Brethren Church and its W.M.S. Funeral services were conducted at Eikenberry Funeral Home in Peru, Indiana, by Rev. Kenneth Howard. Interment was in Mount Hope Cemetery, Peru.

Mrs. Verne Wise

* * *

CROFFORD. Mrs. Kenneth Crofford, 56, passed away on August 13 following a stroke. She was a member of The First Brethren Church at Falls City, Nebraska. Her funeral was held at the Dorr-Philpot-Reavis and Macomber Funeral Home on August 17. Rev. Elmer Keck conducted the service. Interment was in Steel Cemetery.

Twila Lemmon,
Corresponding Secretary

Weddings

DEMPSEY-KIZER. Linda Sue Dempsey and John T. Kizer, Jr. were united in marriage on June 6, 1970 in the First Brethren Church, Oak Hill, West Virginia. The couple will reside in nearby Scarbro, West Virginia.

* * *

BRAGG-KEES. Brenda Gay Bragg and Terry Wayne Kees were united in marriage on June 13, 1970 in the First Brethren Church, Oak Hill, West Virginia. The couple will be living at Lackland A.F.B. near El Paso, Texas, where Terry is in training with the Air Force.

* * *

BROYLES-MYERS. Roseline Rae Broyles and Allen Lee Myers of Mesa, Arizona were united in marriage at the First Brethren Church in Oak Hill, West Virginia. Upon completion of his army duty in September, they plan to return to Arizona, where he will complete his college education.

MEMBERSHIP GROWTH

Waterloo, Iowa—5 by letter, 7 by baptism . . . **Oak Hill, W. Va.**—3 by letter, 5 by baptism.

Falls City, Nebr. Dr. O. E. Phillips of Philadelphia, Pennsylvania was guest speaker on September 10 and 11. He brought messages on Prophecy and showed colored slides of the Holy Land.

Morrill, Kans. During the first week of August the church showed colored slides of Ashland College of 1950. The slides included Old Founders Hall, Miller building which was the Library, the old Dormitory, then of Old Founders Hall after the fire in 1952. Last, slides of the many new buildings of today and of Camp Wyandotte taken this summer during camp were shown.

County Line, Ind. Rev. Wilbur Thomas and family moved into the parsonage. A welcoming party was held on September 13. Rev. Sam Stinson, interim pastor since December, was honored at a supper August 30.

CHEEP ADVICE



There's no sense in advertising your troubles and problems, no one will buy them anyway.

There is always a reason for anger—but never a good one.

A relatively new definition for civilization could be that it is a situation where one generation pays the bills of the last generation by selling bonds for the next generation to pay.

Which reminds us of the sociologist who sa civilization would last 50,000 years but didn't s when it would begin.

An egotist is the guy who keeps holding himse over by popular demand; his.

(From the Waterloo Brethren bulletin) *Lea from the bee*—if it spent its time stinging oth bees, there wouldn't be any honey.

Colleges do not give you an education—they gi you the schooling, you earn the education.

It is said there are three types of people: tho few that make things happen; the many th watch things happen and the big majority w have no idea what has happened.

There was a time when man saved for a rai day. Modern man seems to think that all he nee now is for the government to furnish him wi an umbrella.

LAFF-A-LITTLE

Customer: "You say this hair tonic really does the trick, eh?"

Barber: "Boy, does it? One of my customers bought a bottle the other day and took the cork out with his teeth, and the next day he had a mustache."

A little fellow in a candy store stood for quite a while with a penny clutched in his hand trying to make up his mind what kind he wanted. After a very long time the proprietor said, "Look kid, do you want the world with a fence around it for a penny?"

"Let's see it first," said the youngster.

The circus clown was just leaving the arena with his mule when a member of the audience called out, "Say, Mr. Clown, does that mule ever kick you?"

"He's tried to a few times," remarked the clown, "but so far, all he's ever kicked is where I had just been."

Visitor to Preacher's wife: "Your husban sermon this morning on 'One Day's Rest in Sev was very inspiring."

Preacher's wife: "I'm sorry, but I didn't to hear it. I had to leave early to get his dinn ready."

A near-sighted man and his wife were visiti a modern art museum when he suddenly claimed: "That's the ugliest looking portrai have ever seen."

"Oh for heaven's sake, move over here to t one," replied his wife, "you're looking into mirror."

Nurse: "A woman came into the office other day who was so cross-eyed the tears down her back."

Friend: "Were you able to do anything her?"

Nurse: "Of course we were, we treated l for bacteria."

(That's all folks)

WHY VIOLENCE ON THE STREETS?

by THOMAS A. SCHULTZ

CCORDING TO J. EDGAR HOOVER, violence is exploding into the most serious domestic problem erica has ever faced in its history. The latest report violence shows unprecedented crimes, riots, and tality in nearly every village and metropolitan area his great nation. This surge in crime attracts our ntion because forty-nine percent is committed by ng people eighteen years of age or younger. If this sn't cause you to think and pray about what you do about this problem, I am sure nothing would act your attention.

Edgar Hoover has published "The Crime Clock" en from the FBI reports of last year. In this pubtion, he indicates that there are seven serious crimes mitted every minute in America. There is a violent ne every minute, a murder every forty-three minutes, ape every nineteen minutes, an aggravated assault ry two minutes, a robbery every two minutes, a glary every twenty seconds, a larcency every thirty nds, and an auto theft every forty-eight seconds.

hese statistics represent an epidemic of violence ch has affected virtually every segment of American iety. The mugger, rapist, and hoodlum stalk our ets in frightening numbers. Fear of venturing out he house at night has now become a fact of urban and those of us planning activities for the comnity must take this into consideration. People are not e when they leave their homes at night.

ooking at these facts in our own nation and city, see some very startling trends: First, there is a nenduous violence against law and law enforcement cers. Last year, thirteen percent of our law enforcent officers in the United States were assaulted in performance of his duties. Secondly, youthful minality involving more and more youth each year serious crimes and criminal action is a new factor criminologists.

n 1967-1969, forty-nine percent of all crimes were mitted by young people eighteen years of age or er, gangs, weapons, and crimes against property rampant. In the third place, organized crime under leadership of major syndicates like "LaCosta stra" is able to range crime throughout America with ence and brutality. Since 1919, there have been one usand gang slayings in Chicago reportedly by the Costa Nostra Syndicate." It is interesting to note out of all the slayings reported, only seventeen nes have been solved.

hen we have a new kind of technology and a new e of crime has come before us, it is called "Careers Crime." More and more offenders are becoming reters in crime. Each time they repeat a crime, it omes more and more violent. The statistics in this ard are almost unbelievable. Crime seems to be more ent each year, and the reason is that the repeaters becoming more and more brutal and violent.

nother interesting and startling trend is the cost of ne. Twenty-seven billion dollars were spent last r confronting the crime and violence in America. Much of this was due to street riots. The death of Dr. Martin Luther King on April 4, 1968, and the riot in Washington, D.C. cost our nation twenty-four million dollars. The riot in Baltimore that lasted only one night cost fourteen million dollars. Added to these, comes the violence from organizations that advocate violence and brutality.

The Communist Party in the U.S.A. (CPUSA) advocated at their last convention the overthrow of the government by the use of force and violence. According to J. Edgar Hoover, the Communists are in the forefront of most of the civil rights movement and the draft-burning demonstrations. They are behind the student movements in the universities. Mr. Gus Hall, the General Secretary of the Communist Party, indicated that they were very happy to have the "Students for a Democratic Society" (SDS) going for them and helping them overthrow the capitalistic society. So, in America today, we have not only the crime among our own people, but also crime and violence being generated by forces outside of our nation which has attracted thousands and thousands of young people.

Now the cause of violence cannot be attributed to any single factor. The cause of violence today in America is rooted in conditions and influences of our contemporary life. The two most glaring influences which cause crime in America are the social and economic factors which create violence: Poverty, inequality, lack of equal employment opportunity, inferior housing, discrimination, and the sub-standard ways of life which breed crime and violence. People get to the place where they just don't care what happens, especially when they are hungry and deprived, and when they feel cast out of society. It is then they cry, "Burn, baby, burn!" All of these things breed lawlessness and violence.

Let us direct your attention to what is an even more important cause of violence. It is our failure to recognize our individual responsibility as an American Citizen. We all avail ourselves of the rights and privileges, opportunities and benefits of this great and wonderful affluent land, but so few are willing to assume their responsibility to uphold these privileges of society. So many people are complacent and indifferent. They shirk their responsibility and civic obligations to help make America a great nation and uphold its great principles.

Today, we must ask ourselves the question, "What are the personal and civic responsibilities that I have as an individual?" If we don't do something about the violence on the streets, if we don't become involved in stopping the violence and meeting the causes out of which it erupts, then each of us will be in the crime club! Each and every one of us needs just a little more respect for law and authority. We believe that law and authority are different in our Society than in the Communist Society. We believe that law and authority are closely related to a spiritual faith. "All we have is derived from a faith in God from which we obtain such

derivities as life, liberty, and the pursuit of happiness." Law, in America, is a gift of God! As a matter of fact, the statutes of our Nation are derived from the spiritual laws laid down in the Old Testament—The Ten Commandments. The Ten Commandments spell out a rule and authority for life. This authority does not come from the State of Washington, nor in Columbus. It does not come from the people of the land, but we believe it comes from Almighty God! So, the law God has set down for us becomes binding and mandatory if we are going to expect the benefits of the society which God has created.

The Children of Israel were wandering in the wilderness forty years trying to find The Promised Land under the direction of God. The people were slaves; they had sunk in moral standards, and they now worshipped idols. During their wandering, Moses saw the sin of the people and how, one-by-one they were turning away from God. One day, Moses called the Children of Israel together and said, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them" (Deut. 5:1). The Lord thy God spoke to Moses out of the midst of fire and said:

I. "I am the Lord thy God which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.

II. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man servant and maid servant may rest as well as thou.

V. Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Neither shalt thou commit adultery.

VIII. Neither shalt thou steal.

IX. Neither shalt thou bear false witness against thy neighbor.

X. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbor's" (Deut. 5:4-21).

God wanted man to know how to live and enjoy t life which He had created. God was telling the peo that they need not live in hatred and prejudice, murder and rape, crime and violence. For 3,000 ye these laws have been with us. They have been brok and forgotten about, but they also have been follow by many. Tried, broken, and followed, they have be found to be the basic pattern for a productive and me ingful life. In the 3,000 years, we have learned that y can't break one commandment without breaking all them. They are all a part of an eternal plan and cr tion, just as the sun, moon, and stars are a part of t great galaxy, so are the spiritual laws of God involv in the life of man.

The second personal responsibility is, "To love t neighbor as thyself" (Matt. 5:43). We have forgot our neighbor in today's modern society. We have f gotten that we are our brother's keeper and that ev man, woman and child on the face of the earth is in cately related to each other. He is our brother!

"A certain lawyer stood up, and tempted Jesus, sayi Master, what shall I do to inherit eternal life? Je said unto him, What is written in the law? how read thou? And he answering said, Thou shalt love the L thy God with all thy heart, and with all thy soul, a with all thy strength, and with all thy mind; and t neighbor as thyself. . . . And who is my neighbor? Jes answering said, A certain man went down from Je salem to Jericho, and fell among thieves, which strip him of his raiment, and wounded him, and depart leaving him half dead. And by chance there came do a certain priest that way; and when he saw him, passed by on the other side. And likewise a Levite, wh he was at the place, came and looked on him, and pas by on the other side. But a certain Samaritan, as journeyed, came where he was: and when he saw h he had compassion on him, and went to him, and bou up his wounds, pouring in oil and wine, and set him his own beast, and brought him to an inn, and took c of him. And on the morrow when he departed, he t out two pence, and gave them to the host, and said u him, Take care of him; and whatsoever thou spend more, when I come again, I will repay thee. Which n of these three, thinkest thou, was a neighbor unto h that fell among the thieves? And he said, He t shewed mercy on him. Then said Jesus unto him, and do thou likewise" (Luke 10:25-37).

My friends, you can have all kinds of governm programs you want; you can have all the police a law enforcement; you can create all the social acti that are necessary to curb the violence on the stre but not until you in America learn that you must c mit your way to God and His statutes, and begin to brotherly, can you put a stop to the violence on streets in America.

Be a good neighbor to a boy or girl who may need love of a mother or dad. Be a good neighbor to some who has fallen along the road of life. Some people victims of this great violence. It is not always his fa Be a good neighbor to those who are poverty strick Be a good neighbor to those who are sick in body, mi and soul. Try to win men to accept the spiritual way life. Be a good neighbor to the next person you meet is then you begin to practice love. That is our wea —love!

From The Mailbag

(Editor's note.) I recently received a letter pertaining to the article "Evangelism and Coming World Peace" by Senator Mark O. Hatfield. The letter was from Thoburn C. Lyon who served as a Brethren pastor, whose father was a Brethren pastor and whose grandfather was an elder in the Church of the Brethren.

This particular letter was not written as a critique or as Mr. Lyon puts it "in a spirit of controversy," but I do believe it might be food for thought to many of the Brethren as to the position held by the Brethren in connection with peace.

With the personal portions deleted, I wish to reprint his letter in full, as I firmly believe it deserves consideration and space in the BRETHREN EVANGELIST.

. George Schuster, Editor
e Brethren Publishing Company
College Avenue
hland, Ohio 44805

ar Brother Schuster:

During the past few years there have been a number articles in the "Evangelist," presumably in support the Brethren position with regard to peace and war. hink I understand that position, and some of these ent articles have disturbed me.

In the "Evangelist" for July 18, the feature article early 10 of of its 30 pages) was an address by Senator tfield, delivered to the Minneapolis Congress on Evanism last September. It seemed inappropriate for a ngress on evangelism—perhaps even more so in the ethren Evangelist. I believe that the address is unriptural in some important details; that it is not in cord with "Brethren doctrine"; and that it is not even ie to facts.

The address itself is a curious mixture of basic Chrisn truth with which all Christians would agree—and ier ideas which many Brethren would consider as a lure to understand important teachings of the Scripres. For example, it sounds good to read:

> "Peace will not come to earth until the total needs of mankind are met. Changed lives must implement the mission of peace through the changing of society."

Only a few lines further, it is also good to read:

> "That hope is based on the Risen Christ."

The Senator is quite right—in part. Peace will **not** me to earth until the total needs of mankind are met. ey will **not** be met, however, by the gradual changing society, even under the influences of the Risen Christ, t only by that Christ when he comes in glory to set His kingdom on earth.

The Senator also quotes those heart-warming words out a day when men shall beat their swords into owshares, but forgets that there will first come a time ien they are exhorted to beat their plowshares into ords (Joel 3:10)—and perhaps we are already apoaching that time.

The preceding paragraphs do not mean acceptance of the status quo, waiting with folded hands for His glorious appearing to set all things right. I believe He expects His people in the meantime to work as if He were **never** coming back, to "occupy till I come." I believe that is why He said, "Blessed are the peace makers."

I understand that the traditional Brethren position with regard to peace is not one of political activism against the "powers that be," but one of personal and humble non-resistance. I must be ready and willing to give a scriptural reason for my belief and practice (and accept the consequences), but I have no right to demonstrate and militantly to oppose the actions of government in the performance of its proper functions, or to try to persuade others to do likewise.

The Christian is taught to obey the civil authorities (except in the one instance of a direct conflict with the plain teachings of the Word of God). We are taught to "fear God and honor the king"—even so corrupt a king as Nero! We are taught specifically **not** to bring dishonor upon our Lord as evil-doers and law-breakers—and I take these last phrases to include the burning of draft cards, efforts to prevent the induction of others, etc.

With respect to some of the Senator's "facts" about the Vietnam war, he says:

> "We intervened in what was essentially a civil war in my judgment, having its origins in the desire of the Vietnamese people to rid their country of foreign domination and bring themselves independence and dignity."

How can he explain this as a civil war, and in the same sentence admit that it stemmed from the desire of the people to rid themselves of **foreign domination?** It was to assist in the latter that we answered their call for help. As a Christian and as an American citizen (for we do have that dual responsibility) I take pride in the fact that instead of all the empire and "spoils" we might have gained from two world wars, from Korea, or from the Philippines, we have fed our defeated enemies, have poured in vast sums to restore their economy and shattered industry, and have annexed not one foot of soil.

The Senator does refer to the parable of the Good Samaritan. I believe that our response to the call for help from South Viet Nam was simply a modern version. Like the priest and the Levite, we **could** have passed by on the other side!

Again, we are told:

> "We have failed to understand the Vietnamese people and to sense their true needs. And once having imposed military measures which have only escalated the violence, we have resisted any change in our action, and any admission of our misunderstanding."

Ever since President Nixon took office the whole emphasis of our effort in Viet Nam has been de-escalation, not a further build-up. There have been sincere and earnest efforts, both public and private, toward a negotiated peace, with concessions on practically everything except the right of the people of South Viet Nam to choose their own government by free elections. American troops are being withdrawn in substantial numbers, and the President has even offered financial technical post-war aid to both Viet Nams—still the Senator says we have "resisted any change!"

There is much else in the article, both good and bad. I have selected only a few typical items relating to the three points I have raised: that the address is unscriptural in part; that it is un-Brethren; and that it is unfactual. I also believe that the much-publicized attitude of Senator Hatfield (and of some other senators) has done much to encourage the enemy's war effort; to prevent any meaningful negotations; and thus to prolo war and increase casualties.

I am tired of having our Lord portrayed, repeated as a hippie or a revolutionary. His teachings were "rev lutionary" in the sense of being totally different; l new wine could not be contained in old wine skins but armed revolution against the government or ci authorities? "My kingdom is not of this world, e would my servants fight."

In other periodicals in recent months there have be some splendid articles on the Christian attitude towa peace and war—articles that I believe are scriptural a that rather well present what I believe to be the tra tional Brethren belief. Perhaps some of these could carried in the "Evangelist" in the not too distant futur I would particularly mention:

1. Law and Order; by William Sanford Las **Christianity Today,** Jan. 30, 1970
2. Christ: Revolutionary or Rebel? by Barry Kelley, **Christianity Today,** May 22, 1970
3. What Should the Church do About Civil D obedience? by Charles C. Ryrie, **Moody Month** July - August 1970

It is my hope that such articles as these, at least, m be considered whenever we re-examine the Brethr position on peace.

Sincerely yours in Him,
Thoburn C. Lyon
2706 Gaither Street
Washington, D.C. 20031

IT'S TIME TO KICK THE HABIT

A CURRENT REPLY to the question, "where does the money go?" can be answered, to everyone's misfortune, "down the inflation drain, and at faster speeds," says the Chamber of Commerce of the United States.

For example, if you are one of the thousands of Americans investing in either a savings account or life insurance, you were also one of those who suffered losses totaling $60 billion last year in the value of these two investments, all because of inflation.

While many factors contribute to the dollar's erosion, our own national government must take the primary blame for adding fuel to inflationary fires with its continuing excessive spending, and the resulting budget deficits.

In just over two years, the value of the dollar has declined 11 per cent. This can be traced to the enormous $25 billion deficit incurred by the Federal Government for the 1968 fiscal year.

Deficits in the federal budget for the two fiscal years since then have also helped perpetuate the needless decline in the purchasing power of the dollar, and pr pects for the current year are for a continuation of t same old federal red ink.

The time has come to shake the habit of deficit g ernment spending that feeds such inflation, the Natio Chamber contends, however painful such action may

Regardless of how attractive and popular appropr tion measures seem—particularly in this election yea Congress must consider the full impact of such spe ing, and what any resulting budget deficit will do the tax-payer's dollar.

President Nixon, in expressing his concern over responsible spending, said, "The Congress must exami with special care these spending programs which be fit some of the people, but which really raise taxes a prices of all the people."

It's time the taxpaying citizen insists that his c gressman apply such a spending test to new appropr tion bills. And it's time that deficit spending is curb so that inflationary pressures are stopped from furth eroding our wages and savings.

The Brethren Layman

The aymen's leeting

mes E. Norris

Program for October

Topic:

THE POWER OF PRAYER

votional Study: James 5:13-20; Phil. 4:13

roduction:

he power of prayer a Christian has at his command a great asset; in fact it could be his greatest asset. we study our text tonight we should carefully note t the greatest stress is put on the kind of prayer and kind of person praying; **a righteous man, fervent yer.** As we take up verse by verse we will keep this mind.

Discussion:

Pray believing

f we wish anything for ourselves we are able to ask it, and if we pray in faith believing we shall receive John 14:14).

ames says, "Is any among you afflicted? let him y." Affliction is, "The cause of continued pain of y or mind—all manner of distress, persecution, pain sorrow." Affliction can be a result of sin. "The Lord ll send upon thee cursing, vexation, and rebuke, in all t thou settest thine hand unto for to do, until thou destroyed, and until thou perish quickly; because of wickedness of thy doings, whereby thou hast forsen me (Deut. 28:20).

Affliction comes from God. (Read Genesis 15:13.)

ffliction can be sent in love and mercy. (Read Deut. 3.) "Is any merry, let him sing psalms. Is any sick ong you?" Read James 5:14 and discuss.

3. The prayer of faith (Read James 5:15.)

After reading this, does it appear that we are taking full advantage of prayer today? Let us ask ourselves, "What is the prayer of faith?"

4. Mode of prayer

"Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (5:16). The mode of prayer has to be the individuals free will effort to put himself in harmony with God. The Bible tells us of people who fell prostrate on the ground, others knelt, others stood up, while some covered themselves with sack cloth and ashes; some mumbled inaudibly while others cry aloud. Do as you feel impelled to do and God will hear.

5. Read verses 17-18.

Can you recall any more of Elias' experiences?

6. Read verses 19-20.

Does it do any good for a Christian to pray for an unsaved person? If there is power in prayer, will the unsaved person be affected by it?

7. In Jesus' name

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). What did St. Paul mean when he said that?

OAK HILL LAYMAN RETURNS FROM VIET NAM

T/SGT. GEORGE T. VIA, veteran Air Force man of 16 years service, recently returned from a tour of duty in Vietnam. August 1st was a day of answered prayer for the Via family here on the home front. First Brethren Church of Oak Hill, West Virginia, Jack's home church, had the honor of his presence again for those few short weeks of furlough.

Sherie Via, his wife who hails from Yumatilla, Florida, made her home with Mrs. George T. Via, Sr. here in Oak Hill while Jack was stationed overseas. While here, Sherie and their son, Dirk made First Brethren their church home. Young Dirk attended Sunday School and Children's Church, as well as Kindergarten at the Presbyterian Church.

During his year in Vietnam Jack found time to do more than that which was required of the GI's stationed there. He initiated a Clothing Drive for the unfortunate Vietnamese children of the area, and it was our church's privilege to be able to participate in this "labor of love."

The Vias have left Oak Hill once more—this time for Hollom A.F.B. in Alamogordo, New Mexico. Again First Brethren must say, "God be with you!" to one of its finest families.



The above picture shows Jack with one of his A Force plaques; Sherie with a plaque given to them the Willing-Workers Class of the church at a rece party on their behalf; and Dirk, not quite sure he wa to leave Oak Hill and his newly acquired girlfriend fr Sunday School.

BLESSINGS OF THE MINISTRY

by Rev. Edward S. Schwa



UPON ARRIVING IN OAK HILL one year ago, found a number of persons with whom our pre cessor had counselled and strived to win to Jesus Chr Often a pastor, upon leaving, feels that certain aspe of his ministry were a failure, or at best, unfinish business.

The baptisms and additions to church members this past June go to show that such is not the case. C former pastor sowed the seed and cultivated the grou our present pastor was given the privilege of reap part of the harvest when three of our men made p fessions of faith and followed through with bapti and church membership. Also, there were two women the church who determined to unite with us as w How we praise God for the evidence of His working our midst. We at Oak Hill need the prayers of brotherhood as we've found that whenever the Lor people begin to accomplish things for God, the De "gets on the stick" and sends all that he can to courage us.

A "THANK-YOU" AND CHALLENGE

(Following is a letter recently received by Mr. George Kerlin from Dr. Everett Graffam, Executive Vice President of World Relief Commission—the organization through which Brethren World Relief monies are channeled throughout the year.)

ear Brother Kerlin:

Greetings in Jesus' name. Many, many thanks for our gracious gift to the work of WRC to help us in ur program in so many parts of the world. . . . We do ant you to know that we pledge to be faithful stewards ith what you have given to help us meet the food for e body and food for the soul program in so many arts of the world.

I trust that you have had a wonderful conference ere at Ashland College, and that the interest of all e projects of The Brethren Church have been increased ecause of your time of fellowship and service together.

I have just returned from earthquake-ravaged Peru. have seen its great devastation and met its desperately eedy people. Estimates have now been revised to over ,000 dead and a million survivors. These people have st everything. I have never seen such extensive areas f total loss.

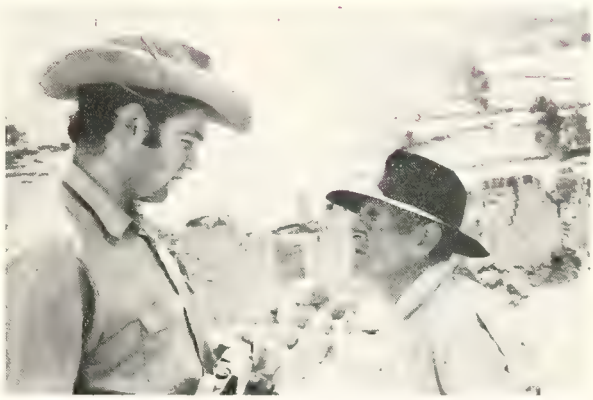
Your most welcome help made it possible for us to rovide funds to the National Evangelical Council of hurches of Peru. They have delivered thousands of eets of roofing, tools, blankets, and medicine to people ho face nighttime temperatures of 38 degrees 330 ights a year. This is the middle of their winter and eir need is for shelter from the cold and rains and elp to rebuild.

The Evangelicals have been on the front lines of service since the day of the tragedy using thousands of edicated volunteers who are helping with physical and piritual comfort.

We are thankful that with your help we can continue to demonstrate in a very practical way our Christian concern for those who suffer the results of war, isaster, and disease.

In His name and those who are the beneficiaries of our generosity, please accept our thanks.

Yours in the JOY of His Service,
Everett S. Graffam



This Peruvian's house made of adobe brick was demolished in the earthquake. The National Council of Evangelical Churches of Peru, counterpart agency of World Relief Commission, designed and built a model quakeproof house which will be used in the reconstruction of Cajacay. The Mennonite paxman, on loan to the Council, aided in the building.

In addition to regular World Relief giving, Brethren have contributed $257 this past summer specifically "For Peru." Those desiring to increase this amount should mark their gift, "FOR PERU," and send it to:

Brethren World Relief
Mr. George Kerlin
Route 4, Box 227
Goshen, Indiana 46526

So this is Conference

IN THE EYES OF A SIX-WEEK-OLD BABY

by Jane Donah

OUCH! Hey, take it easy on those steps. How do they expect me to sleep? Where are we anyway? Every time I waken I'm somewhere else. It's not safe to sleep with parents like mine. All these people, oh no, here comes an admirer—pinch, giggle, squeeze—ugh! Thank goodness Daddy wants to go in now. He called this place a chapel. What's a chapel anyway?

Stationary at last; I thought they would never be still. I like it here, such nice music. I think I'll nap a while —Mommy's lap is so comfortable.

What's that? Why is Daddy making such loud noises? Uh, oh, now Mommy is doing it, too. How do they expect me to sleep through this—all that man said was "number sixty-five." I certainly hope he's more careful the next time.

Uh oh! They just noticed that I'm awake—bouncing time again. Ugh! Mommy has that panicky look on her face. I wonder if I should cry—it's really funny the way they pass me back and forth and bounce me up and down when I do. No, I don't think I'll cry; my stomach isn't up to all that movement right now.

Oh, everything is so quiet again, only one man speaking and everyone else is standing quietly—imag that—adults quiet! Well now, if they will cooperate a time I'll snooze again. Mmmh.

That was a nice nap—still only one man talkin amazing! Everyone is sitting now. Oh no! that man it again—number seventy-four this time.

They're loose—all these people are loose again. S it, stop it! I won't smile until she stops tickling my fe Do they honestly think I enjoy being pinched? Yes, y Daddy and Mommy noticed that I'm bald headed! No, I don't know what "itchy, gitchy, goo" means.

Please Daddy, please take me home. We're down steps now, only fifty feet to the car. We're going make it, I think. Now if they just keep the windows tight.

Phew! We made it! It's a relief to know that by next conference I'll be a year older and better able cope. Let's see now, by then I'll be able to bite, ki pull hair. . . z z z z z

FAREWELL TO TEEGARDEN

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

by Jane Stogsd

I SUPPOSE each time I read this psalm I shall always thing of our pastorate at Teegarden. For truly it was good and pleasant to dwell in unity with the Teegarden congregation. We wish to thank the folk for all the lovely things they did for us; they even went so far as to build us a large beautiful kitchen to accomodate our growing family. I could not begin to list in this article the many improvements made to the church and parsonage.

We always enjoyed revival time in spring and fall with one of our Brethren ministers serving as evangelist. Also, we tried to engage all missionaries home on furlough for a service. Last fall we appreciated the Ashland Gospel Team consisting of Dale RuLon, John Shultz, Ron Waters, Dale Stoffer and Rex McConahay in a three-day service.

Our own youth were in charge of a morning worship service in May. A panel was formed by four youth w tried to answer various questions asked by the cong gation concerning problems of today's youth. The adu asked that this type of service be repeated.

Living in a community for almost nine years, y share the times of happiness and sorrows with yo people. Thus, we rejoiced with them in school and co munity activities, marriages and births, etc., but also sorrowed with them in tragedies and deaths. Ma faithful workers went on to be with their Lord; challenge was given for the others to carry on with work. We had no desire to leave Teegarden but when Lord calls we must listen. So in June we bade the peo farewell and moved on to our new work in Warsa We pray it will be as rewarding as the pastorate Teegarden.

NATIONAL YOUTH CONVENTION

Moderator's Address

I Peter 2:1-3

by Steve Zerbe

PICKED THIS VERSE of Scripture for my address because of verse 2. I believe that the youth of today eed the "sincere milk of the word." Many times I ink that we are searching for things that really do ot pertain to a good Christian life. Sure, we can use e cover-up that these are the things we need, but are ey really what is most important in our lives as Chris- an young people? What **are** the most important in ourishing our lives? Is it retaining from smoking, inking, drugs and sex? is it striving for love and co- eration with our fellow Christians, is it getting in- lved and concerned about a world that is in trouble? it truly striving for our goal and task in life? These e the things that bother me today. I know that you e saying to yourselves now, "Steve, we know which es are the most important." Sure, you may know tting in your chair, but do you practice it in real life, mong your friends, at school, and at home? How many mes have you condemned a person for smoking or aving long hair and then turned around and loved that erson as your brother? Jesus said in Matthew 5:44, Love your enemies." He said that there is nothing nusual about loving your friends, but there is some- ing unusual about loving your enemies. Are you nusual or just one of the group? My first recommenda- on is "Love the people that may seem an enemy to ou. People that drink and smoke don't need another nemy when they meet you, they need help."

This is a hard task, I know. I have learned it the hard ay, but I can honestly say that I love you, and you, and veryone of you. There is another picture to loving peo- le as people. We as human beings are so imperfect and ifferent from others, that we as an individual cannot



love everyone, but Praise God, with His help, we can. I don't love you with my own love, but I let the fantastic love that God has, come through me and go to you; the love that could take a man to Calvary and then make Him say, "Father forgive them, for they know not what they do." See what I mean? The love of God; so great that He would send His only Son to earth to be mocked and crucified for a sinner like you and me. This is the kind of love I have for all of you. Even though you all are not perfect to my standards. I love you as an individ-

ual creation of God. I respect and love you for what God made you to be, not what I think you should be; one different from me in many ways, but still my brother in the Lord Jesus Christ. What a wonderful thought, that we are all one in our Lord.

When I traveled to Europe in June of this year, our singing group gave a concert in Geneva, Switzerland. It was one of our best concerts, even though we were 45 minutes late because we traveled by bus the whole day. That little church was so on fire for God. We also took part in their Sunday Morning Worship Service. The minister spoke in French, and we could not understand any of the words, but we could still get a little of the message. The people have communion every Sunday morning in their service. Well, this morning was no exception just because Americans were in their midst. I cannot express to you the great joy that God gave us when we took of their bread and their wine that morning. The pastor asked us if we would like to take part in their communion with them. He spoke to us in his good English, "Although we speak different languages and are so far apart, we still serve a national God. Would you unite your hearts with ours in this communion?" Praise God that we as Christians can say that we are all one in the Lord. That even though the Chorale had a culture, and most of all a language barrier, we could still talk to those people as Christians. Praise the Lord Jesus Christ for being so good to us and giving us this privilege!

Jesus told His disciples one time, that He would be leaving them soon. That where He was going, they could not come. But in the next verse, Jesus said, "I give unto you a new commandment, that ye love one another as I have loved you!" Oh, what a fantastic love that Jesus had for His disciples. He called them one by one as they were nothing, but they became a great, dynamic power with Jesus Christ. How can we possess the kind of love Jesus had? How could we love a person that mocked us and tortured us so much that we would die for him like Jesus. And then could you turn around and say to that person, "I forgive you because you don't know what you are doing?"

Jesus goes on to say that by this love, people will know that you are my disciple (John 13:35). This fascinates me. The people already had a set of commandments to go by: the Ten Commandments, so why did they need another commandment to obey? Doesn't this show you that it is not always the set of rules that make us Christians? Oh, sure we need them, and we must obey them, but we also need that true bond of love to really hold Christians together. Jesus said, "People will know you are my disciples if ye love one another." Can people tell that you are a follower of Christ by your love? I must agree with Paul in his letter to the Corinthians (I Cor. 13:13) when he said, "Now abideth these three: faith, hope and charity; but the greatest is charity." You know what the word charity means, don't you? Wouldn't you guess it, it means love. How can we have a true faith in God and a hope for the future if we don't have love??

Remember, look at every person that you see as a person that God loves. It really works; whenever you see someone on the street, go up to him and say, "God loves you!" You will finally come to realize that you don't need to love anyone, just let God's love come through you.

My second recommendation is "Get concerned involved in the world today. We as youth must rea the grime and the filth of people lost in drugs so we help them and not ignore them."

Remember the words of our famous president, J F. Kennedy, "And so my fellow Americans: ask what your country can do for you—ask what you do for your country." Or, stated in yet another v "And so my fellow Christians: ask not what your can do for you—ask what you can do for your G My friend, these are the words that God is waiting hear you say. All He wants is, "Here am I Lord, t my life and use it to the best of **your** purpose, not own!" We must realize the same as the prophet Isa that God is our Father and we are the clay and H the potter (Isa. 64:8). Isaiah goes on to say, "We all the work of Thy hands." Isn't that a great thou that we are all clay in the Master's hands and H molding our lives into a great dynamic person. All have to do is to let go and let God have His wonde way. It is easier said than done, but with a lot of c centration it can be done. We have to watch ourselve much though, because it is so easy to run your c life and worst of all, not even realize that you are do it.

This is another aspect of life that I have lear through experience. I was baptized and accepted i the church when I was 13, but I really didn't know w I was doing. I went forward to the altar becaus friend of mine went forward. That night when I w home with my parents, they were so proud of me cause I had accepted the Lord into my heart. I thou to myself that night as I lay in bed, "Oh boy Steve, are a Christian, now you can go to Heaven." But noth really changed in my life. Of course, I believe now I look back, that the Lord led me there that night, for a reason that I didn't realize at that time. Little I realize when I was kneeling at the altar, that my was going to be a mystery for many years to come was a mystery to me why God used my life all throu High School as a leader among the kids, but I did love Him as my one and only Savior. It was a myst to me when I came to National Conference last y and was elected to serve as the president of one of most dynamic youth groups going when I really served no such opportunity. It was during this week year ago that I finally realized that God had someth really neat in mind for me, but I wouldn't let Him fill it in my life. So I said, "Lord, here am I, use me Thy work." I mean to tell you my life changed just anyones would when he says those words and rea means it. Opportunities started to come to me that w unbelievable throughout my Freshman year at Colle I could name many that God gave me, but the one t topped everything was the chance to travel to Euro with the Word of God—spreading the Gospel of Chr through songs the way that I could use and had in ye past. Our God is so great!! I have come to find out t it is not for us to question God's will for our life, bu is for us to make and let God's will come true in c life.

Yes, God is waiting for the commitment that con from only your mouth. God needs people, many peo to carry His Word to the people that do not have There is not a better place to start yielding to God's w than the place where you are right now. It is a

rder to change as we grow older and more set in our n ways. Oh, if we could always look through the es of little children—little eyes that have not been rred by the prejudice and hate in our world; eyes t love all people that they come in contact with ether they are black, white, poor or rich. We as uth have a great story to tell to the people, let us be e ones to share God's message with others. Let our uth be used in His work. He needs people, and He will ve people. Are you one of those people that God nts, but you just won't quite let go? Jesus told the arisees one day when he entered that wonderful city Jerusalem, that if His disciples would hold the peace, e stones would immediately cry out (Luke 19:40). God ll have people to carry His Word, and if you are one those people, you will do it. Jonah tried to run from d, and what happened to him? I think you all know e answer, and the question now is what will happen your life if you try to run? Do you want to try to run ur own life and find out? You only have one life to e, do you want to ruin it or have God make it into mething? Remember this little saying that I ran ross the other day, "As we pray, God asks, 'What ve you committed yourself to do for My sake.' "

My third recommendation is "To always strive toward e goal that you have set for yourself. And to always member that God is the Captain and is leading you wn life's long pathway."

When things go wrong,
as they sometimes will,
When the road you're trudging
seems all up hill,
When the faith seems low,
and the sins are high,
And you want to smile,
but you have to sigh,
When care is pressing
you down a bit,
Rest if you must—
but don't you quit!

Now, I want all of you to just think with me for a hile. How many jobs have we started and not com-eted? How many times have we set our minds to do mething, and then quit? I think that all of us would ve to admit that the times add up pretty fast. My end, this is one of Satan's prime weapons on the ristian: quitting. Jesus condemned the two people at wanted to take care of their own business before ey followed Jesus. You could see the look of dis-pointment on Jesus' face when the man said, "Lord, ffer me to bury my father before I follow you." Then e can see the look of astonishment on the man's face Jesus answered, "Let the dead bury their dead: but thou and preach the kingdom of God." Then another an comes running up to Jesus and anxiously said, ord, I will follow Thee, but first let me go and bid em farewell, which are at home at my house." Then sus spoke the stunning words that are so vital to ery Christian's life, "No man, having put his hand the plough, and looking back, is fit for the kingdom God" (Luke 9:59-62). Just think of that! Whenever I ad that verse I think of that great day when God shall me to take His people away. What a wonderful day! I n see it now, all of His true followers will have their es on Him in the sky, and they won't want to look ck to this old earth. We won't want to look back and wave good-bye to loved ones that we might have left behind. If we do, we will not make it to our God in the sky because of this very verse that we just read.

How many people have given up in the past. We couldn't name nearly all of them, but let's look at a few of them. How about going clear back to the first king of Israel? The man that had everything going for him when he was first chosen by God to serve as leader for His people. But through his neglect and disobedience to God, Saul quit when he plunged the sword into his body at the Battle of Mount Gilboa (I Samuel 31:4). At a time when his army and people needed his leadership the most, he gave up and quit. How many times have you, or you, or you quit on God when He needed you the most?

Let's look at that great apostle Peter. How could a man that was so close to Jesus and loved Him so much, let Him down? Remember the night when Jesus was gathered together with His disciples and He said to them that they would be offended by Him this night? He told them, "It is written, I will smite the shepherd, and the sheep shall be scattered." But Peter spoke up too quickly, just as he so often did, and said, "Although all shall be offended, yet will not I." As I said before, Peter often said things that he really didn't think about before he said them. He was called "the Rock" and he was a leader among the people and the disciples, but Jesus often rebuked him for let's say, "sticking his foot in his mouth." Another time Jesus did the same as He told Peter that even this night, before the cock will crow twice, thou shalt deny me thrice. You can imagine how hurt Peter must have felt. Then, instead of thinking about the words Jesus had told him, he said all the more violently that he would die rather than deny his Lord Jesus Christ (Mark 14:27-31). Peter said he would rather die, but that very night, he quit on Jesus in the time Jesus needed him most. I saw a movie one time that had this scene it it. It showed the crowd that Peter was standing in, and just as Peter denied Jesus the last time and the cock crew, Jesus appeared in the back-ground with His face looking toward Peter. It showed the agony and extreme loneliness as Jesus realized the very thing that Peter had done. Peter ran out that night and wept bitterly. He was "the Rock" and had failed Jesus, how could he ever look to Him again? Peter needed Jesus as much as Jesus needed him, and Jesus was gone.

I ask you again young people, how many times have we let Jesus down? How many times have we turned to Jesus for help and He wasn't there because we had failed Him? I don't think that there is anything worse than to reach out for Jesus, and He not being there. What an empty and lost feeling, just as Peter had that night.

Listen to me people! We have to get right with God. We have to be so on fire for Him that nothing will cause us to quit on Him! We have to have a goal so great that nothing will cause us to look back. These are the words that I want to leave with you today: we must love our enemies just as our friends. Remember, love is the key that unlocks the door to many opportunities in the Christian's life. We must be concerned with the world that we live in. We as Christians just can't sit back and fold our arms and let the world go by. A day should never pass until we have left our footprint in the road of life. We should always be an influence for God

in whatever we do, and never let an opportunity go by where you could be a witness for the Lord. He has done so much for us, let us share our experiences with others. Don't let anything in this old world keep you from the goal that you have set for yourselves.

I want to tell you a story that I think will sum up all my recommendations. There was a young girl that was wandering in the slums of New York City. She happened to come to a mission house, and she went inside. A man came up to her and started to talk about the Lord Jesus Christ, and how He loved her so much that he died for her. She accepted Jesus that day and went out into the slums a new person. She went home and ran to her daddy so happy that she had accepted Jesus into her life: a life that meant nothing before, but everything now. Her father, in a rage of anger, grabbed the little girl and started to beat her and to kick her, until he left her in a bloody heap upon the floor. Her mother came in and found her daughter on the floor, practically dead. She called the doctor, and he came and examined the girl. He said that she would die because she had l too much blood. As the little child came to, the doc and her mother were bent over her. She said with voice full of pain, "Mommy, bring me my dress tha had on and a pair of scissors." Her mother told her t she didn't want that dress because it was all bloody a torn. But the little girl insisted on that dress, so mother brought it to her plus the scissors. The li girl took the bloodiest place on the dress and crump it up in her hand. Then she took the scissors and the dress right around her hand. She looked up to mother, with a little smile on her face, and sa "Mommy, I'm going up to see my Jesus, and I'm go to take this little bloody dress to Him to prove tha died for Him, just as He died for me."

Our Lord Jesus Christ loves you, He got concer enough to die for you, and He has faith in you that y will fulfill the task that you were put upon this ea to do. What if Jesus would have quit on you?

Six reasons

WHY AM I HERE?

MORE THAN ONE Christian—in a state of desperation—has asked the question in all sincerity, "Why am I alive?"

This is not an easy question to handle. But it may help to sketch out a frame of reference in terms of reasons which God apparently had in mind when He made us—reasons why He has kept us alive to this moment.

One reason is that He desires objects for His love. Theoretically I suppose He could have directed His love into a vacuum, but this brings little in the way of satisfaction. He could have directed all His love toward angels. But apparently God desired to have men as some of the "objects" toward which He could lavish His love, on whom He could fasten His affections. I may not be very lovely, but I am a person to whóm God can direct some of His love.

Secondly, He desires fellowship with persons who can choose to love Him. Here we are dealing with His being the receiving agent of something we produce. The Bible illustrates this by saying that the Lord is comparable to a father who yearns to receive affection from his children, or to a husband who craves the loving attention of a wife (e.g. Isaiah 54:5 and 62:5). This is a revolutionary idea and can add a new dimension to my reason for existence when I realize that the Lord desires to receive love from a person such as I.

Thirdly, we are of value to Him as objects of His craftsmanship. The Bible uses two types of illustrations at this point. One is of inert material. Jeremiah 18:6 calls God a potter and us the clay. Raw material has worth in every type of manufacturing. Ezekiel 22:17-22 uses the analogy of metallic ore. The finished product on which He is working is character: attributes which conform with those of Jesus Christ. Isaiah 62:3 uses example of jewels, diadems and crowns to epitom the beauty which can exist in us for the purpose bringing pleasure and satisfaction to the Lord.

But, clay, metal, jewels, and diadems are inert. T Bible also uses illustrations of active organic things which God is working, the purpose being to prod items of value to Him. Isaiah 5:1-7 says that we are l a vineyard where God has prepared the soil, planted vines and desires to receive a good product. When p'ants His Spirit within us we become part of t vineyard. As the years go by one of our purposes daily living is to produce both quantity and quality fruit (e.g., praise, beauty, and music) which He will joy. Hebrews 13:15 talks about the fruit of praise this context. Ephesians 5:19 mentions the music we generate to bring Him pleasure.

Fourthly, we are instruments in His hand as He g about the task of accomplishing His objectives in t world. To be effective, an instrument must be usa and this calls for choice: an act of the will on our pa

Again, we are in existence to do some work for H This reason brings us face to face with the responsibil for being active agents laboring with Him. The Sc tures illustrate this point with analogies between and ambassadors, fishermen, farmers, and teachers.

Sixthly, we serve as dwelling-places for Him society. Corinthians 6:19-20.

These then are six reasons (you may be able to th of more) why God made us and continues to give us on this earth. In a word, we are of value to the Lo "You are precious in my eyes." Isaiah 43:4.

General Director of IVCF-USA
John Alexander, Ph.D.

World Religious News in Review

CKENGA, CRISWELL ISSUE ALL FOR JERUSALEM ROPHETIC CONFERENCE

Philadelphia (EP)—Asserting that ents of our day clearly parallel ose described by the Bible as pre- ding the close of the age, a prom- ent clergyman and the president a theological seminary have issued call for a Conference on Biblical ophecy to meet in Jerusalem next ar.

Dr. Harold J. Ockenga, president Gordon-Conwell Theological Sem- ary and Dr. W. A. Criswell, retired esident of The Southern Baptist nvention, have issued a call for e Conference to meet June 15-18, 71.

Five specific goals of the Confer- ce are:

1. To provide a basis for directing ention to the Biblical view of the sing days of the world.

2. To re-assess the fact of the en Christ's literal return, to a ciety which asks, "Where is the omise of His coming?"

3. To give direction to the youth the world in their apocalyptic eoccupation with the occult, eco- gy, and hedonism.

4. To encourage Christian witness rough a fresh awareness that we ust soon give account for our ewardship.

5. To focus the serious attention men everywhere on the Bible's essage for the whole human race our critical times.

Chairman of the Program Com- ttee, Dr. Carl F. H. Henry, pro- ssor of theology at Eastern Bap- t Seminary and founding editor **Christianity Today,** says, "This nference could be the last great portunity evangelical Christians ve to witness to the world on this bject."

U.S. AGENT: IMPOSSIBLE TO COUNT ADDICTS—'THEY ARE LIKE THE FISH IN THE SEA'

Convent Station, N.J. (EP) — A federal drug expert warned here that unless the staggering rate of drug abuse in America is checked, "Western civilization as we know it will cease in three decades."

Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institution on Drug Dependence and Abuse sponsored by the College of Saint Elizabeth.

"We have a brain drain in this country, but it is not alcoholism, sex, communism or other exploitation—it is primarily drug abuse," Mr. Costello told some 250 parents and educators.

He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed the problem second only to the Southeast Asian war in his concern.

"What will happen to this country when drug addicted youths assume the jobs of teachers, lawyers, clergymen, doctors and others?" Mr. Costello asked. He said it is "impossible to count the number of addicts—they are like the fish in the sea."

The federal agent warned that "this country is drowning in amphetamines and barbiturates." The family medicine cabinet has become a source of supply of the latter for young drug abusers, he said.

Efforts to enact laws to control the production and "loose prescription" of amphetamines and barbiturates, as well as the sale of codeine cough syrups have met with heavy resistance from the drug industry, Mr. Costello said.

BROWNS BEUTLER 'BACKING UP LINE' FOR GOD

Toledo, Ohio (EP) — A lineman for the Cleveland Browns football team is described in his home town as a young man who is also backing up the line for God.

"When I was a sophmore in college, I asked Christ to make me the kind of person he wanted me to be," says Thomas Joseph Beutler.

The young man, trying to achieve full status with the Browns, holds active membership in the Fellowship of Christian Athletes and Campus Crusade for Christ.

"All I want to do in life," Beutler says, seldom speaking above a whisper, "is convey to others the reality of Christ."

He thinks, based upon his reading of Scripture, that the world may be near an end. But he is optimistic just the same about solving problem of modern society.

"The way I look at it," says Beutler, "young people today have an awful lot of problems—and it's only good sense to take your troubles to the number one problem-solver."

GOD'S ALWAYS IN FIRST PLACE FOR ACTRESS-AUTHOR DALE EVANS

Minneapolis (EP) —"To me, God is always first," said Dale Evans Rogers, wife of cowboy star Roy Rogers. "Then comes country."

Though the country can err, she said, it was built on Christian principles and therefore the flag "represents the lives given for the country and the good strong foundation we have."

"I get very, very angry inside when I see somebody stomp on the flag," she continued.

The radio, movie, and television star was here to attend the Christian Bookseller's convention. Her autobiographical "Woman at the Well" was published this spring, and has sold 50,000 copies. Mrs. Rogers and her husband have been prominently identified with religious activities for many years. In 1954, Religious Heritage of America, Inc., named her Church Woman of the Year.

SISTERHOOD

Devotional Program for Octob

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: "God is Love"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Octob

Prepared by Mrs. Alberta Holsing

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
Joy, Joy, My Heart is Full of Joy

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"In Church"
"On God's Day"
"Our Church"

Bible Story Time:
God's House Rebuilt

Did you ever think what it would be like not to have a church. Could you still worship God?

Yes, we can worship God anywhere. But how good it is to go with other Christians to worship in a house built especially for God.

Long, long ago the children of Israel were captured by the army of Babylon. The conquering army destroyed their buildings. The soldiers rode into the beautiful Temple at Jerusalem on their horses. They took the golden vases and bowls and trays. They took everything of value. Then they rode out and hurled enormous rocks at the building with their huge slings.

They tied chains to the supporting pillars. With hundreds of horses they pulled until the walls came rumbling down to the ground.

The Jews cried as they watched God's house being destroyed.

Then the soldiers ordered many of them to come as slaves to Babylon. Sadly they followed after the soldiers.

Years later a good king, Dar became ruler in Babylon. He called the king of peace.

He gave a command, "Let Temple in Jerusalem be rebuilt! turn to it all the golden vases bowls and trays and other thi which were stolen from the Tem The priests shall return to t duties at the Temple, and the pe shall go there to worship. And w you pray, pray for me, K Darius."

Oh, the excitment and the joy the Jewish people! Why the k even sent to Jerusalem many of supplies needed in rebuilding church!

At last the Temple was comple

Have you ever been in a just-b church? It smells of new wood

sh paint. Everything sparkles. d the people wear happy smiles they enter to worship.

So it was at Jerusalem when the mple had been rebuilt. Everything elled fresh and clean. The golden ses and bowls and trays glistened en the sunlight touched them.

The smiling people came through e wide doors. They brought with em gifts for God. They sang glad ngs of praise. They knelt to pray o thank God for the new church d to ask Him to bless King Darius o helped with the rebuilding.

It was indeed a day of joy!

— Based on Ezra 6:3-22

emory Scripture Time:

Ezra 6:16a and c

(Give each child a slip of paper th the verse written on it.)

This month our memory verse ls us how the people felt when ey entered the new temple. It tells w we should feel each time we me to church. Listen while I read to you.

Now you read it with me. (Read together several times.)

Who can say last month's verse r us? (Give all volunteers an opportunity to say the verse.)

Let's say today's verse once more.

andwork Time:

Memory Verse Booklet

(For each child you will need a lf sheet of colored construction per and three half sheets of typing per, staples, crayons and paste.)

Fold each sheet in half. Staple the hite paper inside the colored to ake a booklet. (Some of the chilen will need help.)

On the cover print Memory Verse ooklet. (Print it on the chalkboard r the children to see.) Now, you ay decorate the cover of your ooklet.

We'll paste today's memory Scripre on the first page. You may take ur booklet home. Then each month ter our meeting you can paste the w memory verse in your booklet.

ission Time:

A New Missionary

Jerry Grieve entered first grade in itchita, Kansas. He learned to read and to write and to count.

"I can read this story, Mom. Listen to me," he would say.

"I can count your toys," he would tell his two younger brothers. "One two, three, four. There are four toys."

Jerry grew and learned—just as you are growing and learning.

There were many fun times. Jerry liked to hike and explore in the woods, fish and swim.

"I declare," Grandma would often say, "that boy could swim before he could walk."

Granddad drove a bread truck and delivered baked goods to grocery stores. In the summer Jerry visited his grandparents and went on the bread route with Granddad.

His other grandparents lived on a farm. He visited them, too.

Oh, yes, there were many fun times!

Jerry's family attended church regularly. One Sunday evening when Jerry was nine years old, he told Dad after church, "I want to become a Christian."

Mom and Dad knelt with Jerry beside the big red sofa. They prayed together. Jerry prayed, "Dear Jesus, I want You to be my Savior. Forgive me of my sins and come into my heart."

A short time later great sadness came to the Grieve family. Mom was killed in an airplane accident. Jerry cried and wondered, "Why did it happen?" But he knew God would help them.

And God did help them. They moved to Mulvane, Kansas. Later Dad remarried. Now Jerry had a loving step-mother and three step-sisters.

Dad and Uncle worked together on a farm. Jerry and the other children pulled weeds, helped with the hoeing, and when he was twelve Jerry was even driving the tractor to plow the fields.

Church camp was very special to Jerry. Here he made new friends and felt even closer to God. It was at camp that Jerry knew God wanted him to be a missionary.

Jerry still worked and played and went to school. After high school he attended Ashland College and Seminary.

Now he and his wife Cheryl and their two tiny girls are ready to go to Nigeria. They will be our missionaries. They will help with the Lit-Lit program.

Jerry will write books in the Higi language. He will write readers and Bible story books and many others. He will help the Higi people learn to read. He will help them learn of God.

You will help the Higi people learn of God, too. You will help them through the offering you brought to Signal Lights today.



Prayer Time:

Let us thank God for our parents and grandparents. Let us thank Him for Rev. and Mrs. Jerry Grieve who are going to be our missionaries to Nigeria.

Let us ask God to help Rev. Grieve as he writes books for the people of the Higi tribe.

Planning Time:

A Thanksgiving Tree

At the November meeting we usually have a Thanksgiving tree. Decide what you would like to bring for your tree—school supplies, mittens, socks, health items (toothbrushes, soap, etc.) or some other small gift. These may be sent to either of our home mission stations at Krypton or Lost Creek, Kentucky.

Signal Lights Benediction:

Dear Savior, help us to be Signal Lights shining for Thee in the dark places of the world. Amen.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

SENIOR BIBLE STUDY

by **Ruth Barb**

GOD IS LOVE

IN CHAPTER 4 of First John there is a portion of verse that most of us learned in nursery class years ago. Verse 16 says in part, "God is love." We've heard this verse so often and repeated it so frequently that we've lost the impact of its meaning. However, many people in the world are deeply aware of the impact a loving God has had on their lives. For years Auca Indians, Haiti tribesmen, and Nigerians back in the bush sacrificed to a powerful, ever-changing, and revengeful god. Their lives were filled with hate and fear; torture and killing were commonplace. Today these same people testify to the changes in their lives made possible by a loving God through Jesus Christ. Villages are peaceful, former enemies are now brothers in the Lord, and fear has been cast out by perfect love. For these people "God is love" is not just a trite nursery verse; it's real and vital—a meaningful force in their lives. They've seen the "before and after" difference that a God of love can make in peoples' lives.

Our God **is** a God of love. He does love each of us, and He's proved it. Actions speak louder than words; God not only **said** He loved us, but He did something about it. Most of you have read the poem about the three small children who claimed to love their mother. The first child said, "I love you Mother" and went out to play; the second child said, "I love you Mother" and did as she pleased all day; the third child said, "I love you Mother" and helped her mother by sweeping, dusting and doing dishes. Which of the three children really loved their mother? You girls are old enough to realize that love is not just words; **saying** you love someone is not enough; actions really do speak louder than words, and love needs proof for us to know that it's real and genuine.

If you met a boy at camp who whispered in your ear every evening that he loved you, yet neither wrote, nor called, nor came to see you when camp was over, you'd know the boy had a "good line" but couldn't back up his words with actions. Well, God **has** backed up His love with actions—with life itself in His Son Jesus Christ. Right now, I'd like you girls to repeat John 3:16 together. (Repeat.) Now, can you answer this question, "Why did God send His Son into the world to die?" (Let one of the girls answer.) Right!—because God loved us.

Turn in your Bibles to Romans 5:8 and read it together. (Read) God didn't send His Son Jesus to die because we were sweet and kind and good. He sent His Son to die even though we were selfish and mean and stubborn because **He loved us.** Girls, this is love—love in acti with meaning, complete and total love. God had t kind of love for you. What kind of love do you have Him?

God's great sacrifice of love took place over 1, years ago. That could really be a generation gap could it? But God is just as loving and just as active to as He was long ago. The Bible tells us that God is same "yesterday, today, and forever." The promi God has given us in the Bible apply to your life to the same as they did to people who were living wh they were written down. It means that God **can** and **will** prove His love to you today just as He proved it the early Christians. Two specific promises that w made by a loving God need to be taken seriously by girls if you really intend to lead a life of faith. Th two promises are tied up together. Read Philippi 4:19; John 14:13 and John 16:24. Now see if you answer the following questions from these verses:

1. (Our parents, our friends, God) will supply all needs.
2. Our needs will be supplied according to Go _____ in glory.
3. And _____ ye shall ask in my na that will I do.
4. Why is Christ willing to answer our prayers? all your prayer requests glorify God?
5. What is one reason why we sometimes rece nothing from God?
6. God promises, "Ask and ye shall _____

These verses concern two main ideas—that God he and answers prayer and that He will supply all needs. If you will take your needs to God in prayer trust Him to supply those needs your faith and love God will grow as He proves His love for you over over. You will realize that God loves and cares for today in the same specific practical way He cared His followers 1,900 years ago. I would like those of who are willing to share some prayer answers to wi and tell me about them. The way that God has pro His love and concern in your life could be an inspirat to someone else. By sharing God's work in our lives can "grow and glow" in God's great love.

"Love so divine, love so sublime,
Love that is deeper than any sea;
Love for us all,
O how can it be!"

JNIOR BIBLE STUDY

by Sandy Schwartz

THE BOOK OF RUTH

Chapter 1

OMETIME during the period of Judges a severe famine fell upon Canaan. It was so bad that even rich lands around Bethlehem were as dry as dust. melech, his wife Naomi, and their two boys moved m the Promised Land to Moab, a heathen land to the th. They knew that they were leaving the land which d had given them to live in a godless land. Do you nk Elimelech made a wise choice? Could God have tected them had they remained? Did you know that ers before them had made the same mistake? (Read h. 12:10; Gen. 26:1; Gen. 45:16-20 to find out.)

n seeking a livelihood, they lost life itself. They ght for bread, but they found graves. First, Elime- n died, leaving Naomi a widow in a strange, pagan d. Her sons, in the meantime, had fallen in love with then girls, who knew not the Lord. This was a big stake, for God's Word clearly tells us that Christians not to marry those who do not know the Lord (See ut. 7:3; II Cor. 6:14). Do you know of any Bible ple who made this mistake? (See Gen. 26:34-35; dges 14:1-3.) Do young Christians make the same stake today? What can you do to avoid marrying the ong man? It is never too early, girls, to begin praying t God will guide you in finding the right fellow when grow up. The final result was that both of Naomi's s died in Moab, leaving their wives behind to mourn h their mother-in-law.

'en years have now gone by. Naomi hears of bounty her homeland. She is determined to return. But— at shall she do with Orpah and Ruth? Her daughters- aw loved her and wanted to go with her. Knowing t they would have no future in Canaan (for Hebrews re forbidden to marry aliens outside of their faith), she encouraged the girls to return to their own homes and find husbands among their own people.

Orpah, completely heartbroken, took her mother-in-law's advice and returned. Ruth on the other hand, had not only loved Naomi; but had come to trust in the God of Israel as well. She had seen Naomi's faith in action and was completely won over to Godly Noami's religion. Some of you girls come from homes where Jesus Christ is **not** Head of the home, and you have loved ones who do not know the Savior in a personal way as you have come to know Him. Does your life count to point them to Christ? If you have unsaved ones at home, wouldn't it be wonderful to see them come to Christ and give a radiant testimony like Ruth's in the 16th verse? "...wither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

What a step of faith Ruth has taken! Instead of returning to her home and remarrying to have the security of a husband and a home, Ruth chose to go with Naomi to Israel. Naomi had no more sons for her and would never be able to provide as her own kinfolk. Ruth would be an outsider, without any of the former benefits, but, Ruth was in love with Naomi and with Naomi's God. Ruth felt compelled to return with her mother-in-law. Knowing the cost full well, she gladly gave up all and was willing to suffer all—she could do no other.

Girls, is your love for Christ this complete? Is your love for Him as deep as Ruth's love was? Is your witness as faithful as that of Naomi? This first chapter of Ruth really gives us something to think about, doesn't it? May God richly bless all of you as you learn about Ruth!

od's hand over Hume

FOREST FIRE PERILS CHRISTIAN CAMP

RAGING FIRE in Sequoia National Forest June 24 stopped short of destroying Hume Lake Christian mps in what the district fire control officer called od's obvious intervention."

There was nothing I could see to keep that fire from ing your camp," Officer Donald Spence told Camp ector Walter A. Warkentin. "God was certainly on ir side!"

he afternoon blaze quickly consumed 175 acres of ice Ponderosa pine, cedar and fir trees worth ,000—a 70-year growth gone in six hours in a mys- ious fire of unknown origin. The flames circled the stern edge of the camp within 100 feet of the Wagon Train facility for juniors and crept along the northern boundary. Some 30 acres of a proposed new camp site at Hume burned but the fire took none of the buildings in three camping facilities or among the 200 private dwellings at the 25-year-old Christian facility.

"I'm convinced God answered the prayers of people all over the state," Warkentin said.

Some 800 campers were gathered at the lake, fed their evening meal and evacuated to a safe spot by a march out the south road.

The mile-high interdenominational camp 65 miles east of Fresno, California, last year served nearly 12,000 campers.

INDIANA CONFERENCE PLANNED

A Conference: "The Church and Its Ministry to Minorities" is being planned for all the Brethren Congregations in the state of Indiana by the Indiana District Mission Board. The conference will be held at the First Brethren Church, 1210 South Michigan Street, South Bend, Indiana on Saturday, November 7, 1970.

10:00-10:15 a.m. Registration ($2.50 per person)

10:15-10:30 a.m. Worship and Meditation

10:30-11:30 a.m. Panel Presentation: "The Poor White Community"
Miss Margaret Lowery—Meeting the needs of Appalachians in Appalachia"
John Porte—"When Appalachians Move North"
Rev. and Mrs. Jim Sluss—"How the Brethren Church Can Minister to Appalachians Who Move to Our Communities"

11:30-Noon Audience Questions and Response

12:00-12:45 p.m. Noon Lunch (served by the host church and paid for out of registration)

12:45- 1:45 p.m. Speaker: "The Black Community"
The Reverend Bill Bentley, pastor of the Chicago Bible Church, 2150 West Madison Street, Chicago, Illinois will be the speaker.

1:45- 2:15 p.m. Audience Questions and Response

2:15- 2:45 p.m. Talk-It-Over Groups

2:45- 3:00 p.m. Talk-It-Over Groups Report

3:00- 3:30 p.m. Sharing of South Bend Community Program by Dr. Marvin W. Cook and the Reverend Dan Stoltzfus

3:30- 4:00 p.m. Audience Questions and Response

4:00- 4:15 p.m. Coffee Break

4:15- 5:00 p.m. Film: "The Spanish-American Community"
The film is entitled, "The Silent Minority" and will be introduced and shown by Mr. Lupe Gonzales who will also be in charge of the Audience Question and Response period

5:00- 5:30 p.m. Audience Question and Response

5:30- 5:45 p.m. Service of Worship and Commitment

Any questions regarding this conference should be directed to one of the following:

The Rev. Keith Bennett, 1210 South Michigan St., South Bend, Indiana 46614 (the host pastor)

The Rev. Robert Bischof, 506 East State St., Huntington, Indiana 46750 (the secretary of the Indiana District Mission Board)

The Rev. Richard E. Allison, Route No. 2, Box 250S2, Goshen, Indiana 46526 (the chairman of the Indiana District Mission Board)

The Brethren
EVANGELIST



ASHLAND COLLEGE PROGRESSES

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The Brethren
EVANGELIST

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NOTES and COMMENTS

This issue is dedicated to and for the Educational Day Offering, and the feature articles point out the progress that has been made at Ashland College and The Ashland Theological Seminary. Progress at the College and Seminary demands financial support just as progress in any institution or industry demands. We urge you to support this Educational Offering to your utmost with prayers and financially.

The "70's" will be calling for much progress as far as the Church is concerned, and this issue contains two addresses which clearly show us where the Brethren Church has been and where she must go in this decade. Rev. Spencer Gentle and Rev. Robert Hoffman in their respective Moderator's addresses provide the inspiration needed to meet the challenges facing the Church in these troubled times.

OOPS!

It seems that there is also a generation gap in hu these days, as one of our pastor's wives took off at one of the 'Laff-A-Littles' printed recently. The ticular item referred to was reprinted from the No ber 7, 1926 issue of **The Angelus** which was edite a pastor and published by The Brethren Publis Company. Since the contents of the latter voicing objection was carefully taken into consideration a rap across the knuckles with one of last month's is was so delicately applied, I hereby offer my apol to this pastor's wife and extend apologies to an else who may have been kicked in the shins in of having their funny bone tickled by said piece c called humor. The hole in the screening basket wi repaired so this will not occur again. (Ye Editor

By the Way

TWO SLICES OF BREAD

by ALLEN W. LEE

Recently in a conversation with someone, the subject of The Good Samaritan in relation to some of the problems of the day came up, and it brought to mind an article that crossed my desk. It seemed so apropos to the times that I would like to use it as a guest editorial. (Editor)

TRAFFIC was tied up for a block on San Francisco's Market Street. Horns were honk-. The passing parade of people stopped momen-ily. Confusion reigned.

Several things could have hindered the flow of s and citizens. A construction worker on the y Area Rapid Transit could have been injured. e of the famous cable cars might have slipped og and gone crashing to the foot of a hill. Or haps a group of marching students or hippies testing some current concern had gathered a wd.

Curiosity led me to the scene. Neither cable cars construction workers nor students were the rce of the problem. Rather, it was a woman he middle of the street—an intoxicated woman, aving slowly across San Francisco's busiest levard. For fear of hitting her, cars stopped il she staggered past—thus the traffic tie-up. **ust another drunk! I thought.** In this Bagh- by the Bay," where alcoholic consumption is highest on the West Coast, such a sight is not isual. Drunks decorate doorways at all hours. nos wander aimlessly along the avenues. This s just another such case. Probably some com-sionate cop would take her in and let her "dry-" in the city "tank."

went on about my business. An hour later, I down for supper in a hotel dining room. The ner crowd was beginning to gather, and people e being seated quickly by efficient waitresses. centrating on my meal, I realized someone had n ushered to the table next to me. I did not ice immediately who it was. Only when the tress stopped to take her order did I look up ee who was speaking. To my utter amazement, as the drunken woman I had seen earlier in the dle of Market Street.

Just two slices of bread. That's all I want," she ered. "Just two slices of bread . . . and a glass buttermilk!" she yelled to the disappearing and oncerted waitress.

or several minutes, she looked in my direction, ng me an opportunity to study her forlorn without appearing to do so. Worn and hag-d, she appeared to be in the middle fifties. Heavy lines were etched across her forehead. Her short hair fell carelessly over dark-circled eyes. She brushed the salt-and-pepper-colored hair aside. For a moment, as she stared directly at me, I detected a slight smile, both pleading and painful.

Returning to serve the woman her food, the distressed waitress looked at this derelict with disgust and distain. I saw her only in the light of compassion and concern.

With her work-worn and weather-beaten hands, the hungry woman grasped both slices of white bread as though they were a sandwich. She gulped her evening meal quickly, then followed it with the buttermilk "chaser."

The waitress hurriedly wrote out the bill and laid it on the woman's table.

"Ain't got any money," she muttered. "Just can't pay for this. No money . . . no money!"

Finishing her feast of the day, she stacked her dish and glass at the table's edge, folded her napkin and picked up the check. Still mumbling about her lack of funds, the woman looked in my direction. Arising from her seat, she placed the check on my table and said, "Thank you."

I looked at the newly received dinner tab and then at the remains of my abundant meal. I was ashamed! Paying both her check and mine, I stepped out onto the busy thoroughfore again. Horns were still honking. Hawkers were still calling their wares. Cable cars rang their bells. People pushed past me.

Yet none of these sounds of the city really filled my ears. Only the words of the woman, "Just two slices of bread," still echoed in my hearing.

Then, cutting through those tones, I heard another haunting Voice, saying, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

And I thought to myself: **Is this all I have offered my Lord—just two slices of bread?**

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BRETHREN YOUTH LEADERS RESOURCE GUIDE NOW AVAILABLE!!

The **Brethren Youth Leaders Resource Guide** is off the press! Here is what you have been looking for! This 60-page book is filled with rally and retreat ideas, how to promote BYC, understanding the teenager, local youth ministry including a big section on program resources, fund raising ideas and more. This is a comb-bound edition which you may obtain for the nominal price of $1.00 per copy plus 25¢ per copy for postage and handling.

Get your copy while they last by ordering on the form below.

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Please send me _____ copies of the **Brethren Youth Leaders Resource Guide** at $1.00 per copy (plus 25¢ per copy handling and postage charge).

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OAK HILL BYC FULL OF ACTIVITY

DURING RECENT MONTHS each of Oak Hill's BYC groups have been full of activity. This spring saw two very successful Skating Parties for the church sponsored by our BYC'ers. Monthly Hymn-Sings and Game Nights follow the evening service on the 2nd and 4th Sundays. During the summer, however, our teens took a rest, while the Juniors had their fling.

The Juniors (ages 5-9) also participated in a Youth Choir and sponsored their own attendance contest under the direction of Miss Patsy Wymer, their sponsor and a sophmore at West Virginia Tech.

The Intermediates (ages 10-13) took a trip to the state capitol in Charleston and sponsored a Fellowship Dinner at which an offering of $78 was received WRC. They also participated in the Youth Choir had a hike-swim-cookout social to close their sum activities.

The Senior BYC (ages 14 & up) helped with VB July, sponsored a very successful "Bake Sale," and sale of church correspondence notes. They had a r interesting "Treasure Hunt" on Friday, August 1 dozen teens from First Brethren combed the country for clues leading to the whereabouts of a trea hidden by Paul "Geranium" Fox and Pastor Schwartz.

Our teens found themselves scaling steep hills to billboards, examining the ruins of old "Comp Stores" from another era, relocating abandoned c teries, and learning what it meant in the old day ford a stream.

They all returned safe and sound, but learned th modern treasure hunt in autos can still take a lot ou you in between those cool rides from site to site.

The teenage sleuths finished up at the home "Geranium" Fox for a doggie roast and fellowship with Pastor Schwartz speaking briefly on the topic Teen's Great Decisions of Life."



Look where treasure hunting takes you!

Winning team, pictured on the ladder as they "Geranium's" Barn are: Deanna Dooley and Ele Pennock (top with treasure package containing c treats and a booklet entitled, "The Prize") and Pennock below on the ladder.

The youth made a float for the Annual S Parade held in Oak Hill the first week in Septer Their theme was: "Christian Athletes."

In their spare time our youth went to camp (them), and four traveled to District and National ferences in August.

NEW FRIENDS AT FRIENDLY TOWN CAMP

iendly Town is a program sponsored by Protes-t churches from the Inner-city of Cleveland. ethren families from the Ohio District invited enty children into their homes for a ten-day it, and then these same children spent another days at Camp Bethany.

The following article was written by Donna Riblet, Wooster, Ohio, to share with you some of the frustrations and joys of the Ohio District's first Friendly Town Camp. Donna did a tremendous job of co-ordinating the entire Friendly Town program for the Brethren churches in Ohio.



The Friendly Town Staff and our new friends from Cleveland's Inner-City

MOST OF US stop now and then to take a look at ourselves and think, "I'm not prejudiced. I don't eotype people. I always judge people by who they as individuals." So we think! And so I thought! re is nothing like a week at Friendly Town Camp to ke you realize just how much you tend to put people "groups" or "classes." Inner-city children are as erent from our Brethren children as they are from n other. Friendly Towners from the inner-city can longer be called Friendly Town children. They are da, Steven, Rita, Don, etc. They are independent in-dualists like none we've ever seen, but this can be a nite asset, especially in the inner-city.

Host homes for the children were located at Ashland, Bellefontaine, Smithville, and Wooster. Children were found in such unlikely homes as: Harvey Amstutz, J. Garber Drushal, Bob Glazier, Don Rinehart, Larry Riblet, Owen Lewis, Dale Long, Arthur DeLozier, Ed Steiner, Don Dravenstott, Mike Miller, John Deardurff, Gary Hudson, and Mike Drushal. We hosted twenty children, ages six to twelve. Several host families drove down to camp to visit their guests during the week, and it was a delight to watch the faces of the campers light up to think someone had come down just to see him or her. Undoubtedly the experiences of the hosts could fill a volume. This is also true of the camp counselors.

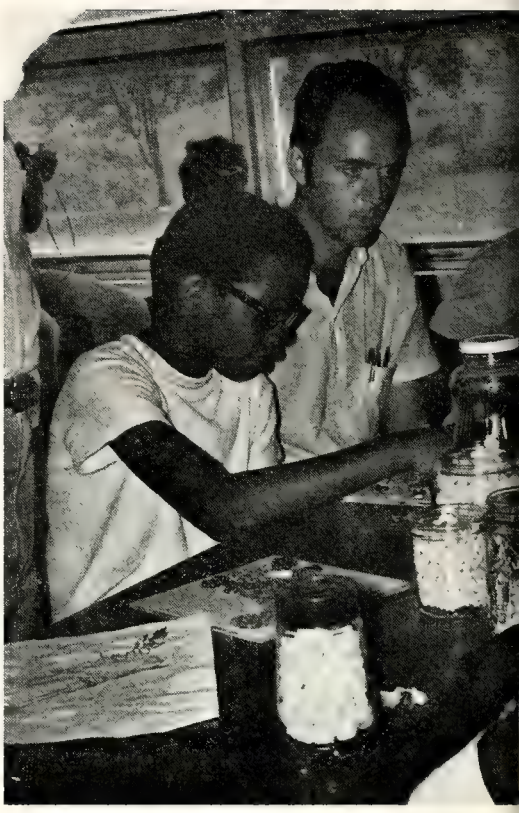
Our Friendly Town Camp was off to a roaring start Sunday afternoon, August 9th, thanks to all our generous sponsors. I'm certain Camp Bethany has never had a group like this one! Dean of the camp was Rev. Don Rinehart, who led and directed his twelve counselors through a hectic, rolicking week. Our busy little campers had a marvelous sense of humor that kept us on our toes at all times.

Understandably, these children had no conception of camp schedules, organized activities, mealtimes together, lights out at a certain time, etc. Team work was almost unheard of, but Dick Gerber, Recreation Director, quickly met the challenge, and by the end of the week we were teamed up in games of kick-ball and the favorite —four square. We had relay races, a tug-of-war and Bethany Olympics, with awards given in all of these catagories. Each child had a very competitive spirit and appreciated a challenge, so they thoroughly enjoyed pitting their skills against each other and the counselors in after dark games of hide and seek.

Swimming was always a high point of the day, with Rich Drushal as Water Front Director. The campers quickly demoted him to a mere lifeguard the very first day. Rich also served as official photographer.

The girls had the boys quite puzzled by their "special days." We had an "inside-out" day when the girls wore their clothes inside-out, and led the boys to believe they were just too tired to know what was going on. The next day was "P.J." day and the girls wore their pajama tops to breakfast.

If the boys were puzzled by our special days, it was nothing compared to the puzzlement of one little girl who had never before heard of a weed that bites. It really isn't necessary to explain about nettles more than once to someone who gets into them.



Steve Wright and Larry Riblet are turn on their skills during craft period.



Terry Adair, Dwayne A ander, Sue Stoffer and . Jones are busy making t buddy-burners for the m ing cook-out.



Who would admit that they know a crew like this?

Hiking was another new experience to the campers, a few soon learned how to appear completely ex-sted until they could hitch a ride on the broad ulders of a sympathetic counselor, proving once in that they were one jump ahead of us. Strangely ugh, those "hitch-hikers" were always the last to asleep at night. Had they been as tired as the coun-ors, there would have been no problem. Needless to , it wasn't long before **everyone** was walking.

We discovered that the weatherman doesn't always perate when we paddled our canoes nine miles in a d rain. The trip began in warm sunshine, but it sn't long before we were up to our ankles in rain-ps that found a convenient resting place in the tom of our canoes and shoes. All this and only one oe was plunged into the drink, accidentally, that is!

We aren't complaining about the weather though, because we had a beautiful day when we picnicked at Mohican State Park. This, of course, would not have been complete without a three-mile hike over one of the many trails in the park.

One morning we turned out some delicious bacon and eggs, french toast and hot cakes on the buddy-burners we had made the day before. Another evening we roasted mouth-watering chicken and corn-on-the-cob over pits at our home in the woods. This was a new experience for some of the staff as well as campers, and we had a good time learning how not to upset our french fryers.

The boys used much of their free time catching craw-dads and frogs. Like any camp, the creek became



Berkshire and Lena Ste-rt don't have a chance with likes of Daryl Alexander, Zsa Hall, Linda Fansler Bobbi Fleetwood.

otographs by Rich Drushal

a very popular hang-out. This particular talent came in handy during our scavenger hunt.

Vespers were led by Sherry Shannon, Patti Smith and Jeff Jones, with the children becoming involved by acting out Bible stories. Our campers learned many new songs led by Jan Rinehart and Sue Stoffer. Sue was assisted by camper Zsa Zsa Hall who won the Talent Contest in which eight of the very talented, but shy, children participated. So shy in fact, was camper Terry Adair that the only way he could muster enough courage to sing before the foot-stomping, "we-want-a-show" audience, was to pull the front of his shirt up over his face.

Campfires were highlighted by Jim Berkshire's talks using the book, "God Is For Real Man." The campers could relate to the style of the author, and Jim did an excellent job with follow-up chats. Our last evening at campfire was a hit with the counselors reading a play about Job, with Jim Berkshire playing Job. The credibility gap was widened as Rich Drushal read the part of God. The only good-type-casting was Larry Riblet reading the part of the Devil.

All campers worked on craft projects, which they took home with them. The crafts were judged in four categories, with each of the winners receiving award patches to sew on the Camp Bethany sweatshirts. Each camper had a sweatshirt which was proudly tucked securely away in his suitcase to take home.

Crafts was not the only area in which awards were given at our Saturday morning Award Day Ceremony. Some of the categories were: for sports, best dishwasher, most active camper, most talkative, most cooperative, etc. Two special awards were presented: best girl campers, which was won by Vicky Tatum, and best boy camper, which was won by Steve Wright. Each child also received a large rubber ball donated by the Eagle Rubber Company.

Camp was always jumping, and Wednesday evening was no exception, as we were treated to a marvelous musical program, featuring the Sing Out group from Berlin, Ohio. This year they have about 130 teen-ag in their group. The program was climaxed with campers joining the performers in singing, "What Co Is God's Skin." This was followed by popcorn, s drinks and Friendly Towners seeking autographs.

Thursday, Mrs. Del Jones, Director of Friendly To visited camp, along with two of her volunteers fr Cleveland. They joined the group for an afterno swim and talked with many of the campers and co selors. They had arrived around noon and said they more trouble locating the camp than they did in find us in the woods where we were cooking that day.

Every member of our staff contributed a great d to our camp, and everyone, of nesessity, was in thick of things. "Them what saw" the action were D Lewis, Jan Gerber, Mrs. Marge Kimmel, Mrs. F Smith, Jan Kraus, Mary Ann Warner, and Lena Stew Lena was our only black counselor. Many times dur the week we found ourselves asking each other w we would have done without her. She had real insi into the problems of the children and was invalua when it came time for getting "prettied-up."

Being a camp counselor, when children are involved never a vacation, and this week was no exception. as the days passed and we began to learn to know e other as individuals, to understand more about e other's culture, background, and environment, it beca much easier. It was a tiring and sometimes trying we but when Saturday arrived, many, if not all, camp and counselors would have stayed on another week.

It was a rich, rewarding experience from beginn to end. It was worth all the months of planning, ev blister, every aching muscle, every sleepless night every frustration. We learned so much from each ot and can understand each others ways so much bet I believe the thing that made it so easy at camp the fact that we were truly in God's world, seeing nat in its purest form, in an atmosphere of love, morn sunshine, dew on the grass, crickets singing, a brea taking yellow moon on our last night and people v learned to love one another as God commanded us to

JEFFERSON BRETHREN REPORT

THE WOMEN of the Jefferson Brethren Church in Goshen have been getting together for some months to sew for Kumar. Under the leadership of Mrs. Arthur Ulery and Mrs. Rollin Roth we have made dresses for small girls, suits for boys three and four years old, layettes, hand-knitted sweaters, knitted bandages, bandages cut and rolled from old sheets, and squares of various sizes to be used as pads.

The girl's dresses are cut over one basic pattern, but the finished garments have shown a great deal of designing ability, and are all different. The girls of Ir wear the same type of clothes as are worn in the Sta until they become teen-agers.

The suits for the boys consist of plain colored sh with plaid shirts. Some knit T-shirts have been give

We have also knit mittens and baby sweaters Krypton. We have made 25 hand puppets for the hosp auxiliary to be given to patients in the pediatrics w of our local hospital.

Myrtle Miller

rdination of . . .

MR. THOMAS E. HURLEY



THE ORDINATION of Thomas E. Hurley took place in the Gretna Brethren Church of Route 1, Bellefontaine, Ohio, on July 19, 1970. Officiating in the service were Rev. J. R. Shultz, Rev. George Solomon and Rev. Ronald Waters.

Tom was born in Bellefontaine, Ohio, and grew up just half a mile from the Gretna Church. He became a member when he was nine years old. He graduated from Bellefontaine High School in 1963 and from Ashland College with a Bachelor of Arts degree in 1967. In June of this year, he graduated from Ashland Theological Seminary with a Master of Divinity degree.

In 1967, Tom married Kay Frances Garber. Since their marriage they have both become members of the Park Street Brethren Church. Kay is a graduate of Ashland College and has now taught school for five years.

In June of this year, Tom became pastor of the First Brethren Church of Muncie, Indiana. Kay plans to teach school in the Muncie Community Schools.

rdination of . . .

MR. BYRL EUGENE SHAVER

THE ORDINATION of Byrl Eugene Shaver took place in the Washington Brethren Church, Washington, C., August 2, 1970. Officiating in the service were v. James I. Naff, Rev. Delbert B. Flora and Rev. bert L. Keplinger.

Mr. Shaver, son of Rev. and Mrs. Alfred J. Shaver, s born December 10, 1933. He attended the public ools of West Virginia, Bridgewater College, Bridgeter Virginia, Southeastern University and Modern hool of Music in Washington, D.C. and received the chelor of Arts degree with a major in history from hland College in 1969. He is scheduled to graduate m Ashland Seminary in June 1972.

He has served as pastor for the last four years and sently serves the Mohicanville U.C.C., Loudonville, io.

He is married to the former Faye Tyree of Stanton, ginia. Faye attended Rockingham Memorial Hospital hool of Nursing at Harrisonburg, Virginia and Ashd Seminary. She is presently a full-time wife and ther. The Shavers have four children: Byrl E., II, nes Michael, Elizabeth Faye and Paul Simon.





I WILL BUILD MY CHURCH

by SPENCER GENTLE

Rev. Spencer Gentle is the pastor of The Papago Park Brethren Church in Tempe, Arizona, the former Editor of Publications for the Brethren Publishing Company and present Moderator of The Brethren Church. This address was given as his Moderator-Elect's Inspirational Message in the opening session of General Conference, Ashland, Ohio. August 17, 1970.

"I will build my church." This statement was made to Peter by our Lord. This statement followed the great confession made by Peter, the great disciple of the Lord Jesus. Our Master had been questioning the disciples as to who they thought He was, and Peter said in no uncertain terms, "You are the Messiah, the Son of the living God." This great truth was revealed to Peter by God, Himself, for Jesus said: "Simon son of Jonah, you are favoured indeed! You did not learn that from mortal man; it was revealed to you by my heavenly Father." Then Jesus said this to Peter: "And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the powers of death shall never conquer it." This is the first portion of the test that will be used in this message which is the theme of our conference.

Now, there are all sorts of interpretations for this text, and we do not have the time to go into a depth study of each one, therefore I would like to cite just one or two of them and then present the one that I feel is most appropriate for the subject of this message.

No doubt Jesus is implanting into the minds of the twelve the beginning of the Church, the invisible Church. And, of course, we must determine what is meant by the word "rock" of this great Scripture. Does the word "rock" represent the faith of Peter and all those who have found faith in Christ? Or does it represent the confession which Peter made that day and the confessions that have been made by Christians from that day to this one? Does the word "rock" represent the cornerstone of the Church? Does it represent the foundation stone of the Church? Well, perhaps all of this can be incorporated into real meaning of the word and of what Jesus was saying that day.

Now remember the words of Jesus, He said: "
are Peter, the Rock; and on this rock I will build
church." Upon what rock will He build His church

We must also keep in mind that Jesus is the g
cornerstone, the head stone, the very foundation st
of the Church. With this in mind, then, we must de
mine what Jesus was really saying when He told P
that he was the rock upon which the Church would
built.

Because of Peter's confession, because of his faith
Jesus as the Messiah, because he was willing to ac
the precepts and teaching of the Lord, he was decla
by Jesus to be the first rock to be set upon the fou
tion, which is the Lord Jesus Christ. In the mod
sense of the word, Peter became the cornerstone of
Church. Please note that I said that he became
cornerstone of the Church "in the modern sense of
word." Jesus, Himself, is the true cornerstone in
ancient sense of the word in that all the other st
of the building are held in place by the cornerstone.

In our modern sense of the word, the cornerstor
the first stone laid upon the foundation and sp
emphasis is given to the event of the laying of
cornerstone because it is the first and because "all o
stones are laid upon it." And so, Peter is the cor
stone, or the first stone to be placed upon the fou
tion, Jesus Christ, in the building of the Church.
other disciples of our Lord constituted the next st
to be laid, and every confessing Christian since
day has become a stone in the building of the Ch
invisible. You and I as Christians tonight are stone
the building of the Church of Christ.

The Scripture does not indicate anywhere that P
since being declared the rock upon which the Ch

built, is or was a Pope, or the first Pope of the urch, as some believe. Peter was a believer just as u and I are but has been given a special place because was the first to declare the messiahship of our Lord revealed to him by God. A cornerstone, if you please. d so Jesus is building His Church upon such rocks Peter, as James and John, as you and I.

Now, let's go to the second portion of Scripture which nstitute our conference text. In Ephesians 4, verses and 12, we read: "And these were his gifts: some be apostles, some prophets, some evangelists, some stors and teachers, to equip God's people for work his service, to the building up of the body of Christ."

When the Apostle speaks of the "body of Christ" he referring to the Church, of course. He often uses s phrase to represent the Church. In Colossians 1:18 writes: "He (Christ) is, moreover, the head of the dy, the Church." In the 12th chapter of Romans and the 12th chapter of First Corinthians the Apostle o compares the members of the physical body to the mbers of the Church in carrying on the work of the urch. To me, this is a very striking, instructive, and autiful similitude.

Christ in His body of flesh has passed into the heav-s, He is no longer visible to the eye of sense. We not see Him. However, the Church visible is now His presentative body in the world; and the Church is ponsible to Christ the Head for carrying out all His acious purposes and designs, for the text says that are "to equip God's people for work in his service, the building up of the body of Christ." Each one of is responsible in the building of the Church of rist.

t is not necessary for us to dwell upon the character the Church, but we do need to remember that the urch invisible is made up of believers of Christ who 've accepted Him by faith; the Church visible not only ntains the true believers, but sometimes has within confines professing Christians who have not experi-ed the saving grace of the Master. We wish to think y, at the moment, of the true believers who make the Church.

The Church is visible in part. So was Christ's body. n beheld it; Christ walked among men; men touched n; men talked with Him. Christ was truly visible ause He came to earth to live among mankind. When ascended into heaven, He had a glorified body, it ld be seen; it could be touched; Jesus talked to man before; He ate food as before; He was visible as be-e. So it is with the Church. Now, we all know that essence of Christianity and the essence of the true urch are not visible to the senses of man, it comes m within, yet the evidences of its existence is always ble! Visible in the lives of the members of the urch! Jesus has built His Church upon these lives, se living stones, if you please!

also note that the Church is not only visible, but s living! It is not an effigy or a corpse, but it is ng because it is the living body of our Lord. The urch is made alive by the Spirit of God and the Spirit Christ. This is the very same Spirit which formed rist the living Redeemer, that anointed Him, that elt in Him without measure, that raised Him from the d, which He poured out on the day of Pentecost. This rit He has given to be the life of the body—the Church. As the Spirit quickens and is the life of every believer, personally, so, also, the whole Church as a body. And let it be said here that as the Spirit lives and dwells in the Christian individual will the Spirit live and move in the Church. When the members are Spirit-filled, the Church will go forward. When the stones are Spirit-filled, the Church will grow. The Church is a living body.

The Church, as a body, must exhibit Christ's mind and character. The body of flesh Christ had was under the control and hallowed influence of the Holy Spirit. It was the residence of the Deity. So must be the body of the Church, and so must be the individual members of the Church. We must manifest the character of Christ in our individual lives, or, in the lives of the local church or churches collectively.

Christ was meek and lowly, so must be the Church.

Christ was spiritual and holy, so must be the Church. Many of our local churches, in all denominations including our own, could not be further from the spiritual. We have replaced spiritual fervor with intellectualism, organization and social concern and have forgotten the spiritual emotion which needs to have its place in our midst. These other things are needed in certain degrees, but they can never take the place of spiritual fervor. Christianity is spiritual in nature and it must be kept that way, and this spiritual fervor cannot always be explained in intellectual terms!

Christ was self-denying and forbearing. The Church must be self-denying and forebearing. We can no longer think of ourselves alone, we must think of others. And we must have more forbearance for those around us, those of common minds as well as those who do not think as we do.

Jesus was devoted and obedient to the will of His Father. So must be the Church. We must be obedient to the will of our God.

Our Lord was compassionate and merciful. We must follow our Lord in this example. Too often, we in the Church, are not compassionate enough with those who do not agree with us even though they are Christian. We are not merciful with those who oppose us, but instead we push them out of our way in order that we might do as we please.

If we, as a Church, both invisible and visible; and to carry it a step further, if we as a denomination are to make a mark upon the world of today, we must have the same mind, the same spirit, the same life as our Lord. This mind, this spirit and this life must be reflected in our churches today! These stones must begin to forget self and devote time in seeking the will of God as it relates to the Gospel of Christ which needs to be preached to the world!

The Church, as the body of Christ, must carry out the purposes and will of Christ. Christ came into the world to do the will of God as we find in the tenth chapter of the book of Hebrews. In that body, Christ passively suffered and actively did God's will. He did not think of Himself. Now, the will of God must be carried out by His body, the Church! And this involves many things, I believe.

First, then, I believe that one purpose of the Church is that of being a teaching body. Our Scripture indicates this for it says "some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip

God's people for work in his service, to the building up of the body of Christ." Jesus taught men. He was the great teacher, of course. He bare witness of the truth. He revealed His Father. He opened the Kingdom of God. The Church must do this, also.

It is the responsibility of the Church to preach the Gospel and to teach men the way of life. In fact, this is the prime motive for the existence of any local church. There is a movement abroad today to forget the organized church and to assist in the social life of the community, but we must remember that the preaching and teaching of the word, God's Word, was given into the hand of the Church visible! Now, you show me a church whose pastor preaches the Word of God and teaches it to the members of the Church, I will show you a church that is still bringing members into the fold! You show me a church that is not doing this and I'll show you a church that is not effective!

Many churches throughout the land, and I hope none of ours is doing this, are teaching everything under the sun except the Bible—the Word of God pure and simple.

Just recently, while talking to a member of one of the larger denominations of our land, I learned how the feeding of the 5,000 was done and could be understood by all. The lady's pastor told from the pulpit how this great miracle was done by our Lord. It goes like this. Everyone in the group that day had his own lunch with him, he had hidden it in his clothing. When Jesus saw that it was time to eat, He mentioned it to the multitude, but no one responded because he might have to share his food with someone else. As it happened, a little boy passed by with his own lunch of fishes, but he had with him loaves of bread which his mother had baked and which he was taking to market. Upon hearing Jesus, he decided to share his food with others. When the others saw how generous this little boy was, they, too, lost their selfishness and brought out their hidden lunches to share with others, but to everyone's amazement, each had brought enough for himself and all had enough to eat. It's a nice story, but this is not what the Scripture says. A miracle was performed and it is our responsibility to teach the Word as we find it to be.

It's no wonder the Church, as we know it, is failing, when such is taught from our pulpits and taught from the Sunday school literature of the land.

We still need to preach and teach the Word in its simplicity and if we do this from our pulpits, men will still find God! We cannot lose sight of the influence of the Church and her teaching mission in the world today. Many would have us do away with the organized church, but Christ has indicated that the organization of living stones must be evident in the world today!

In looking at the life of Christ upon the earth and relating it to the Church of today, I find that the Church must be an active body. Jesus was active, He was always about His Father's business. He worked at it. He labored hard until the day He faced the cross. He never was diverted from His great task of giving His life for us, which was His Father's will. He demands the same diligence from us, the Church!

We have become so bogged down with the problems of the world that we have lost sight of the active business of witnessing to the people around us. The individual Christian of today has lost his burden for the l soul! We need to be activated to greater service for G and for His Church.

What is it that the Scripture says? It says that pastors and teachers are to "equip God's people work in his service, to the building up of the body Christ." Oh, we want to equip them alright, but only we want to equip them. If they do not listen to plans and to our wants, we antagonize them to the tent that they will not work as they should. We need be able to preach and teach so that God's people in churches will want to work for Him.

But, now, let's not blame the preacher for everythi Many of our people (people of God, this is) do not w to work. They do not have a zeal to serve Him, o burden for those who do not know Christ. The liv stones become dead, therefore, the church does grow.

I know of a Christian young lady in one of smaller churches who has a burden for every unsa soul that comes within her hearing. She is constan witnessing, and she brings more people into the chu to hear the Word of God than anyone in the congre tion. They do not always come back, but at least t are there once and it is because of her zeal for Lord. More of us need to be like this!

We need active stones in our churches today!

Now, as I relate Christ's life to His Church I find important element that needs to be promoted by visible Church. That element is "love."

Christ loved us so much that He gave His life for He was willing to die on the cross for us. He loved even His enemies, for He prayed for them.

This is where the Church visible has failed. We h not manifested love as we should. Love for each oth Love for our neighbor! Love for our enemy! Love the lost! The living stones that make up the liv Church must be loving stones!

Christ said, "I will build my Church."

He will build it with people like Peter of old; He build it with people like you and I. People who m mistakes along the way, but people who are dedica to the preaching and teaching of the living Word God. A people who will not compromise the beliefs the Church and the great doctrines and teachings the Word.

I believe that the Brethren Church can be used God in the building of His Church, therefore we n to become a more dedicated church—a people t seeking the will of God in all her ways and then s ing as God will allow. We need to become be equipped for this service and this is done only thro preaching, teaching and hearing God's Word.

Remember, Jesus said: I will build my church u the stones of Christian believers and the power Death cannot conquer it." Regardless of what the w will do or say, the Church of Jesus Christ cannot conquered and destroyed! We, as Christians, are a of this great promise. As members of the Church shall be preserved for eternity! What hope in the m of turmoil which is all around us today! It is we shall overcome—not the world!

All quotes from Scripture are from **"The New Eng Bible."**

LAFF-A-LITTLE

Three small boys were bragging about their fathers. "My dad," said the first one, "writes out a few lines, calls it a poem, sends it away and gets $10 for it."

"That's nothing," said the second boy, "my dad makes a bunch of dots on a piece of paper, calls it a song, sends it away and gets $25 for it."

"Pikers," said the third boy, "my dad writes out a sermon on a piece of paper, gets up in a pulpit and reads it, and it takes four big men to bring in the money."

Music was verboten in the dormitory of a certain college at certain specified hours and one student was prone to have more love for playing his saxophone than in his studies. The next day he received a memo from the Dean: "Much against my better judgment, and for the purpose of inflicting discipline only, I am compelled to regard your saxophone playing as music."

A sign on a lawn said, "Drum set for sale. Inquire within." Sign on neighbor's lawn: "I'll make the down payment for whoever buys the drums."

Son: "Dad, after I graduate I'm going to give in to my literary desires and write for money."

Dad: "What do you mean, after you graduate. That's all you've been doing since you started college."

An "old time religion" evangelist was trying to explain the fury of Hell to the audience, "Perhaps most of you have seen molten iron coming from a blast furnace in a steel mill, haven't you?" The answer was a loud "Yes."

"Well," he went on, "they use that for ice cream in the place I'm talking about."

A new employee of a seed store was being initiated by some jokester friends of his, and one of them asked him for a sweet potato seed. The manager of the store took him aside and told him they were just trying to pull his leg and to be wary of those kind of smart alecks. A few minutes later a lady came in and asked for some bird seed. "You can't kid me lady, I know that birds are hatched from eggs."

CHEEP ADVICE



(Could this have been a bit prophetic?) "There's only one way to kill capitalism—by taxes, taxes, and more taxes."

— Karl Marx

Time changes everything except something within us which is always surprised by change.

— Thomas Hardy

Doing good anonymously is like spilling hot coffee on a dark brown suit. Nobody notices it, but it gives you a warm feeling.

The advantage one has in being in love with himself is that there is no competition.

We learn to do neither by thinking nor by doing; we learn to do by thinking about what we are doing.

— George D. Stoddard

Home cooking is what many modern women are not.

Fun is like insurance, the older you get, the more it costs.

PROGRESSIVENESS

The new Seminary housing was substantially contributed to by the Church.



Architect's drawing of the new apartment complex built to house Seminary students and the families.

THE CHURCH is considered by those inside and outside as a conservative institution. The prevailing attitude of most people is that it not only **is** conservative but **must** be. In fact, conservatism is considered to be essential to its doctrine and life.

However, this description and attitude of the Church is not complete in itself. In fact, it is no less necessary that the Church be progressive than that it be conservative. Both sacred and secular history teaches that a church is sure to lose its life and purpose if it ceases to be conservative. **History also teaches us that a church will become extinct if it fails to be progressive.**

The Church of the New Testament era was progressive. This progressivism was not their choice but God's making. The Church was progressive because God gave it a progressive revelation. The Bible did not fall as manna from heaven, but on the contrary, it came over an extended period of sixteen centuries by many divine inspired human authors. Liberals would have us to believe that this progressivism is necessarily contradictory. This is not true because the author over the centuries was God.

In all subsequent times, the Church has been progressive through the study of Scriptures. At various times, the Church has apostatized and then renewed. Each renewal is built upon the experience of the previous renewal, and moves towards more complete understanding of God's revelation. Who dares presume the last word in Church government and missionary methods?

The lack of progressivism is perhaps the prima judgment against the seven churches in Revelation. T message is, "I know thy works, that thou hast a nar that thou livest, and art dead" (Rev. 3:1). "I know t works, that thou are neither cold nor hot; I would th wert cold or hot. So then, because thou art lukewar and neither cold nor hot, I will spew thee out of mouth" (Rev. 3:15-16).

Progressivism is the policy of Ashland Theologi Seminary. Accreditation by the American Associat of Theological Schools, which means more student an increase from thirteen students in 1960 to seventy 1970—is progress. The acquiring of additional prope and the building of the apartment complex, where cal men of God can live while studying for the Gospel m istry—is progress. A theological education which i cludes more Bible study, new counseling techniques, a better ways of Christian ministry—is progress.

Ashland Theological Seminary is seeking to live to its heritage, "Progressive Brethren." ATS is in mainstream of Brethren life and heritage through progressivism in program and ministry. To be "Bre ren" in the same way as the founders of the Breth Church requires an awareness of one's faithfulness progress. The Seminary's continued conservative l lical teaching and progressive development progran being blessed of God and deserves the full support the church.

A significant part of a student's life has to do with where he lives.



In the above picture students are seen on their way to classes coming from the new apartment house.



Pictured above in the right foreground Dr. Joseph R. Shultz, Dean of the Seminary, is conversing with Dr. Y. Kim who teaches in the College as well as in the Seminary.

THIS IS ASHLA



COLLEGE "1970"
-- Your Support Is Needed



Tom Root AIR PHOTO, Plymouth, Ohio

THE PROMISE

(This is part of the message given by Dr. Clayt
at the opening convocation September 14, 197



Ashland College President Glenn L. Clayton addresses students and faculty at Autumn Convocati
on Monday (Sept. 14, 1970) in the new Convocation Hall.

I APPRECIATE the chance to talk with you this morning about you and Ashland College and what we are going to do about this new year. Of all the reports and comments about campuses these days there is one thing which is never heard. Campus life is never dull. It is a place of action and of ideas. It is a place of free discussion. Unfortunately, it is also a place capable of violence which can erupt and endanger innocent lives and property. Unfortunately, because of this possibility rather elaborate precautions have to be taken to protect the innocent and to make certain that the process of education will go on. For this reason certain guidelines have been laid down affecting visitors to campus and certain kinds of campus meetings. Any visitor to this campus for the purpose of instruction or organization relative to violence or inflammatory action will not be welcome and may be asked to leave. Meetings of campus personnel with similar purpose in mind will also be questioned and asked to justify their intent. In brief, we believe in discussion and action which is orderly and constructive, and we are firmly opposed to any form of anarchy or distructive processes which will jeopard the educational program of Ashland College.

The campus that we want is a campus where act is a good word full of constructive ideas and rela to that which will make your education more meani ful and valuable.

We view the great issues of our day—social, ecol ical, political, and ecomonic—to be of utmost imp tance and deserving of the deep interest and conc of students and faculty alike. These are topics for c cerned discussion; these are issues for organized acti these are projects for united efforts. But these are cause for the interruption of a college education wh might well prepare a leader to solve the problem; th are certainly not reason for disruption of educatio programs or for violent destruction of property eit on campus or off. The great issues of our society the background against which our campuses must erate. The final solution of these issues depends u the successful completion of your college educa and of millions of others in America this year. Make

stake about this. When the solutions are found they ll not have derived from the timely off-shoots of mpus or social violence or anarchical pronouncements. nen the solutions are found they will have been rked out with timeless love and concern by dedicated ple who have worked within the structure of iety.

The Ashland College campus this year is such a place. you wish to do so it is a place where you can work a friendly atmosphere and where you can prepare for great calling which may be yours.

Dr. Chaim Potok will be on campus later this year. ope that you will hear his lecture and talk with him. has a message for young people in two books, "The osen" and "The Promise." I recommend that you read th before he comes.

In "The Promise" Dr. Potok says that each serious ung person makes a promise to himself, to his own , and life automatically interposes obstacles to the eping of that promise. All the strength, the intelli- nce and daring that can be mustered must be brought bear if the promise is to be kept. The promise has do with a commitment made by the responsible youth th to the tradition that nurtured him and to the fu- re he has chosen.

Because you are here as a student of Ashland College, school which is itself committed to insistence upon at least fair play for the society which brought it into existence, I am going to assume that you likewise have made a promise to yourself, to your faith, and to your family.

This is a kind of trinity, a three in one promise. It is a promise to seek a good education and to devote all your talents and your life to it. At the same time it is a promise to build on a rich heritage with respect and desire for its improvement. Finally it is a promise to choose a productive future, one which will use your best talents, your greatest skills, and your finest attitudes.

Ashland College is uniquely able to assist you in keeping this promise. The reason lies in the unusual theory of education which is Ashland College. This theory begins with the premise that the college exists to serve young people who really want an education. Here we use the term "education" in the orthodox sense which, as Webster puts it, means "the totality of the reformation and qualities acquired through instruction and training which further the development of an individual physically, mentally and morally." The entire program of Ashland College is structured around the idea that it is an educational institution which offers its educational services to young people who are interested in such an education. If you are sincere in your promise to yourself to get such an education, Ashland is uniquely able to offer it to you.

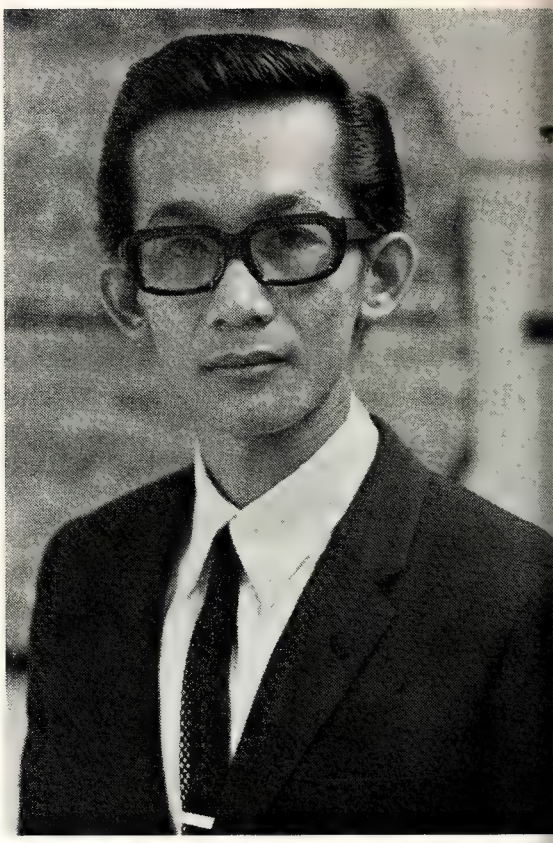
YOUR GIFTS FOR ASHLAND COLLEGE AND SEMINARY help provide seminary training.



In the above picture, Virgil Meyer, Director of Religious Affairs at the College, talks with Dr. Louis Gough, Professor of the New Testament at Ashland Theological Seminary. Dr. Gough is in his second year of teaching in our seminary. He had previously taught at Anderson Theological Seminary in Indiana and received his doctorate from Princeton Theological Seminary.



Jon Hyter; Bob Clough; Dale Stoffer
Beth Ague
Mary Lynn McDavid
Ron Waters



Mr. David Loi

Your offering for the College and Seminary helps finance the Alpha Theta organization. The Greek words Alpha Theta mean "messengers of God." This is a religious organization on the College Campus. The headquarters for Alpha Theta is a fine brick home on the edge of the campus, which is provided by the College through your gifts.

There are more than 70 students who are members of this organization. They witness to their fellow college students and send out deputation teams to various Brethren churches as well as to other denominations.

Mr. David Loi is from Malaysia. He has come to t country to study for the ministry. Ashland Theologi Seminary means a tremendous opportunity for him get his education under the auspices of a semin that has deep commitment to the Word of God.

College and Seminary photos by Gerald's Studio - Ashland, Ohio.

Your Educational Day gifts help provide Christian training at both the College and the Seminary.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

SISTERHOOD

ates' bait box —

by NANCY BATES

Girls and Patronesses!

Greetings to each and every one of you!

How is **your** Sisterhood shaping up this year? Are the ls enthusiastic or still in a rut? Planning all kinds of w programs, parties, and projects? You say it's kinda ah." . . . Well, what do you plan to do about it?

Over this past year I have had the opportunity to k to many of you girls and patronesses, and over and r again I have heard complaints about S.M.M. meet- s that point to two main things: (1) lack of organ- tion and (2) lack of knowledge about Sisterhood and main purpose and procedure. What is behind this ole organization called Sisterhood of Mary and rtha?

Why not find out right now by getting your Sister- od Manual and studying it. The first thing we find our slogan "Do God's Will," with our aim being, "To velop every girl to be a living testimony for her Mas- ; to give the girls of dimly-lighted regions an oppor- nity to know Jesus Christ as their personal Savior." ou will note here as well as in other parts of the nual that there is nothing mentioned about fun. This y be one reason for the decline in Sisterhood interest. e you patronesses doing **your** part in making sure e girls find personal development present or available them in the meetings?) Our colors are emerald and ite. If you have your manual with you, you will also tice that there are some points to note under the ading of "remember." This is very important: "This God's work. It is for a definite purpose. Keep it in w. Do not forget to pray about our Sisterhood work. ch meeting may count for eternity. It is a religious eting and **not** a social gathering."

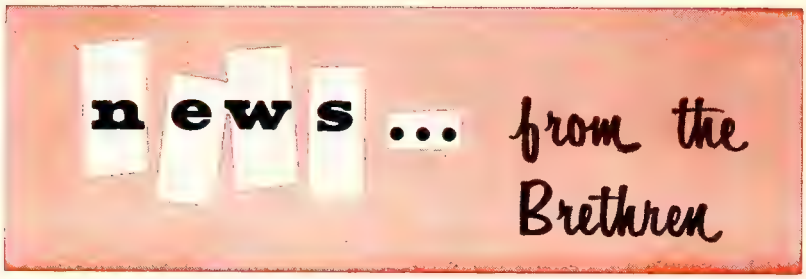
Now let's stop there and consider these points a little re. We are to "do God's will." Besides this we are to a "light in darkness." Now this is a very big job in lf. Our Sisterhood patronesses are to be commended their efforts because it is certainly no easy job se days trying to guide girls into good Christian es. You have a big responsibility, patronesses, not so ch by doing the leading of the meetings but by show- the girls and directing the girls how God and their rch **help** in **their** lives now, today. (Make God real them.)



Now there will probably be some of you who will say or think that if that is what Sisterhood is all about, you don't want it because it isn't "fun" or it will be a "bore." Contrarily so; it should be even more "fun" because you will have a definite purpose. We are **not** saying to drop the social activities, etc., for these are also essential to the girls; we just don't want these things to be so emphasized that the main reason for S.M.M. is forgotten. We can see in many groups where these extra activities were given first place; and when the need arose where a stable foundation was needed by the girls, it was no longer there, so the whole organization fell apart. We **all** need God and the never-failing strength and faith He can give us.

We still have ten good months to go this year. I hope and pray that they will be wonderful months for all of you. Let's all do our part to "Build my Church" through Sisterhood

Nancy



COMING EVENTS

Ardmore, Indiana
Home-coming Services
October 18, 1970
Dr. Lloyd Smith, Speaker
Afternoon Program

Linwood, Maryland
Revival Services
November 8-13, 1970
Rev. Glenn Shank, Evangelist
Rev. Hays K. Logan, Pastor

Memorials

SOUERS. Sara Manda Souers, 77, died July 15, 1970, at the Huntington County Hospital. She had been a member of the Huntington First Brethren Church since 1933 and had served many years as a Sunday School Teacher. Funeral services were conducted at the Robbins Funeral Home by Rev. Robert P. Bischof with interment in the Lancaster Cemetery.

BOWERS. Eva I Bowers, 81, d August 30, 1970, at the Parkvi Hospital, Ft. Wayne, Indiana. S had been a member of the Hunti ton First Brethren Church si 1928. Funeral services were c ducted at the Robbins Funeral Ho by Rev. Robert P. Bischof with int ment in the Pilgrims Rest Cemete

* * *

KRIDLER. Mrs. Viola M. Kridl 66, passed away on August 20, 19 She was a faithful member of t Pleasant View Brethren Chur Vandergrift, Pennsylvania and inspiration to all who knew her. S was a deaconess of the church an member of the W.M.S. Funeral s vices were conducted at the He man Funeral Home by her past the undersigned, with burial in t Greenwood Memorial Park, Low Burrell, Pennsylvania.

Rev. Arden E. Gilme

TUCSON, ARIZONA REPORT

GREETINGS to all our Christian friends and neighbors from the Tucson First Brethren Church.

In reviewing the past year we realize how much the Lord has blessed us. He has been very good to us. Our pastor brought Larry Bolinger, missionary on furlough, back with him from The Northern California District Conference. He spoke to us about His work on the mission field in Nigeria, Africa, emphasizing putting the work in the hands of the converts of the mission, leaving him free for other research and guidance.

We were most fortunate to have Rev. Virgil Ingraham, Executive Secretary of the Brethren Missionary Board, report of his visit to India and the work of the Kumars, later calling to confirm that the new mission in India has been established and received well by the Indian people. The youth have chosen this mission as part of their National Project this year.

The Richard Godwins from Pittsburgh, Pennsylvania, visited telling of their work, also Mrs. Peg Beekley, whose husband is a Lt. Colonel (Chaplain) in the Air Force, visited our midweek service. She told us about their work the past 17 years in the Air Force. They have served in many parts of the world. Chaplain Beekley is an ordained Brethren minister, stationed now at San Antonio, Texas.

The Dan Shaws and son Rickey of Wycliffe translators stopped on a Sunday evening a short time before leaving on their first missionary journey to New Guinea.

At another Sunday evening service Dr. and Mrs. John Daly and three children also of Wycliffe translators visited bringing pictures, and told us of their work with the Mixtec tribe, 350 miles south of Mexico City, Mexico. They have translated the Books of A and John into the Mixtec language.

Eight from The First Brethren Church heard Clyde Taylor General Director of The National Assoc tion of Evangelicals at the U. of A. speak on "Lifti The Lid on Washington."

Some good old Brethren think that there is too gr a gap between Ashland College and the western chur es. We were very happy for the Alpha Theta team fr the college and seminary, and to have them pres their program Easter Sunday evening.

We are always happy for new members from ba east. We now have in our midst Mr. and Mrs. Fran Ellis of Winding Waters Church, Elkhart, Indiana a Stan and Judy Gentle from Ashland, Ohio.

Professor Charles Munson of Ashland Theologi Seminary delivered the Sunday morning sermon, J 5, while Pastor C. A. Stogsdill, wife and son vacatio in San Diego, California.

Workers from Elkhart Winding Waters First Bre ren Church, Youth Leaders Jim and Ellen Fisher, fo er members of Tucson Church, arrived by bus with young people to work at ABC campsite. The Hoos group prepared a campfire site, improved the pres Vespers area, sawed campfire wood, etc. Our own yo visited them at the camp Wednesday evening for lowship and devotional service. On the following Sun the youth from Elkhart Winding Waters First Breth Church had charge of both morning and evening vices. Again a vote of thanks to the youth and th leaders.

Mrs. Florence M. Harvey,
Corresponding Secretary

WE ARE BRETHREN

by ROBERT L. HOFFMAN

Rev. Robert Hoffman's address was presented at the Pennsylvania District Conference held at Vinco Pennsylvania, at which he presided as Moderator. Rev. Hoffman is pastor of the Meyersdale Brethren Church, Meyersdale, Pennsylvania.

WAS CHRISTMAS DAY. Peter Becker and his wife, Anna Dorothy, awoke early in their home in Germanvn, Pennsylvania. As Peter got up he could hear Mrs. cker moving about downstairs. There were many ngs to do today. There would be visitors from the huylkill country for dinner. A bit later all of the ethren in Germantown would come to Peter Becker's aving shop because a very important meeting would e place in the afternoon.

Peter awoke very happy. This was the day that he d dreamed of for four years—ever since the Beckers d the nineteen other Brethren families had arrived in new world, America!

Anna Dorothy and Peter often talked about the Brethn as they had been when they all lived in Europe. hat good preaching they had had! Alexander Mack, hn Naas, and Christian Liebe knew their Bibles! Peter cker thought sadly of Christian Liebe and the trouble had caused in Europe. After arriving in America, ne of the Brethren could not agree as to whether be had been right or wrong in putting a young man of the church because he had married a Mennonite man.

Over a year ago Peter Becker and two other men de a trip to visit all of the Brethren scattered over eastern part of Pennsylvania. Our pioneer forehers dreamed of a church organization. This dream s coming true for Peter Becker as a knock was heard his modest cabin door. Six of them would be baptized the Wissahickon Creek nearby. Together they were ng to organize the Brethren in America!

The air was frosty and the faces of the six travelers re red. How glad they were to see the gleaming logs the fireplace!"[1] Martin Urner and his wife, Catherine, k off their heavy coats as the other guests from huylkill, Mr. and Mrs. Henry Landes, Frederick Lang, d John Mayle made themselves comfortable after the g trip of about thirty-five miles.

Peter Becker and Anna Dorothy more than made m feel welcome as they sat around the long table eat their dinner of wild turkey and mashed potatoes. ter remarked, "We are happy to have you eat with us ay. This afternoon the fifteen members from Germanvn will come here for a meeting. After the baptism vices we shall go to John Gomorry's house. The love st and communion have been prepared there."

t wasn't long until the Brethren members living in rmantown arrived at Peter and Dorothy Becker's ne.

All of them were thinking of many serious and important things that Christmas Day. Since their ordained elders were all in Europe they would have



to choose an elder to be in charge of the church in America. The new elder of the "Brethren" would have to baptize the six new members. To be baptized was the real reason for their making the long trip from the Coventry district on the Schulykill River.[2]

Peter was the first to speak. "All of us know why we are here. For over four years we have been trying to build our homes and get a start in this new country. Many of us live far away from each other. We remember sadly that the hardships of the ocean voyage sometimes made us unkind and impatient with each other, but now all is forgotten. Let us look to the future."

Henry Traut spoke up as Peter Becker finished, "We must choose an elder, and I think, we should choose the person who led our group from Germany to Germantown—Peter Becker." Many heads nodded approval and Peter was embarrassed. He could not think of himself as an elder. He was the hymn writer and musician of the group. He had great faith in God and could pray so that everyone felt that God was very near, but as the elder of the . . . ! (See Fisher, p. 30.)

Let the record be clear, however, Peter Becker believed in democracy. He believed that God works through groups of people who are devoted to Him. If God and the people of the Brethren Church wanted him to be their minister he was willing to accept their call.

"Let us go then," said Peter Becker slowly, "I will be your elder until Alexander Mack or John Naas or some

other ordained elder comes from Europe. Let us go down to the Wissahickon and baptize our friends."

The group was solemn and searched their souls as they walked the mile and a half down Carpenter's Lane to the spot that had already been chosen. Above the rippling of the water and the wind in the trees, Peter's voice could clearly be heard, "Brethren, let us pray. . . ."

"The entire group knelt on the bank while their new elder thanked God for the people who were about to be baptized. He prayed that all of them would be forever faithful. He asked God to help them to be kind and brotherly to each other and to everyone else."[3]

The historical record speaks clearly that the waters were cold as one by one the six people were led into the icy waters and dipped under three times. They were baptized "In the name of the Father, and of the Son, and of the Holy Spirit" (ghost" K.J.V.). Thus was enacted what some people think was the first baptismal service in America. It was by triune immersion. The "brethren" in America now numbered twenty-three!

Six years later, in 1729, Alexander Mack and the brethren who had lived in Holland also came to the new world. Mack had stayed in Schwarzenau until 1720, then he and all of the other members had gone to Surhuisterveen in West Friesland, Holland. The record indicates that the Mack family had owned much property in Europe, but Alexander had helped so many people to pay fines to get out of prison that he did not have any more left when he and his three small sons arrived in America. (See chapter 3, **The Story of The Brethren,** Virginia Fisher, also **Our Faith** pp. 4, 5.)

The Macks were able to get a small plot of ground in Germantown. It was extremely hard work getting a new home started in America without his beloved companion, Anna Margaret. She and their small daughter had died in Europe. For six years Alexander Mack worked hard with the church in America before his death in 1735. The members of the Brethren Church were lost without their pioneer leader.

When Alexander Mack arrived in 1729, Peter Becker said, "I want you to become the elder of the Brethren here." At first Mack refused, but with Peter's insistence finally consented. "What will **you** do?" inquired Alexander, "you have been the leader for a long time."

"I am not a very good preacher," Peter told him. "I can pray well enough in public. I can lead the singing, but I cannot organize things as well as I should. Conrad Beissel is making trouble for us. We need your wise leadership."

Like the writer of the Hebrews, time would fail me to speak of Conrad Beissel, John Naas, Christopher Saur (Sower), the printer, and his son, Christopher, Jr., and Daniel Boone, and a host of others who made Brethren history!

Did I say Daniel Boone? Yes, I did, Perhaps some of you are not aware of the strong evidence that Daniel Boone was of Brethren background. The Brethren migrated from Pennsylvania southward into Maryland, Virginia, Kentucky, and Tennessee, as well as to Waynesboro, Vandergrift, Brush Valley, and Pittsburgh, Pennsylvania. According to Virginia Fisher in **The Story of The Brethren:**

> Elder Wolfe looked at his tall, strong son. "Did you know that my father knew Daniel Boone's family when we lived in Lancaster County? The Boones lived in Berks County and Daniel's mother, so I have heard many times, came from a Brethr family. His father was a Quaker. Most of Dani eight brothers and sisters grew up to be members our church. The story is told among the memb of his family that Daniel was a member, too."[4]

It is with a sense of satisfaction that I listen to old-timers who are knowledgeable concerning the lo history of Brothersvalley Township, in Somerset Cour which environs Berlin, point out the trail that Dar Boone traversed. It is near the present village of Bro erton, in what was known as "the glades." Just recen in connection with the history of Pennsylvania, a wag train traveled this same route. This route is about to eight miles from the farm on which I grew up a lad. It does not take much imagination for me to Daniel Boone traveling this section of southern Som set County.

It is a known fact that the Brethren were frien and got along well with the Indians. It is recorded **Two Centuries of the Church of the Brethren in West Pennsylvania 1751-1950,** published by Brethren Publi ing House, Elgin, Illinois in 1953 that,

> While others were having trouble with Indians, Henry Roth, Sr. often spoke about h well he got along with the Indians. He often sa "If you treat the Indians in a Christian way, y can get along with them."
>
> The writer has recently found six ancient villa sites and over five hundred Indian mounds, all w in five miles of the church (this would be Brothersvalley Church). Chief Pontiac held council fires on the spot where the Somerset Cou house now stands.[5]

The original name "Brueders Thal" is German a antedates the term Brothersvalley. The term was giv earlier by the Indians of the area who simply called the Valley of the Brothers. This seems to indicate religious background of the people as being Brethr

Brethren we have a spiritual history that is trem dous! Our Colonial history is colorful, but time n insists that I speak of the present.

The Church today (the present)

Now, I wish to speak of the Church. I am not n talking about the Brethren Church, but the Chu **Universal.** Let me echo the words of our moderator last year, Elder Henry Bates, as I move into wha want to say. Brother Bates expressed his feelings clearly that is is not necessary for me to talk about local church, its organization, purpose, etc., within space of one year. He said in part,

> Much of our lack of fervor, much of our lack accomplishment, as well as much of our distres due to an inferiority complex. Too long we h been talking about "our little denomination," mak our smallness about the largest, if not the c thing that we can see. Brethren the size of our nomination does have its handicaps to be sure, it is now time we begin to emphasize its advanta If our actual size is an adversity, let us all the m determine to change that adversity into an opp tunity. Our small group can develop a unity spirit, of endeavor, of purpose and of coopera in a manner and way, that is almost impossible a larger body. We can have a larger percentag increase in winning the lost to our Lord than other body. Eight persons were not too small w

Alexander Mack promoted the church in Germany in 1708. The little church in Germantown was not too small to begin the work of a new denomination in America. Henry Holsinger and his little band of followers were not too small to begin anew in 1882.[5]

me now focus on the church at large. It seems to be opular sport among authors of books and writers of gazine articles to decry the influence of the Church. ave read so many different articles, etc., that I am a weary of those who "debunk the Church."

Of all the institutions in the world, the Christian Church is surely the most amazing. Standing like a rock amid the shifting currents and cultures of the ages, it has occupied a unique place in the minds and hearts of men for almost 2,000 years. While other institutions have come and gone, while economic and political systems have waxed and waned, the Church alone among them all has survived. That is a real miracle.[6]

he history of Protestantism is a thrilling and romantic story in which men of great Biblical scholarship l spiritual insights have guided the Church through vicissitudes of the last four centuries. The Church he bulwark of our society. Even some who decry the gress of the Church in the 20th century would not nt to live in a community without a church whose re points upward to God, and whose light shines outrd to guide and comfort the needs of men and women, s and girls. However, as one writer says,

Unfortunately, many of our denominations are being unduly influenced by a small group of church leaders who are determined to change our churches from religious institutions to secular ones. Many of these church leaders believe that the revelations of the prophets are the words of men and not the words of God. There are some 3,600 places in the Bible where the words "God saith," or their equivalent, are used to support the revelations of the prophets as the words of God.[7]

ome of these church leaders do not believe in the ernatural, among which such things as the Virgin th, miracles, the Resurrection of Christ, the Atonent, the Divinity of Christ, and the efficacy of prayer but a few of the Biblical teachings that are ques ed and challenged by these so-called "enlightened" phets of the 20th century.

n the present speaker's judgment, many of these rch leaders are humanists. They believe more in the ial action and activities of men, than in the power and e of God! It seems to me that "humanism" has many the same objectives as Communism. The only differe is that they are part of the organized Church and ve enough influence in the annals of Christian thought l action to be more dangerous than the Communists! ur Lord came into a world that was as confused, or haps even more confused, than is our present world, no where do I read in the Gospels that Jesus Christ ated eternal life with human progress or better hun government! In the June 1970 edition of **Christian nomics** the writer states that,

In the country where Christ was raised, corruption in government was far worse than anything that exists today. Immorality, intolerance, extortion and cruelty were to be found everywhere. Christ knew all about these things, but He **never planned a march or instigated a riot!** He held Himself aloof from all civil affairs and never did He interfere with the administration of the government.[8]

Our Lord Jesus Christ came into our world and invaded human history not to change social structures, or human government, or to wipe out human slavery! **He came that men might have eternal life, and that you and I might have it more abundantly!** He knew that His objectives could only be reached by He, Himself dying for our sins! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16 K.J.V.).

However, let me say before I leave the subject, that because He came into human history the world has been changed, social structures have been modified, and human slavery is still being challenged today—because of who He was and because of what He said. It has been done, and is still being done by His faithful ministers, and by devoted lay people of the church as they understand the **Gospel** and continue to teach and preach it in all of its beauty and power! It is not being accomplished by sending lobbyists to Harrisburgh, Pennsylvania or to Washington, D.C.

I am not here to say that the Church will not change, or its emphasis will always be on the same truths, or that the organized Church as we know it will not undergo great and sweeping changes in the decade of the seventies, but I am here to say that "the church of Jesus Christ will not fail, and that the gates of hell (powers of darkness) will not prevail against it."

Brethren, we have a rich tradition in our own Brethren Church, these pioneer men and women of faith, courage, bravery, and devotion. Germany was shaken in the days of Alexander Mack, Peter Becker, and John Naas, and all the others that we mentioned earlier, but these Brethren pathfinders were drawn together around the Bible and through soul-searching prayer as they assembled in Alexander Mack's grist mill in Schwarenau, Germany, to find at least, some of the answers to the turbulence of their times. Out of their study and prayer, and dependence on the Holy Spirit, they arrived at the teachings that we now practice as Brethren. **They did not pull our Brethren "distinctive teachings" out of a mythical hat!** These teachings are clearly what the New Testament teaches even today!

Let me remind you that these men were students of the Word of God and of Church history. Dr. A. T. Ronk, in the **History of the Brethren** quotes from Professor F. D. Dove, in his book on **Cultural Changes of the Brethren,** to remind us of this important truth. In discussing the educational background and the enlightenment of the early 1700's, he cites,

> . . . influence of men like Spener, Francke, Arnold, Felbinger, and Hockman, over Mack and his companions. They were men of college or university training. Dove also names early Brethren members as possessing no small learning—men like John Naas, Peter Becker, George Adam Martin, Michael Frantz, Martin Urner, John Preisz, and the Sowers, father and son.[9]

The work of the Sowers (Saurs) was truly amazing. Dr. A. T. Ronk quotes from various sources, burning the record indelibly into our minds,

> In distributing information, via their press, was a force in sustaining a mind of letters to a greater or

less degree until the Revolutionary War. The Senior Christopher Sower was a graduate of Marburg University, and studied at Halle. Before he turned to printing, he set up in business as a clockmaker and had an apothecary shop in Philadephia. He was in America fourteen years before he began his work as a printer. That he had great learning and craftsmanship is evidenced in his publishing activities. He wrote for a wide variety of publications he printed. He published a spelling book, a calendar, almanac, hymn books, and a newspaper that was circulated widely among the Brethren. In addition he and his son prepared and produced at least three editions of the Bible. As for their craftsmanship the Sowers were most skilled, for they made Matrices for casting their own type, made their own paper, bound their own books and even compounded the ink.[1]

Martin Grove Brumbaugh, one-time governor of the state of Pennsylvania, in his book, **A History of the Brethren,** says that Christopher Sower, Jr., enlarged his business of publishing until his publications in the German and English languages numbered over two hundred different works, mainly of a religious nature (see p. 274, 275).

Brumbaugh includes two letters that Christopher, Jr. wrote to Governor Denny of Pennsylvania. The student who is interested in this phase can turn to pages 376 to 387 in the book mentioned earlier. Any serious student of Brethrenism knows that Christopher Sower was a serious competitor of Benjamin Franklin.

Brethren, it is astounding to listen to the Editor of Publications report year after year that less than one-half of the families of the Brethren Church even subscribed to our main publication, **The Brethren Evangelist,** during the decade of the 1960's and the first year of the 1970's. Brethren, we are the loosers!

The future

Well Brethren, I have talked about the past, our rich history and spiritual endowment left to us by those who have gone before us. Time has robbed me of the privilege to speak of other men, such as Henry Holsinger and others, **but please do not write off any of these men of faith—spiritual giants—until you have taken a good, long look at them as they lived in their time.** As Emerson said, "This time like all times is a very good one if we but know what to do with it."

Secondly, I have tried to assess in a feeble way the Church as I see it today, that is the Church at large, the Universal Church. It will never fail; it may suffer persecution, it may change drastically from what you and I know as the organized Church, **but it will not fail!** Your confidence need not be shaken because Jesus Christ, himself, said that!

What about the future of the Church? What about your future and mine? I do not wish to be sensational, in a bad sense of the term, so I will read to you from Matthew 24 and make a few comments as I go. Please note in your Bible Matthew 24 follows the section that we read for the Scripture lesson, which says "all ye are brethren."

It is to be noted that this discourse was delivered after Jesus left the Temple in Jerusalem for the last time. It was about the destruction of Jerusalem, His Second Coming, and the End of the World. Sometimes we are not certain to which events our Lord's answers apply, perhaps this was intentional. The greater bulk of this address does definitely apply to His coming aga "When will this happen—what events will signal yo return, and the end of the world" (v. 3, L.N.T.)?

Jesus told them, "Don't let anyone fool you. For ma will come claiming to be the Messiah, and will le many astray." The history of deception and error on t subject of Christ's Second Coming is stupendous. It is overwhelming that it sometimes "turns people off" regard to the literal nature of that coming. They c nect all teaching on this theme with fanaticism and w error. Periodically, individuals who become interes deeply in this subject are led astray into date setti This is particularly true of those who have depar from the direct teaching of the Bible

Turn to Matthew 24:36 for a healthy guide on t important point. Our Lord said, "No one knows date and hour when the end will be—not even angels. No, nor even God's Son. Only the Father know The history of error is almost unbelievable. Howev it is no mystery to the believer. The follower of Chr would expect that Satan would counterfeit a gr Christian truth such as this. A proper understanding the Second Coming of Christ is a great incentive **holiness, to evangelism, to missions!** The tremend confusion connected with this truth indicates the s cess of the "great deceiver."

Jesus mentioned numerous signs which are gene to the age, which may be more intense at one ti than another, and which, when they occur, do **not** wa us of the Second Coming. Jesus specifically warned that there will be wars but the end is not yet (v. 6) would appear that during this whole age we may exp wars to occur in spite of all the efforts of men to achi peace. This is due to the depravity of men and to control of the nations by Satan (see Eph. 2:1, 2).

Does this mean that as Christians we are to for about peace and peace movements? No! Christians m give their full support to movements toward peace wh recognize the perverted condition of mankind. We n to be aware, however, that we cannot have heaven a place that is ruled by the "prince of darkness." Je tells us not to be troubled when wars are in progr or when we hear rumors of new wars. We need to c stantly remind ourselves that a Christian security never rest in any man-made peace, and that peace only come as we recognize and accept the Prince Peace.

Our Lord continues by reminding us that there wil numerous natural catastrophes. Famines, earthqua pestilences are mentioned in verse 7. Famines have b with us throughout history, and we are told today half of the world is living in famine conditions const ly. There are a billion people that rarely, if ever, above the subsistence level. Literally, hundreds millions of people never go to bed with their hun satisfied. Television has shown us many pictures of dren in Biafra with their protruding stomachs. Thi underscored in India and the Far East. There is hun in our own country. It seems impossible that in a co try where a government spends millions of do annually to buy and store surpluses, that some pe are hungry!

Jesus spoke of earthquakes. Such disturbances h occurred throughout history, but they are becor more intense in recent years. Turkey, Greece, Chile, h all reported extremely heavy damage in this year. In

untry too, we have not escaped these destructive es-pades of nature. A severe quake rocked Alaska sev-al years ago, and many people were killed.

The Lord Jesus names pestilences. Some areas of the rld have smallpox, cholera, and typhus. According to Associated Press Writer, in late August, "Cholera, e of man's oldest perils, has struck again on a world-de scale and stirred fears of an epidemic spreading m the Middle East and Russia to Europe and be-nd."[10] Other reports say diphtheria, bubonic plague e real issues in our country.

Add to this, the thought that Jesus meant not only eases, but harrowing experiences of many kinds, such crime, social conflict, revolution and race division. ee **Protestant Preaching In Lent,** Harold J. Ockenga, 123.) When one looks at our nation in the light of ese thoughts we ought to understand what Jesus was king about! On television news a reporter said, "Un-s we stop crime, it will crush us." During all of this ne of wars, natural catastrophes, social unrest, revolu-n, and race division, the preaching of the Gospel must ntinue for a witness unto all nations (v. 14). In the ok of Revelation, in 5:9; 7:9, we read that the re-emed will come from all tribes, kindreds, tongues and tions; therefore, this work of preaching the Gospel ll go on until it is accomplished.

After giving these general signs which do not signal e end of the age our Lord lists several signs which ould encourage believers to watch. He refers to per-cutions in verses 8-10. Some regard this passage as ecifically Jewish and think that it refers to anti-Sem-sm in the world. If this is true, more anti-Semitism d persecution has existed in our day than in any time history. Dr. Ockenga says, "Russia was noted for its ograms against the Jews before the Bolshevik revolu-n. Germany reportedly massacred in one form or other at least two million Jews during the Nazi gime."[11] If, however, Jesus is speaking of the perse-tion of Christians, it may very well be fulfilled in such rrible persecutions as are reported under Communism both Russia and in China. One thing is clear, both ristians and Jews have suffered intensely under rsecution in our own generation. "All these are the ginning of sorrows" says Jesus in verse 8.

Later in this address, in verses 37-39, our Lord com-res the conditions in the days of His Coming to the nditions in the days of Noah. He speaks of the im-nence of the terrible judgment of God in the flood, t the people simply would not heed. The Living New stament says, "People wouldn't believe what was ing to happen until the flood actually arrived and ok them all away. So shall my coming be" (v. 39).

One cannot overlook the conflict over Palestine, even a quick look at this present chapter. It would appear at the center of history in the period preceeding the ming of the Lord will be Palestine. There may be rs, conflict in other places on the earth, but a con-ntration of such trouble in Palestine is described as ne abomination of desolation..." (see v. 15). Why e conflict in this area? It is estimated that two-thirds the oil reserves of the world are located in the Near st. The conflict for the control of this area is in ogress in our day. Russia reportedly has a fleet in the editerranean Sea and is aiding Egypt and the Arab ntries with arms. The United States is backing and pporting Israel. It does not take a prophet, or the son of a prophet to see these things taking real shape in our day. The Arab nations are clever enough to play one world power against the other to gain their own advantages.

We have looked briefly at the past, scrutinized the present, and tried to look ahead. What does all of this mean? We end where we began, "We Are Brethren." Let us look at the Master—

"Here is a young man who was born in an obscure village,
The child of a peasant woman.
He grew up in another village.
He worked in a carpenter's shop until He was thirty,
And then for three years He was an itinerant preacher.
He never wrote a book. He never held an office.
He never owned a home. He never had a family.
He never went to college. He never put His foot inside a big city.
He never traveled more than two hundred miles from the place where He was born.
He never did one of the things that usually accompany greatness.
He had no credentials but himself.
While He was still a young man,
The tide of public opinion turned against Him.
His friends ran away.
He went through the mockery of a trial.
He was nailed to a cross between two thieves.
While He was dying, His executioners gambled
For the only piece of property He had on earth,
And that was His coat.
When He was dead He was laid in a borrowed grave, through the pity of a friend.
Nineteen centuries wide have come and gone and today
He is the central figure of the human race,
And the leader of the column of progress.
We are within my mark when we say
That all the armies that ever marched,
And all the navies that ever sailed,
And all the parliaments that ever sat,
And all the kings that ever reigned,
Put together, have not affected the life of man
Upon this earth as has—
That one solitary life."

—Anonymous

Footnotes

[1] **The Story of the Brethren,** Virginia Fisher, Brethren Pub. House, Elgin, Illinois, p. 28

[2] Ibid., p. 29

[3] Ibid., p. 31

[4] Ibid., p. 64

[5] Moderator's Address, Penn. Dist. Conf. 1969, Rev. Henry Bates

[6] Christian Economics, June 1970, p. 1

[7] Ibid., p. 1

[8] Ibid., p. 6

[9] **History of the Brethren,** The Brethren Pub. Co. 1968, Ashland, Ohio, p. 68, Dr. A. T. Ronk

[10] Newspaper, Somerset Daily American, August 24, 1970, Somerset, Penn.

[11] **Protestant Preaching In Lent,** Harold J. Ockenga, p. 123, Erdmans, Grand Rapids, Mich. 1957.

MISSIONARY NEWS

INAUGURAL TRIP OF THE MOBILE UNIT OF THE EVANGELICAL FOUNDATION OF ARGENTINA

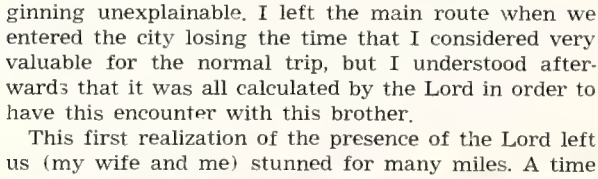
Date of Departure—April 24, 1970
Date of Return—August 7, 1970
Duration of Trip—104 days
Provinces Visited—6 of the Northeast of Argentina
Purpose of Trip—Promotion of the Sacred Scriptures

On our trip to the hotel in Embalse Rio Tercero, where the Pastor's Program of **World Vision** was being held and where the Mobile Unit was to be presented in an official manner, we saw in a very evident manner the manifestation of the Lord's continued help in this project in which we had definitely felt His leading.

Just 100 kilometers on Route 9 of Argentina we stopped the Mobile Unit to make the first general check, and we used this opportunity to fill the gasoline tank which amounted to 778 pesos. When I went to pay the account, someone that was behind me expressed their desire to pay the amount. That is to say, he exclaimed to the owner of the service station, "No charge. I will pay this." I wanted to know why he had done this and who he was. He responded, "Just a believer—nothing more—and we desire that you have a very good trip and blessings from Heaven." Then he left.

I would like to point out something that perhaps has a connection and something that I thought in the beginning unexplainable. I left the main route when we entered the city losing the time that I considered very valuable for the normal trip, but I understood afterwards that it was all calculated by the Lord in order to have this encounter with this brother.

This first realization of the presence of the Lord left us (my wife and me) stunned for many miles. A time of silence, having been touched to the depths of o souls, brought a very sincere prayer of thanksgivi to the Lord.



The Mobil Chapel of the Evangelical Foundation of Argentina

In the province of Cordoba we visited 21 villages a cities including the capital. Although the weather w cold and rainy we were able to hold open-air meetin explaining the Bible, visiting also Evangelical and Ca olic Churches, preaching the Gospel of Salvation a distributing samples of the New Testament in the mo ern version (The English version of it is, **Good News f Modern Man**).

In the first city we visited, Rio Cuarto, the first p son coming to our assistance was a Catholic priest w took with him ten copies of the New Testament. V had various visits from municipal authorities, and each we gave a New Testament and at the same ti we conversed with them concerning the work of t Bible Societies in the country. Among these pleasa encounters, one of the most outstanding was the vi by the Archbishop of Cordoba, Monsignor Primates who in this opportunity gave us a note authorizing t priests and faithful members of his parish to read t Holy Scriptures and especially the New Testament this version, **Good News for Modern Man.** This sancti was extended to bishops and priests also of oth parishes.

With happy hearts we left Cordoba and traveled Jujuy. In this city we were able to make an expositi of the Bible in the place most trafficked, near a brid that divides the city and where everyone must pass w works in one area and lives in the other. We visited t churches showing films, speaking on the Bible Societ and taking to the souls a message of Christ. One ev ing in the middle of the meeting and without a special invitation a young man witnessed tearfu telling how he accepted Christ as his Savior, and the close of the service a soldier also accepted Chri After the meeting a man stayed and talked with t soldier who was accompanied by a small boy. Later learned this was not his son but the son of a woman had lived with for a time. This man said that he h been a Christian for a while but because of vario things in his life had begun to live with this wom who soon abandoned him for another man. This sit tion provided Satan with fuel for hatred strong enou to consider killing the woman and her new paramo Twice an opportunity arose for the slaying, but the L had put His hand upon the life of this 40-year- soldier. This particular evening at the service, listeni

o the message he knew that Christ had spoken to him nd wanted to save his soul following his protection f him in such a difficult situation. His prayer that vening was a prayer of such spiritual depth that is arely heard, and we thank the Lord for the privilege e had been given to help this soul to come to know nd love Him once more.

We visited several localities showing films and preach- ng the message of salvation, continuing to the north ntil we reached the province of Salta in an area which as the world record for sugar cane crops. In this place e visited the authorities, we explained the Bible, howed films and talked about the Bible Societies. After ne sun went down in this northern place, the tempera- ure was very low, but on the two occasions we had a ery good attendance in the open air. We continued n further north and there began to work with a long- me veteran working for the church who had been reaching the Word to the inhabitants of this area who ere mostly cane cutters.

Those who attended were persons of all ages, and the reater part of them were Indians and Bolivians, all ith a real hunger for spiritual food. Again we ex- ounded from the Bible and some purchased it. We layed music, we gave a message, and we had time for rivate conversations wherein the people demonstrated strong leaning toward spiritual matters. We found his an extraordinary opportunity. I only pray that we ere able to utilize it most effectively.

On the return trip we visited the city of Salta pro- oting the Bible in the evangelical churches and visit- ng with the bishop. We were able to make three pres- ntations of the Word. One message was given in the arking lot of a great supermarket and the other two, n a very beautiful and large park. These occasions per- itted us to distribute a great quantity of Scriptures lso.

Next we continued on our trip to the west and south rriving at San Miguel Tucuman. Here we encountered ne from the Bible Society who dedicated his time to he distribution of sacred Scriptures among the Catho- cs. He had been visiting Catholic schools, priests and he bishop having already distributed a large quantity f New Testaments. He joined us with the Mobile Unit, nd we visited the evangelical churches cooperating in pecial efforts in promoting and distributing the sacred criptures. We have a very good contact with the secre- ary of the municipal government who helped us in our ork and gave us several permits to help us overcome ome inconveniences in our work there.

From there we visited Catamarca. To arrive at this apital we had to go over the top of a mountain, and lthough this would pose no problem for a car, it did ause us some problems. The 30 foot length of our truck nit was of no hindrance but the 10 foot height caused n imbalance. The curves in the road were very sharp nd all inclined so that the unit took an angle that was ather dangerous. Here also the hand of the Lord was vident for we did not have the occurence of any seri- us problem. People living in this zone expressed their dmiration for our determination to make the trip. The ity of Catamarca and its province are known for mage worship, and enemies of the Gospel were tradi- onally encountered here. The father of Mr. Harold tacey worked for many years in this area and com- mented on the persecution of Christians. Today his father although retired and living in England is experiencing joy to know the seed he sowed for so many years is giving its fruit. We were excited over this occasion giving us liberty to distribute the Word of God. The bishop and priests together with directors of the catholic colleges acquired New Testaments, and the door is open for future visits to this area.

Our last stop was at LaRioja. This province, the same as Catamarca, was simply an area of fanatics for the saints and virgin. Evidently the prayers of the servants of the Lord and also their consistence in the work the Lord gave them to do has made a fundamental change in the thinking of these people who for so many years were in opposition to the entrance of the Bible into the homes. Today we see how the bishop accepted and recommended the Bible Society and the **Good News for Modern Man.** And the doors of the Catholic schools, both elementary and secondary, were open for the Mobile Unit to project the scientific Moody Flims and other films with the message of the Gospel and recommending daily Bible reading.

A nun in saying goodbye to our group expressed it this way, "Many thanks for your visit. You have a great message! Continue spreading it and may God bless you." With a strong handshake she endorsed what she had said.

Another very interesting point was that a great catholic church whose construction was almost finished was built with a baptisty like those we have in our churches. The priest declares that this is the proper form of baptism since it is the form that is indicated in the Bible.

Upon our return to Buenos Aires and thinking of the almost 5,000 miles which we had made in this inaugural trip of the Mobile Unit, we saw the blessings which we had experienced even greater than for what we had hoped, not due to any lack of faith but because the Lord always gives us more than our minds are able to grasp. The promises of Jeremiah 33:3 and Matthew 28:20 were very evident to us in our tremendous experiences of this trip.

Report signed by—Jorge Eugenio Kramer



Mobil Chapel in action

BRETHREN KINDERGARTEN IN ARGENTINA



Solomon Jeep Gladiator used as a bus for the kindergarten children

APRIL 1967 saw the establishment of the first Brethren kindergarten in Argentina, in the home of the Solomon family in Soldini. Ken was the director and bus driver, Jeanette taught music and English. Other help included a student from the Bible Institute, Mrs. Tomas Mulder (wife of the Director of the Institute) and girls from the local Soldini Church which sponsored the kindergarten.

During the first year of the Solomon furlough, Mr Mulder continued the kindergarten in the facilities the Bible Institute. The second year it was necessary drop the kindergarten due to the press of work at t Bible Institute due to lack of staff and illnesses.

Now once again it is in operation, located in the Ins tute property with the present enrollment of 18 childr according to a recent report from Ken Solomon.

Ken says, "Ten children come from families who to now haven't sent their children to kindergarten the church. It is a good opportunity to know them a for them to be acquainted with us. Also they would able to see the good we are doing with their childre Doris Silvestri, wife of the Administrator of the Bib Institute and a recognized public school teacher



Soldini kindergarten children at play



Public program given by the children for their parents

Argentina, is the principal teacher, Jan does the mus and English."

Jan continues, "The children can count to ten a say good morning in English. I play piano for the B lical choruses which we teach them. We feel it is a ve good investment of time and energy to teach the Gosp to these children, and already Ken has had some wo derful opportunities to witness to parents and frien of these children. On Wednesday morning we will ha a program (Argentine Independence Day) and ser cookies and tea, and the proud parents will watch th children perform."

We praise God for the contacts that Ken and Jeanne Solomon have through this kindergarten. Pray th God may continue to bless this special ministry of t Brethren Church in Argentina.

WINFIELDS ON FURLOUGH

DICK AND KITTY WINFIELD arrived at the Pittsburgh, Pennsylvania Airport Monday evening, eptember 21 and were met by Reverend M. Virgil graham, General Secretary of the Missionary Board nd by Kitty's parents, Mr. and Mrs. Ted Sarver of Ber-n, and other members of the family.

Dick and Kitty have served for three years at the ulp Bible School in Nigeria where they have been elping prepare Nigerians for future leadership in the igerian Church. Although complete furlough plans ave not yet been fixed, they will be spending approxiately one year on furlough before returning to Nigeria nd their work at Kulp Bible School.



Rev. and Mrs. Richard Winfield

MEMORIALS

The Meyersdale Church has given a gift for Lost Creek, Kentucky in memory of Rhea C. Burt.

An annual memorial was given to the Krypton Mission in memory of Reverend Joseph I. Hall by his daughter Mrs. Lulu Hall Poffenberger on the anniversary of his birthday.

A tithe of a bequest received by the New Paris Church was given to Brethren Missions by the Church in memory of Mr. Walter Hires, a friend of the church.

A living memorial gift was also given in memory of Minnie Vincent by the Bryan Church.

A memorial gift for the Dormitory Project at Lost Creek was given by Mrs. Jane Zent in memory of Dr. and Mrs. Earl M. Riddle.

Note: When a memorial gift for missions is received along with the name of the nearest relative, a memorial card will be sent to the family in your name.

Here We Stand



Ever since Martin Luther's, "Here I stand. I can do no other. So held me God," Bible-believing Protestants have based their faith upon Holy Scripture.

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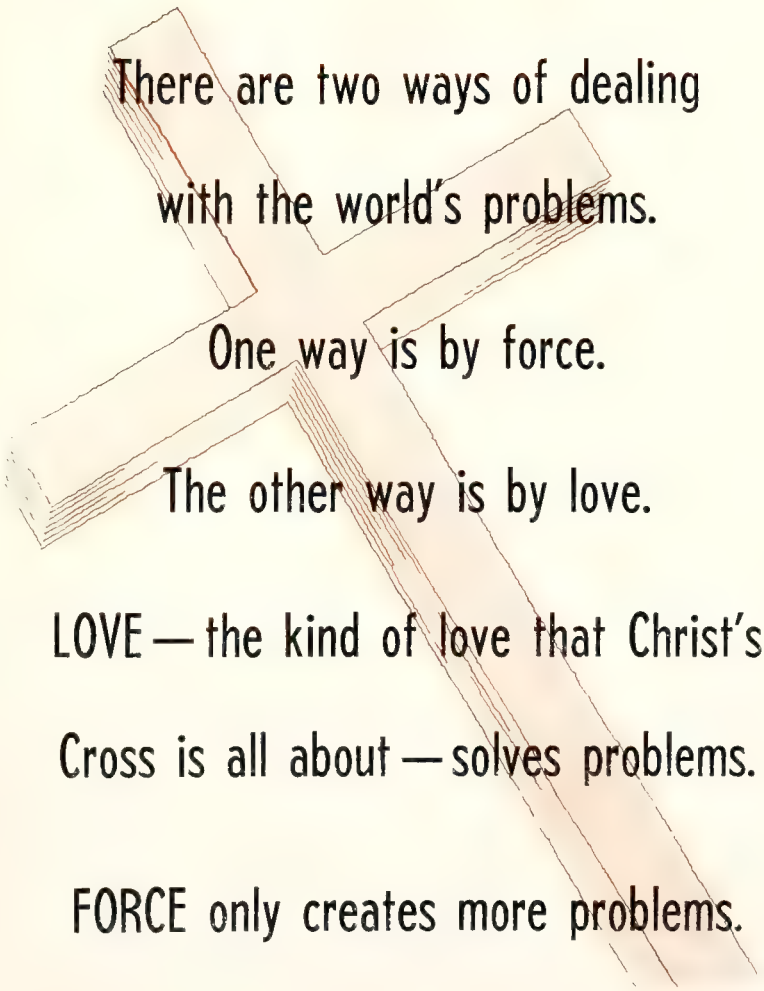
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The Brethren

EVANGELIST

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There are two ways of dealing with the world's problems.

One way is by force.

The other way is by love.

LOVE — the kind of love that Christ's Cross is all about — solves problems.

FORCE only creates more problems.

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The Brethren
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NOTES and COMMENTS

DO YOU KNOW . . . ?

The Brethren Peace Committee desires an up-to-date record of

(1) those men who have registered and/or served as conscientious objectors in the past, or
(2) who are now serving in any form of alternative service, or
(3) who plan to assume the C. O. classification in the future.

Some names are in our files, and Brethren pastors have received a listing of the names on record. Please check with your pastor and, if someone you know fits in one of the categories mentioned above and is not on the list, send us his name and address. Thank you.

Send such information to:

Rev. Phil Lersch, chairman
Brethren Peace Committee
6301 56th Avenue, N.
St. Petersburg, Florida 33709

This issue combines emphasis on Home Missions Peace and World Relief. Therefore they are timely fold. As the Thanksgiving season draws nigh, we m well show our gratefulness to God for our abun blessings by our offerings to Home Missions. This heritage we can preserve from our forefathers as instituted this holiday to show their gratitude to G

Then too, since there is so much strife betweer tions, hatred between races, unrest on many co campuses, anguish-hunger-starvation, in so many p of our country and the world we should read with n diligence and giving much thought to the articles sented in this issue pertaining to Peace and W Relief.

We were asked to insert this announcement: All tributions to the Student Ministerial Aid Fund shou sent to:

Reverend George Solomon
707 Park Avenue
Ashland, Ohio 44805

By the Way

LET'S TRY SOMETHING DIFFERENT

FOR A CHANGE

In the past few weeks there have been many articles ritten in letters and periodicals which come to my sk about the peace symbol that has created quite a of controversy. One writer said in effect, that if one for peace then one should not use this particular mbol. Others write as to the origin of the symbol etc. The dove is also a symbol for peace as is the raised nd, palm outward, and the hand held aloft with two gers spread to form a V. None of these can produce ace. They are merely symbols. A symbol may be inted on the tail of a large jet airliner, but the fact mains that a symbol which makes up the decal show- which airline it represents will never get the plane the ground. It takes more than a symbol.

Perhaps something different is needed to symbolize at real peace is. In this respect I would like to refer an article which was published in a EP News Service lletin recently. It is entitled **"Try Love."** Wife for- es killers of husband.

'Donald Erlichmann, 47, and his son Michael, 19, ked up three young hitch-hikers in north Minneapolis ptember 6 because they seemed to need a friend. enty minutes later the school teacher was dead.

Erlichmann was shot three times as he ran across street after deliberately swerving his car into a tree en the hitch-hikers threateningly pulled a gun and bed their benefactors. Michael said his father was ing to divert the three from the front seat of the car ere his boy sat stunned from the accident.

Approximately 900 people attended funeral services the popular teacher. Some wept, but all spirits were ed by the words of the dead man's 24-year-old son, Jim, a ministerial student of the American Lutheran Church, and the serenity of the widowed mother.

An Associated report said the family had asked that all memorials be used to start a scholarship fund for a black ministerial student at Luther Seminary in St. Paul.

The three hitch-hikers were black.

Mary Erlichmann asked for her friends' and society's forgiveness of the three who murdered her husband. In an open letter "to the three boys who murdered my husband," Mrs. Erlichmann said:

"During the past three days my grief and desolation have been eased and comforted by the love and faith of so many wonderful friends and relatives. But, in the midst of all this, and especially in the quiet moments, my thoughts keep turning to you three."

Unable to understand what motive the attackers might have had, Mrs. Erlichmann wrote: "If hate made you pull that trigger, I can only pray that you come to know the love of God that fills the heart and leaves no room for hate.

"Please, if you see this, find a church someplace where you can be alone and read this again. Know that God forgives you and that my family and I forgive you —then go out and make something worthwhile out of the rest of your lives.

"God keep and bless you."

If there were to be this kind of love in the hearts of **all** the representatives in the United Nations and the Peace table in Paris, then God might be casting His vote and we might be trying something different from there on in. (G.S. ed.)

MISSIONARY NEWS

HOME MISSIONS 1970

As we approach the Thanksgiving season, our attention focuses once more on our Home Missions churches.

Following are brief sketches of some of our churches presently being assisted by the annual Brethren Home Missions Offerings and through-the-year giving for home missions and church extension. Although having less exciting appeal than missions in exciting foreign lands, our ministries in the homeland are equally important in the fulfillment of our Great Commission.

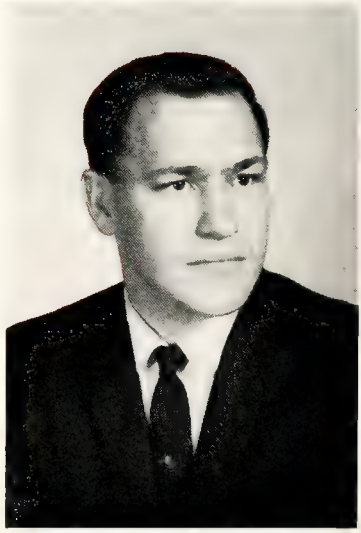
As we make our Thanksgiving gifts this year for extending Home Missions, may our giving reflect both our thanksgiving for spiritual blessings and concern for sharing the Gospel in needy areas across our nation.

LOOKING AT OUR HOME MISSION CHURCHES

STOCKTON, CALIFORNIA

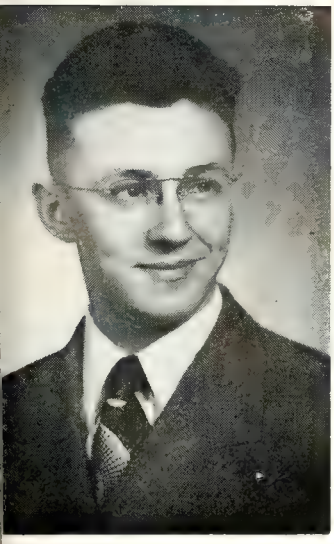


This church dating back to 1940 has had many outstanding pastors but due to community problems never grew as had been hoped. Now re-located in another section of the city of Stockton, they are in a very promising area. The present pastor Reverend Alvin Shifflett is leading the congregation as they reach out into this community. May the Lord guide and bless them as they labor in His name.



REV. ALVIN SHIFFLETT

NEWARK, OHIO



EV. ALVIN GRUMBLING



Reverend William Crick was the first pastor at Newark which was the second church started with the help of the Portable Chapel purchased by the Brethren Youth. Later during the ministry of Reverend Thomas Shannon the present building was constructed. At present Reverend Alvin Grumbling is the pastor, and we pray that this church in a promising community will soon be able to fulfill its potential in witnessing to the salvation of Jesus Christ.

MASSILLON, OHIO



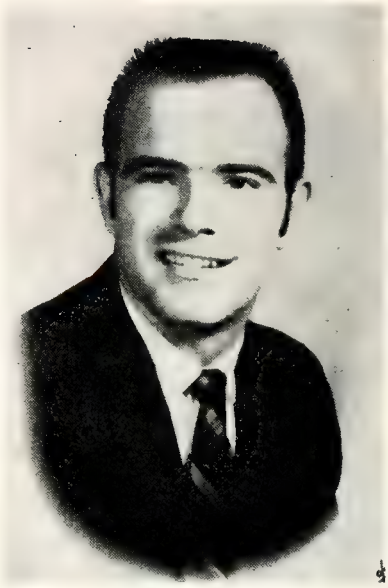


REV. JERRY GRIEVE
(Interim Pastor)

Massillon Church is a project of the Ohio District ference. Reverend W. Clayton Berkshire, then on the rict Mission Board as well as being secretary of the ional Missionary Board, worked with a number of nen interested in starting this work. Reverend David bsel was the first pastor followed by Reverend J. G. ds. During the ministry of Reverend Dodds, plans e begun for the church building, but the Lord called him home before construction could be finished. Reverend William Fells continued the ministry until his resignation in August 1970. Presently, Reverend Jerry Grieve, missionary candidate awaiting entry into Nigeria, has been called as interim pastor. The church is located in a high potential neighborhood, and though it has had many setbacks it does have facilities and great potential for growth.

LEVITTOWN, PENNSYLVANIA





REV. JAMES DONAHO

This church was started in a new city which had been developed, with the first pastor being Reverend Woodrow Brant. A group of Brethren living in the city formed the starting nucleus with the Pennsylvania District Mission Board and the national Missionary Board assisting. During the pastorate of Reverend Robert Keplinger an educational unit was added to the building, and its outreach broadened. Presently Reverend Jim Donahoo is the pastor leading these people in a program of proposed financial independence within three years.



REV. CARL BARBER

HERNDON, VIRGINIA

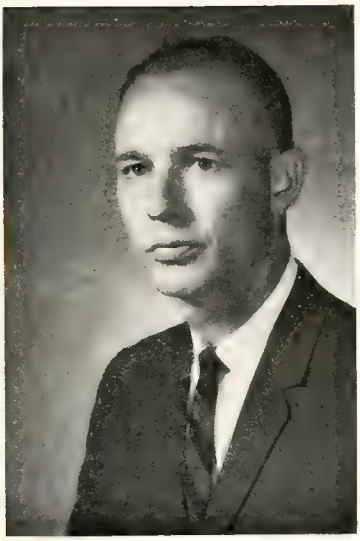


The Southeastern District felt the need to reach out into new communities. After some study it was felt that the Washington suburbs should be the area of this concentration because of opportunity and need. Reverend Richard Kuns moved to the area to start a work without any nucleus of Brethren people. They started services in the parsonage until a site could be purchased ar building constructed. The Missionary Board and district churches have joined in this project with from Brethren youth and the Ten Dollar Club. Rever Carl Barber has recently moved to the area to cont the ministry to this community.

ST. PETERSBURG, FLORIDA



ne years ago leaders in the Sarasota Church felt the time had come to establish another Brethren urch in Florida. After study of a number of cities his fast growing state it was felt that St. Petersburg ered good possibilities. It is close to Sarasota for stance from close Brethren, as well as being a cross ion of population rather than just a retirement com- nity. Reverend Phil Lersch went to St. Petersburg started meetings in the parsonage. Later the house door was purchased on time payments and is now use as **Brethren House** where services are held as well as a ministry among the children of the community during the week, a time of fellowship as well as a learning experience all under adult supervision.



REV. PHIL LERSCH



REV. TOM HURLEY

MUNCIE, INDIANA



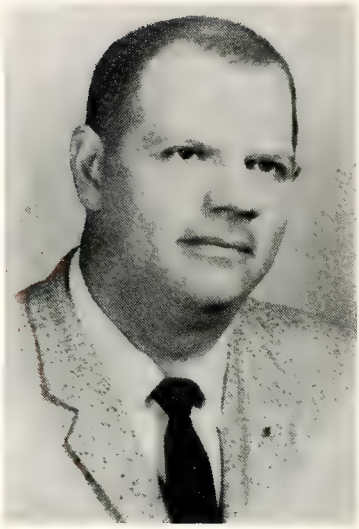
Muncie Church is an older church and at one time a very properous church. Its final unit was constructed around 1940. Due to several setbacks the church declined. Finally the building was sold, and the church relocated in the suburbs during the pastorate of Reverend Glenn Grumbling. Now with a new congregation and with the leadership of their present pastor, Reverend Tom Hurley, this church should continue to grow as the Lord blesses them in their new ministries.

PITTSBURGH, PENNSYLVANIA



The Brethren Church in Pittsburgh during its many years in the community had been a growing church, but due to a number of factors the work declined to the point that many considered closing the doors. Reverend Richard Godwin has been the pastor, and during his ministry outreach was once again begun. When Urban Renewal inspectors moved into the area, another crisis developed due to the expensive modifications necessary to the building.

Recently a church and parsonage became available only six tenths of a mile from the old building and only one-half block from a main thoroughfare. All felt that it was a direct answer to prayer. The National Missionary Board along with the District Mission Board and the local church committed themselves to the purchase of this property. The building was dedicated in March 1970.



REV. JOHN YOUNG
(Interim Pastor)

In this inner-city ministry many are being reached Christ. Now with the illness and resignation of Rever Godwin, Reverend John Young is guilding this gregation as an interim pastor.

Pittsburgh has been helped by the Revolving L Fund and is the present recipient of the Ten Do Club Call.

This Brethren Church has stayed in the inner city is ministering to the community as well as recrui future pastors from its own ranks.

GOLDEN GATE, NAPLES, FLORIDA

As another outreach in the Florida area, land was purchased in a site which was being developed as a city. Although the land has been purchased, the development has not been as rapid as expected, so this proposal is still a plan of the future.





THE CRUSADERS: BELIEVING, SEEING, DOING

"HERE IS SOMETHING about seeing that is authoritative and enduring. There is great truth in e proverb "One picture is worth a thousand words," d the familiar expression "Seeing is believing" comes se to truth.

But in 1970, Brethren young people went one step yond "seeing" the church in action. Eight young ople stepped out of the spectator's galleries and moved o the arena where the church's real work is done.

During this past summer, two teams of committed ethren youth spent nine weeks serving eleven urches and three district camps. Everywhere they nt, there was work to be done—they were instrumen- in eight first-time confessions, fifty-five rededica- ns, and twenty Life-Work-Recruit decisions in the mps where they served. They visited over 3,400 homes eking prospects for local Brethren churches and shar- g their faith in Christ.

Quite a contrast to the screaming campus radicals o "hog" the TV screen, aren't they? I suppose that teaching little children the Word of God in Vacation Bible School isn't as newsworthy to CBS, NBC, or ABC as burning the R.O.T.C. building or blowing up a physics lab on a major university camps. But, nonetheless, Brethren need to know that we have young people who are leaders **now,** who are committed to the greatest cause on earth—the spreading of the Christian message to all peoples!

Co-sponsored by The Board of Christian Education and The Missionary Board of The Brethren Church, our 1970 Summer Crusader work was a success. A number of relatively new and developing congregations were given a boost by their ministry. The young people grew —spiritually and emotionally—and their commitment to the work of Christ in the world deepened.

To continue this worthwhile ministry in The Brethren Church, we need your help. The fact is that the Board of Christian Education does not have the money to carry the 1971 program. The costs in 1970 were approximately $5,000 and we would like to be able to offer more young people the opportunity for Christian service next year.

We believe that involvement in the life and mission of the church is imperative if we are to progress as a segment of the body of Christ. Leadership development is imperative. Sigmund Romberg said: "Of stouthearted men, give me ten and I'll give you 10,000 more!"

The Brethren Church must have inspired, committed young leaders. We believe that the Crusader program builds just this kind of person. Would you care to help? If so, fill out the blank found below, clip it out and return it to the address shown, listing your own or your church's desire to support the Crusaders!

Return to: **Board of Christian Education**
524 College Avenue
Ashland, Ohio 44805

Dear Friends,

I _____

Our church _____ would like to support

the 1971 Crusader work. I/We pledge $_____ for the Crusader Program.*

NAME _____

ADDRESS _____

CHURCH _____

* NOTE: A donation of $400 will support one Crusader all summer.

A "SUPERCALIFRAGILISTICEXPIALIDOCIOUS" SUMMER

by Dale Stoffer

Dale was the captain of the Western Team of Crusaders for 1970. He is a junior at Ashland College majoring in psychology and religion. Dale is a member of the Canton Trinity Brethren Church and is planning to enter Ashland Theological Seminary upon graduation from college. He and the Western Team of Crusaders served in Stockton, California; Camp Berea, Manteca, California; Lathrop, California; Arizona Brethren Camp; and Derby, Kansas. Following is his account of the summer.



IF I had to describe this summer's work in one word, I would have to use that all inclusive word coined by Mary Poppins, "Supercalifragilisticexpialidocious." For all of us Crusaders it would be impossible to catch in words and then relay to you all the experiences and feelings we had during our nine weeks of service. Understand that this is merely a sketch of the total picture of one person's impressions during the summer.

Since this is the first year the Crusader Program as such has been in existence, careful examination of the results of our work is demanded. Probably the best indication of success for the program is looking at the changed and transformed lives of individuals, churches, and even Crusaders as the Holy Spirit guided and directed both the Crusaders and those with whom we worked. This can be the only true and lasting evaluation of this program.

A number of times this summer adults came up to us and said how wonderful it was for the youth of the western Brethren churches to see other youth on fire for Jesus Christ and devoting an entire summer of service to Him. In this statement two important points were made. First, the people of the western churches need fellowship with those from the east. You cannot really realize the truth of this until you see and feel the real longing for such fellowship. Secondly, the youth of today, including myself, are very idealistic, and they are searching for experiences which have meaning and value beyond this capitalistic rat race. They want something that transcends this life and gives them a sense of well-being. If youth can be shown other youth, particularly by their own peer group, t **true** Christianity supplies abundant and transform life right now, results similar to those we experien this summer would be many. In our two camp peri (California and Arizona) where we were able to ge know the youth personally, the results of the worki of the Holy Spirit were dramatic. In California th were 13 decisions made among the 30 to 35 campers, in Arizona out of about 30 campers, 18 made vari decisions. This type of dedication and commitm among youth should be the rule rather than the ex tion, and it can be if we make Christianity relevant meaningful to the needs of our youth.

However, not only were the lives of youth touched, also the lives of many adults. The dim hope of m adults was rekindled when they saw youth on fire Christ. Several adults even made decisions to com their lives fully to Jesus Christ. The one need tha most noticeable among many of our youth group adult leadership. The youth need adults who are cerned and sensitive to all the problems of the your generation. Only with the properly trained leader can youth find their way through many of the comp problems of today's society.

In Stockton and Derby our ministry involved sur ing the areas surrounding the church. In each place took over 1,000 surveys and came up with over 100 g prospects to be followed up by the local church. B Stockton and Derby need our prayers and support, neither church has been able to make a signific break into their respective communities. It is ho that these surveys can be used as a wedge to br the ice in each of these two areas.

In Manteca and Lathrop we had opportunities to to know many of the church members personally both these places we had great times of sharing fellowship, and all who were involved were bles After visiting many Brethren churches on Alpha Th team trips and the Crusader Program, one characteri which seems typical of the Brethren is their hospita and genuine friendship. This is one of the grea assets of the Brethren Church, and it is refresh to know that we have not lost this valuable charac istic as have many other churches and denomination

In Derby we also had two weeks of Vacation B School. In any work like this it is difficult to decide was blessed more—we or our youngsters. It wa fitting close to our nine weeks of service in the west Brethren churches.

One of the most interesting parts of our summer living with three other people for nine weeks at c quarters. It is really a unique experience, and thos

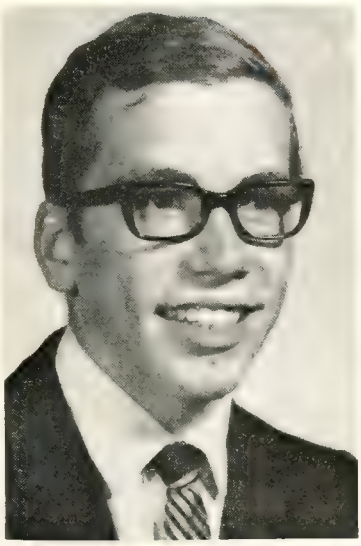
u who also have shared close quarters with others ow what I mean. We were forced to learn quite a about getting along with our fellow men and women, d one also learns quite a few things about oneself. t if one does survive (and I wondered at times), it n be the most rewarding and revealing experience of person's life.

I could safely say that after this type of service no usader could return without having a closer commitent to Jesus Christ. I know this is true of myself and a number of others. We were placed at the very tting edge of Christianity—a side of Christianity too w people see—and we received many spiritual blessgs. Although I am already a Life Work Recruit, this mmer reaffirmed in my mind that Christian service the only thing that can give me meaning and purpose life.

In this report I have attempted to list some of the mediate results of our work out west. However, some the most important and far-reaching results of the usader Program will not become apparent for months d even years to come. First, it is hoped the Crusaders uld have played a part in revitalizing the churches which we served. Secondly, it is hoped that there uld be more Life Work Recruits in the Brethren urch either directly or indirectly through the work the Crusaders. We were all greatly encouraged at number of youth who became Life Work Recruits during our summer service and at conference. This shows a deep concern among our youth to be used in some form of Christian service. Finally, it is hoped that responsible leadership would be created among the youth. We presently have a strong organization at the national level, but youth and adult leadership is badly needed at the district and local youth levels. If we can get these two important levels back on their feet, we would see new life pulsating through the members of the Brethren Youth. Such a revitalization of our youth can only help the local, district, and national organizations of the Brethren Church as a whole.

I have posed many unanswered questions and open-ended statements in this report which for one reason or the other I have left unanswered. However, these questions and many more can be answered. The Crusader Program is a major step in solving some of these problems, but much more needs to be done in our youth programs. We are developing some capable leadership among our youth, but they need your support both spiritually and financially. If we are to provide our youth with the kind of program necessary to meet their needs, we cannot afford to sell them short. The youth of today are being shown many types of "solutions" to their problems. The Crusader Program is one of the best ways of showing our youth that none of these "solutions" can ever measure up to the perfect solution of salvation in Jesus Christ.

BRUCE RONK NAMED MERIT SEMI-FINALIST



Bruce Ronk

Some 14,750 of the nation's most intellectually ented high school seniors were honored recently the competition for 3,000 Merit Scholarships to awarded next spring.

The semi-finalists were the highest scorers in their states on the National Merit Scholarship Qualifying Test which was given last February to some 710,000 students in 17,000 schools nationwide. They constitute less than one per cent of the graduating secondary school seniors in the United States.

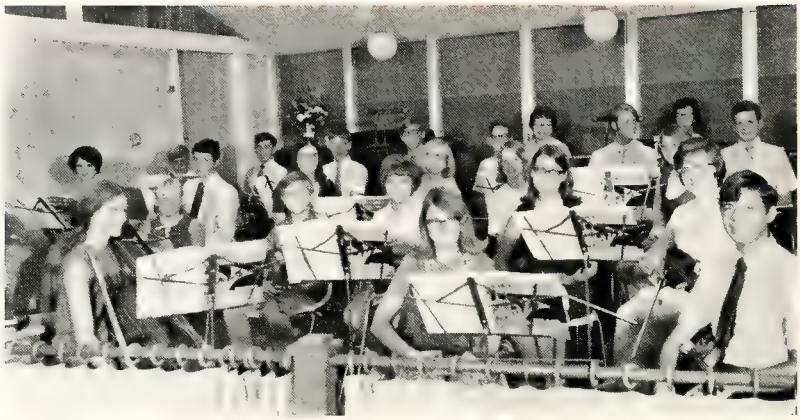
Among those named semi-finalists was Bruce Ronk, son of Mr. and Mrs. Dorman Ronk, 710 Grant Street, Ashland, Ohio. Bruce placed twenty-first in the Ohio District State Scholarship test. He is a member of the Ashland High School Orchestra and has participated in the All-Ohio Youth Symphony.

Bruce has been active in the Park Street Youth program and currently is serving as president of Senior High BYC. He is also the Northeast Ohio at-large representative to the national Brethren Youth Council and has served as treasurer of the NEO youth organization.

Upon graduation from high school next June, Bruce expects to attend Ashland College in preparation for service in the ministry of The Brethren Church.

To Bruce and his family, we extend our congratulations!

ORCHESTRA AT SARASOTA



Tuning up!

ONE OF THE EXCITING youth involvements in the Sarasota First Brethren Church has been the participation of the youth in a church orchestra. All three youth groups are represented in the orchestra which performs at the youth musicales scheduled throughout the year. The "Teen Chords" and "Choraliers" are also very active and sing not only at the musicales, but at various other worship services. Plays, "Sing-outs," Musicales, Christian films, and even a full length Christmas cantata presented by the "Teen Chords" are some of the things being planned for the once a month Sunday evening services presented by the youth in this coming year.

NOTE: Please send news items on Brethren Youth to: "Youth Beat," c/o Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805

news ... from the Brethren

Memorials

HARTZLER. Bernice Hartzler, 76, d on March 17, 1970. She was a ng-time member of the Smithville ethren Church. Funeral services re held in the Smithville Brethren urch with Pastor Dale Long iciating.

* * *

EBERSOLE. Harry Ebersole died the age of 79 on July 21, 1970. He s a long-time member of the ithville Brethren Church. Funeral vices were held in the Smithville ethren Church with Pastor Dale ng officiating.

HILTY. Isa Hilty, 87, died Sepnber 21, 1970. He was a long-time mber of the Smithville Brethren urch. Funeral services were held the Smithville Brethren Church h Pastor Dale Long officiating.

* * *

KUNKLE. Elmo G. Kunkle de-ted this life August 31, 1970. neral services were held in the en Funeral Home in Bunker Hill, iana, with Rev. W. E. Thomas iciating. He had been a very ive member of the Loree Church ving taught the largest Sunday nool Class in the church for more n 40 years.

SCOTT. James Earl Scott a mem- of the Tucson First Brethren urch, died September 25, 1970. ends and acquaintances will re-mber Earl and Jesse as former rons of the Brethren's Home in ra, Indiana. He was a faithful mber of the Tucson Church. Ser-es were conducted by the pastor, rence Stogsdill, assisted by Rev. non Grisso, founding pastor of Tucson Church, and pastor at ra, Indiana, at the time of the tts' service at the Brethren's me.

STONE. Mrs. Annis Marie Stone departed this life August 6, 1970. Funeral services were held in the Eikenberry Funeral Home in Peru, with Rev. W. E. Thomas officiating. Mrs. Stone had been a regular attender at the Loree Church for some time.

SUMMERS. Mrs. Oscar Summers was a member of the Roann First Brethren Church. She was killed in an auto accident in July 1970. She was a faithful worker. Our community was shocked and her loss keenly felt. Rev. Austin Gable and Herbert Gilmer officiated in the service. Burial was in IOOF Cemetery, Roann, Indiana.

Rev. Herbert Gilmer

* * *

MANGES. Mrs. Laura Manges was a member of the Roann First Brethren Church. Though she has lived away from Roann for many years, yet she remained in interest and contributed to the church as a non-resident member. Funeral services for her were October 7. She was 84. Superintendent Mr. Visser of Peabody Home in North Manchester and Rev. Herbert Gilmer officiated. Burial was in the Pleasant Cemetery by the West Manchester Church of the Brethren.

Rev. Herbert Gilmer

BOYER. William Boyer, age 42, was stricken suddenly with a heart attack on October 6, 1970. Roann First Brethren was his home church. He was called to the Brethren ministry there. He held several pastorates in the Brethren Denomination. At the time of death he was a case worker for the Allen County Welfare Department. The undersigned officiated at the memorial service October 8 in Columbia City, Indiana. Burial was in South Park Cemetery, Whitley County.

Rev. Herbert Gilmer

Weddings

BLOUGH-MAST. Barbara Blough of Smithville, Ohio, became the bride of Eric Mast of Orrville, Ohio, on Saturday afternoon, June 20, 1970 at the Smithville Brethren Church. The pastor, Rev. Dale Long, officiated at the ceremony, assisted by Rev. J. Lester Graybill, pastor of the Mennonite Church of Orrville. They are residing in Columbus where they are both enrolled at Ohio State University.

* * *

JONES-McCONAHAY. Barbara Louise Jones of Rittman, Ohio, became the bride of Rex McConahay of Smithville, Ohio, on Saturday, August 8, 1970. The wedding ceremony was perfomed in the Theological Seminary Chapel at Ashland College by Rev. Roy Amstutz. They are both graduates of Ashland College. They are residing in Ashland where Mr. McConahay has entered Theological Seminary.

WEBER-REUSSER. Yvonne Weber of Orrville, Ohio, became the bride of Lynn Reusser of Big Prairie, Ohio, on Sunday, August 30, 1970, at the Smithville Brethren Church. The pastor, Rev. Dale Long officiated at the double ring ceremony. They will be making their home in Bowling Green, Ohio.

MEMBERSHIP GROWTH

Tucson, Ariz.—6 by baptism, 3 by letter . . . **Huntington, Ind.**—6 by baptism . . . **Washington, D.C.**—8 by baptism . . . **Brighton Chapel, Ind.**—3 by baptism.

MR. AND MRS. WILLIAM WINTER, missionary candidates to Argentina, announce the birth of a daughter, Heidi Renee, on September 28, 1970, in Ashland, Ohio. She weighed 7 pounds. Grandparents are Rev. and Mrs. William Fells of Lima, Ohio and Mr. and Mrs. Paul Winter of Peace Valley, Missouri.

WHAT IS IT?

by Phil Lersc

Rev. Phil Lersch is Pastor of the Brethren House in St. Petersburg, Florida and is also Chairman of the Peace and World Relief Committee of The Brethren Church.

ABOUT THE WEATHER, we say, "Everbody talks about it, but nobody can do anything about it."

A parallel adage comes to mind. "Many people refer to the Historic Peace Position of the Brethren Church (either to commend or condemn it) but very few know what it is—in fact." This latter proverb is not quite as snappy as its "weathered" counterpart, but hopefully the connection is discernable.

Unlike the weather, we can do something about our historic peace position—find out "what it is" and attempt to understand it. For this the following researched statements give valuable guidance. They are the results of Dr. A. T. Ronk's study for his book, "A History of the Brethren Church."

It is not intended that these statements from the past are, or should become, our stated position about peace for the Church today. There are still many others to be examined and recorded. But they do give a start in understanding the beliefs and points of view of our Brethren forefathers. What we do with their utterances is for each individual to decide conscientiously.

The following findings are just a sampling of what the early Brethren put in writing, but they help clarify what it means to state, "Our Church has an historic peace position."

Peace Position Stated

The records for each of the following eras of our church history include several statements of the Brethren's belief, teaching and practice. Given here are only excerpts, because of limited space to cover so many years' experiences.

1708 to 1719:

A fundamental belief and practice of the early Brethren was the principle, "No exercise of force in religion." Consequently, they believed war was wrong because it was "a violent interference with the rights of others." (Brumbaugh, pp. 3, 4)

Peace, a first principle established by Brethren founders in 1708, meant opposition to war, no force in religion, and no litigation in pagan courts. (Henry Kurtz, quoted by Bowman, p. 30)

It was a community known for its nonresistant principles, even in the face of severe persecution. "They took no part in war." (Bowman, p. 62)

1719 to 1780:

The German Baptist Brethren are "strict nonre tant; . . . during all the savage warfare, they not o refused to take up arms to repel the savage marauc and prevent the inhuman slaughter of women and c dren, but they refused in the most positive manne pay a dollar to support those who were willing to t up arms to defend their homes. . . ." This was said U. J. Jones, historian who disliked the Brethren p tion, when referring to savage Indian attacks. (quo by Bowman, pp. 74-76)

"We are not at liberty in conscience to take up a to conquer our enemies, but rather pray to God, has Power in Heaven and Earth, for us and the (Brethren statement before Penn. Legislature in 17 quoted by Bowman, pp. 78-81) The Brethren belie that there were times when the government might h to wage war, and they paid taxes at those times t exempt, but they would not fight or let their sons fig

1780 to 1851:

The Brethren "never sanctioned, never encoura never participated in war. . . . The Revolutionary was a severe test. . . . But they could not, they did fight." (Brumbaugh, p. 537)

One of the articles of the faith of the Brethren nonresistance or antiwar. They were "firm on t principles of nonresistance." (Ronk, p. 72)

"We . . . exhort in union all brethren in all place hold themselves guiltless, and take no part in wa blood-shedding" either hiring men to fight or collec money for same. . . . "We exhort heartily, not to scared to do that which is not right." (1781 An Minutes)

". . . We believe and confess that Christ has forbi to his followers the swearing of oaths and partakin war. . . . "Should there be any among us having su conscience as to be able to fight and swear oaths, a one would not be of us. . . ." (1790 Annual Minut

"They also hold it not becoming a follower of J Christ to bear arms or fight; because, say they, t true Master has forbid His disciples to resist e

Brethren should not go, or willingly allow their to go, to the muster or training grounds. "Shou brother do so, he could not be in full fellowship

e church; for the Savior said to Peter, 'Put up thy ord into his place; for all they that take the sword, all perish with the sword.' " (Minutes of 1817, 1822, 35)

They expressed desire "not to withstand the evil, but ercome evil with good," following the "bright example the Lamb of God, who willingly suffered the cross, d prayed for His enemies. . . ." (1845 Annual Minutes)

51 to 1882:

A "brother" does not have a "right to defend himself th a deadly weapon at the appearance of being in nger." (1855 Annual Minutes)

The Brethren felt that it would not be better to "mus-" a few times to avoid being fined for not going, ecause they said the 'Savior teaches nonresistance in e Gospel, throughout. And when we go to musters we ere learn the art of war, and the most appropriate ethod of shedding our fellow-creatures' blood.' " (1859 nual Minutes)

John Kline believed that many Brethren would die, ring the Civil War, "rather than disobey God by tak- up arms." He expressed obedience to the "powers at are ordained of God, and under his divine sanction far as such powers keep within God's bounds." By od's bounds" they meant those precepts or com- nds in the Bible. (Funk, quoted by Bowman, pp. , 115, 121)

Acceptance of the "nonresistant principle" was a re- irement of church membership as early as 1848. owman, p. 116) "Members who joined the church had promise not to take part in war. The Annual Con- ence decided not to keep members in the fellowship the church who went into the army and shed blood." owman, p. 154) They did not encourage baptizing and eiving members still in the military, but it was owed when the candidate promised to no longer shed od. (1864 Annual Minutes, quoted by Bowman, p.) The 1865 Conference stated that a person cannot be member of the church who will, when put into the ny, take up arms and aim to shed the blood of his owmen." (1865 Annual Minutes)

2 to Present:

n 1916, the Brethren reaffirmed "the time-honored ce policy" of the church, declared war as "an un- ristian method of settling international disputes," ex- ssed need "for teaching and preaching nonresistance, taught and practiced by our Lord Jesus Christ," imed dependence for safety and well-being is in tting right with God and conforming to the New stament standard of peace," and "deplored the havoc l devastation of peoples and property across the ." (quoted by Hoyt, p. 26)

A 1917 Resolution expressed appreciation for recog- on given "religious bodies—including our own—that opposed to the bearing of arms in warfare," dis- wed all sympathy with any efforts to interfere" with execution of the nation's laws, pledged to honor and y the government "to any extent not inconsistent h the established belief of the church," and acknow- ged their need to relieve suffering and distress. (1917 nual Minutes)

n 1935 a declaration of the church's true position on subject of war included this: "The Brethren Church m her origin has been utterly opposed to the use of ence or any physical force as a means to an end the part of the children of God. We regard the govern- ments of this world system as being yet unregenerate, and their methods of violence as contrary to the methods God has authorized His children in this present age to use. . . ." Following were Scriptural bases for their views. (1939 **Brethren Annual,** quoted by Hoyt, p. 27) In 1939, the statement of 1935 was reaffirmed.

"We reaffirm the historic stand of the Brethren Church as being opposed to carnal warfare. . . . We recommend that Brethren young men called . . . avail themselves of the opportunities offered them by our U. S. Government to choose non-combatant or civilian service." (1941 Annual Minutes)

The 1956 Conference Resolution mentioned "a church opposed to war and carnal conflict," "we believe that our Lord taught us to love our enemies and to pray for them that despitefully use us," and "we reaffirm this historic stand of opposition to physical violence to settle disputes between individuals and nations." (1956 Annual Minutes)

Annual statements between 1957 and 1969 have referred to our historic peace position and "reaffirmed opposition to war and carnal conflict."

In addition to the above-mentioned official statements and resolutions during this period, the following men are among those writing in support of the historic Brethren peace position:

Charles F. Yoder
John Roop
William H. Beachler
Martin Shively
J. Allen Miller
George S. Baer
Charles Haun
John Perry Horlacker
Landis R. Bradfield
Charles A. Bame
Edwin E. Jacobs
Louis Bauman
Herman Hoyt
Raymond E. Gingrich
H. F. Stuckman
Harrie C. Funderberg

Biblical Basis Expressed

The founding Brethren believed that "war was contrary to the life, spirit and teachings of Jesus and that it was wrong for them to fight." (Bowman, p. 42) Lengthy expositions of Scripture to support the reasons for their beliefs do not seem to be available. It appears that those adopting the commandments and life style of Jesus naturally assumed the acceptance of nonresistance and peace. Apparently, there was no need to justify such an obvious conclusion.

Christopher Sower Jr. claimed that his father was an "enemy of war because war is the enemy of the Savior." (Brumbaugh, p. 413) Christopher Sower Sr. (a printer) was an influential Brethren leader in colonial America who lost great material wealth because of his nonresistant views.

"The early Brethren position on war was based upon the spirit and teachings of Jesus." These convictions "were centered in the New Testament, especially rooted in the teachings of Jesus." (Bowman, pp. 72, 73, 81)

In expressing the specific Biblical basis for their peace and nonresistant beliefs, the Brethren used these Scriptural references in their 19th century records:

Matthew 17:24-27 (relating to payment of substitute money or tax)
I Peter 2:13, 14 (recognized need for obedience to civil government, when not contrary to will of God)
Acts 5:29 (first obedience was to God rather than man)
I Peter 2:21-23 (example of Christ in suffering, who entrusted His life to God who judges righteously)
Matthew 26:52 (Peter ordered by Christ to put up his sword, for fear of perishing by the sword)
Matthew 5:39 (resist not evil)

During the Civil War "war was wrong for them because Christ taught against it." John Kline explained their belief "that the bearing of carnal weapons in order to destroy life, is in direct opposition to the Gospel of Christ, which we accept as the rule of faith and practice." He explained that Brethren are noncombatant because "it is the doctrine taught by our Lord in the New Testament which we feel bound to obey." Jesus said to "Recompense to no man evil for evil" and therefore "we are bound not to take up carnal weapons to destroy our fellowmen whom he teaches us to love." The "law of God forbids shedding human blood in battle." (quo by Bowman, pp. 106, 132, 135-140)

Other Scriptures, used primarily since 1882 are:
John 17:14 (we are not of this world)
Hebrews 11:8-16 (living by faith; a pilgr character)
Romans 13:1-7 (submission to God-ordained gove ment, when consistent with the will of God)
John 18:36 (Christ's kingdom is not of this wor
Matthew 5:38-42 (resist not evil)
Romans 12:17-21 (avenge not yourselves . . . ov come evil with good)
Matthew 26:52 (put up the sword)
I Peter 2:21-23 (example of Christ in suffering)

Personal and corporate statements in the early 19(claimed that war was absolutely contrary to the sp and teaching and practice of Jesus Christ. War is ful and God cannot bless it; therefore, the Church d not glorify it (expressed specifically by William Bea ler and J. Allen Miller).

Reported by Rev. Phil Lersc
St. Petersburg, Florida

PEACE STUDY CONTINUES

AS REPORTED at General Conference the Peace Study Committee, a sub-committee of Central Council, is continuing its study and discussion of several issues closely related to peace and pacifism.

Individual study continues and papers are being prepared according to the following assignments:

"Peace Position in the Two Testaments: Reconciled or Not"
by W. St. Clair Benshoff
"Peace Positions of Jesus and Paul"
by (Mrs.) Grace Radcliff
"Militarism: Justification or Rejection"
by Virgil Meyer
"Our Historical Peace Position and the Biblical Basis For It"
by Phil Lersch

Much time is required for adequate study of these difficult, all-inclusive topics. Progress is being made by each individual and through the discussions, led by Keith Bennett, committee chairman. It is hoped that some written report can be compiled within the next year—as a guide for further examination and searching.

THE PEACE COMMITTEE AT WORK

N ADDITION to World Relief emphasis, one of the goals of the Peace Committee of General Conference to give as much exposure as possible to valid peace terature. For many years materials from an intenonal variety of sources has appeared in **The Brethren vangelist,** in special mailings to pastors, on conference isplay tables, and on church bulletin inserts.

Obviously, not everyone has agreed with what all the uthors have said. This was not intended, for the comittee has never claimed to endorse every segment of hat an author writes. But it has been the intention to uicken Brethren awareness of why and how some hristian "pacifists" express their beliefs in the validity f nonviolence. When thinking is activated, that is uccess.

Brethren Evangelist Articles

About an equal number of Brethren and non-Brethen writers have been used in **Brethren Evangelist** artiles since 1957—totaling over 65 articles, poems, prayers, xplanations, feature stories, reports . . . in just 13 years! The articles by Brethren authors include the llowing:

W. St. Clair Benshoff—Editorials (1958, '59, '60, '61)
N. V. Leatherman—"The Christian and War" (1959)
Clarence Fairbanks—
"The Brethren Church and War" (1957)
Herbert Gilmer—
"Wanted: More Peacemakers" (1959)
"Let Us Teach Peace" (1960)
"Responsibilities of Draft Age Brethren Youth in Service" (1961)
Clarence Stogsdill—
"Put on the Armour of God" (1959)
John Locke—
"Will You Walk the Road to Peace?" (1960)
"The Seven Blunders of the World" (1961)
Carl Phillips—"Training Peacemakers" (1961)
J. Allen Miller—
"The Quest of a Warless World" (used in 1961)
J. D. Hamel—
"What Moderator Hamel Didn't Say" (1961)
Horace Huse—"The Problem of Peace" (1962)
Millard Mackall—"A I-W in Service" (1962)
Eugene Caskey—"Two Years in East Jordan" (1962)
James Payne—
"Christian Conscience Answers the Call of Duty" (1963)
Paul Shank—
"Nonviolence—Commandment of Christ" (1963)
Linda Logan—"The Work of a BVS'er" (1964)
Don Zimmerly—"I-W Service" (1964)
James Mackall—
"Nonviolence, As a Layman Sees It" (1964)
Clair Miller—"Another Way to Serve" (1966)
Steve Haller—
"Pacifism—The Way Christ Chose" (1967)
"Understanding Christian Pacifism" (1969)
Richard Allison—"Resources For a Remedy" (1967)
John Gilbert—"Give Peace a Chance" (1969)
Doc and Jean Shank—
"I-W Service in Nigeria" (1969)
Phil Lersch—
"The Christian's Attitude Toward War" (1957)
"Our Peace Position—What Does the Bible Say?" (1958)
"Alternative Service—How it Works" (1959)
"A Quiz About Choices" (1969)

Among the non-Brethren authorships were:

"Jesus and the Rich Young Nation" (Ken Morris, 1958)
"No Man Can Serve Two Masters" (1958)
"Christian Pacifism" (Ora Huston, 1965)
"A Working Absolute in a Queasy World" (Barton Hunter, 1966)
"War Can Scar the Spirit, Too" (J. F. Saunders, 1966)
"Profile of a Pacifist" (Wayne Zunkel, 1967)
"Jesus Christ—Perfect in Love" (Frank Laubach, 1968)
"Who is a Conscientious Objector?" (Harold Sherk, 1968)
"Man's Last Inalienable Inhuman Right" (Donald Wells, 1968)
"The Christian and War" (C. N. Hostetter, 1969)
"I Resisted Nonresistance" (Mrs. Roberta Mohr, 1969)

Mailings to Pastors

Over the years pastors were supplied by direct mail with over 25 other peace-oriented brochures for their thought, study and sharing with congregations and study groups. Each pastor should have a bulging file which includes:

Bibliography of Peace Materials (1960)
"What the Bible Teaches About War" (1960)
"Sermons and Texts by Brethren Pastors" (1961)
"The Draft Law and Your Choices" (1961)
"Positions of Conscientious Objectors" (1961)
"The Churches and War" (1962)
"Christ and War" (1963)
"How Peter Became a Nonresistant" (1966)
"Renewing Our Trust in Nonviolence" (1966)
"All War Is Sin" (1967)
"Christian Pacifism" (1968)
"Vietnam 1969" (1969)
"Looking Through a Hole into Hell" (1969)
"Nonresistance" (1969)
"Facts About Alternative Service" (1969)

Bulletin Inserts

For three years a supply of Sunday church bulletin inserts has been mailed to each congregation for use on Peace Sunday (second Sunday in November). The titles used to date are:

"Anti-War Agitator Beaten and Imprisoned" (1967)
"Alternatives to Military Service" (1968)
"Peace, War and Christian Missions" (1969)

This Year (1970)

Peace Sunday this fall is November 8th. Materials supplied for individual reading, discussion groups, and pastors' sermons include:

Brethren Evangelist articles and reports: (this issu
"A Choice For Every Man" by Albert J. Meyer
"The Cross is the Way"
"The Peace Committee At Work"
"Peace Study Continues"
"What Is It?"
"World Missions and World Wars"
"Sacrifice: The Way of the Cross"

Materials mailed to Pastors:
"What the Bible Teaches About War" by Edward Yoder
"The Theology Behind Form 150—A Basis for Christian Pacifism" by Russell Mast
Listing of Brethren Conscientious Objectors

Church Sunday Bulletin Inserts:
"Nationality: Christian"

Personal inquires for information and materials a regularly received and answered. Ours is a desire f every person—young, old; male, female—to give serio consideration to the demands the Gospel places on us our interpersonal relationships, the implications decisions regarding military service, and the mind Christ as we struggle with crucial social and spiritu issues all around us.

Request God's leading: Join in the search!

Peace and World Relief Committe
Phil Lersch, chairman
George Kerlin, treasurer
Mrs. Ray Summy
Doc Shank
James Payne

WORLD MISSIONS AND WORLD WARS

"World missions and world wars are diametrically opposed to each other. The army of salvation cannot be in the same camp as the army of destruction. It is our deep conviction that one of the chief reasons for the church's failure in world evangelization has been her inconsistency and compromise in the question of war. Almost insuperable barriers have been raised for missionary efforts as a result of this tragic compromise of the church's call and calling. Sometimes it seems that the church has destroyed as many lives by her participation in the wars of the world as she has saved through all her missionary efforts."

Dr. J. A. Toews
from "The Way of Peace"
in "The Cross is the Way"

A CHOICE FOR EVERY MAN

'HE POWER TO LOVE — 'HE POWER TO DESTROY

by Albert J. Meyer

"He thus stripped the principalities and dominions of power and made a public display of them, triumphing over them by the cross" (Col. 2:15 Williams)

THE UNITED STATES has had nuclear bombs since 1945. In our stockpile we now have the equivalent f over thirty billion tons of TNT—over ten tons of NT for every human being in the world. But how did iis help when China, a nation of over 600 million eople, left our side to join the ranks of the Communist ations? What could we do with nuclear explosives hen the Hungarian freedom fighters cried for help? ow does our nuclear superiority help in Laos, where ie natives are not sure they want to fight on our side? 'hat can we do with hydrogen bombs in Berlin or in uba?

We have wanted power. Power is the ability to reach oals, to get what one really wants. We have wanted to e safe in a dangerous world, and we have wanted to read freedom. But nuclear power has not made us fer, and the circle of free nations has not been grow-g. Instead, we have had the power of a surgeon oper-ing on his patient with nothing but a ball bat. We have ced delicate problems in human relations with nothing it bigger and deadlier explosives.

Basically we have started at the wrong place. We have sumed that, whatever we might disagree on, at least e had to defend ourselves. At least we had to survive. nd we have assumed that we had to fight to defend irselves. Our enemy is schooled in cruelty and vio-nce; he does not understand any language but force. e hope he is rational enough to be deterred by our reats and to know when he is well off. If he is not e'll fight. We're serious. We'll drag him under with us. Some of us are Christians, Christ's men. We know at there is something wrong.

Every Sunday we confess that Jesus was God living earth. He was born and reared in an occupied country. His fellow countrymen were suffering and dying unjustly under the Roman aggressors. Some of them were ready to rise up in a revolutionary war, a holy war with Him as their king. Surely they had a right to self-defense. Something had to be done, and the Romans did not understand any language but force.

This was the kind of world into which Jesus came. The Gospels portray His action in face of the evils and injustices of His day as a revelation of the way God's love is to be lived by men among men. His way aroused fierce opposition and finally led to His execution. But through the cross God was in Christ reconciling the world to himself (II Cor. 5:18). The cross is not only the means through which God reconciled men to himself—it is also the path to the reconciliation of men with their fellowmen. How can a man say he loves God if he does not love his brother (II John 4:20)?

In graphic ways the New Testament portrays attempts of the early followers of Jesus to make real this gospel of reconciliation in their daily relationships. The Apostle Paul saw Christ as taking two archenemies of His time (in that case, Gentiles and Jews) and making them one, "to create out of the two a single new humanity in himself, thereby making peace.... This was his purpose, to reconcile the two in a single body to God through the cross ..." (Eph. 2:14ff., NEB). This is the way in which we are to engage in peacemaking as Christians; this is the reconciliation of which we are agents.

Christians are to take up their crosses. They, too, are to work redemptively, even in difficult human situations. They are to give themselves in the spirit of Christ in self-denying, self-giving love to their fellowmen. Christ is their example and Lord, as well as their Savior.

In a letter to some of his fellow Christians, the Apostle Peter wrote: "Christ suffered on your behalf, and thereby left you an example; it is for you to follow in His steps" (I Peter 2:20f., NEB). The Christian gospel is not only a gospel of salvation; it is also the gospel of a new birth and a new life.

Certainly this kind of peacemaking can't work, we say. Can't it? Didn't it? The Christian church, an exposed and suffering church, was more powerful in overcoming its enemies through love in the first three centuries than it has ever been since.

At the time of the Protestant Reformation, some forerunners of the Mennonites—indeed, in a sense, of all free churches in modern times—took the "way of the cross" seriously. Thousands of them—men, women, and children—were killed for their beliefs in the first ten years of the movement. Like many Christians of the first centuries, they died without fighting back. In their case the way of the cross was extremely costly.

Since the earliest days of the Christian church, countless thousands of Christians have shown that the wa of the cross can lead to new possibilities in dead-e situations. On the human level, this is the way of se giving, reconciling love. Yet this is Christ's way. Th is the Christian way.

Some people will not go this way. In some respect twentieth century Christians, like Christians of earli centuries, may have to be different from those who not want to pay the cost of Christ's kind of peacema ing. But whether, at any given time, the number wh choose this way be great or small, it is a way that ge somewhere. In God's world, it is the way that mak sense. It is God's way.

We have to decide. We can place our confidence military power or in real power, power appropriate our goals. Christians must say with Paul, "Our weapo are not those of human warfare, but powerful" (II Co 10:4).

General Conference Mennonite Church
(Used by permission,

SACRIFICE

THE WAY OF THE CROSS

"The Christian lives the sacrificial life
because it is right. It is the way of Christ,
the way of the cross.
Someone must heal. This is the
Christian's calling.
The Christian is found down in the rice
paddies helping, lifting, loving, saving;
trying desperately to undo the tragic ravages
of war.
Wherever there is need, the Christian
must be there;
sacrifically.
Letting the things that break the heart of
God . . . break his heart also.
The way of Christ . . . yes, it **is** the way
of sacrifice."

—David Augsburger
in "The Cross is the Way"



The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for November

Topic:

THANKSGIVING

Scripture Reading: Psalm 100

We have heard it said, "Thanksgiving only comes once a year," but we should be thankful always. All mankind feels obligated to give thanks to a supreme being. The Christian has the assurance of the unspeakable gift, which is Christ; it is to Him we owe it all. The rejoicing we have in the Lord is the overflow of the Holy Spirit in our lives.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing" (Ps. 100:1-2). Our commentary says this psalm appears to have been written as an eloquent hymn of praise, because of this double call to worship.

For Discussion:

Verses 1-3

"Make a joyful noise unto the Lord. . . ." (Comment further on this.) The first thing we have to do is recognize that the Lord He is God. We must recognize that He is our Creator—that He is our Shepherd. If we let Him lead us we will be happy and make a joyful noise.

Verses 4-5

"Enter his gates with thankgiving. . . ." Deep study and contemplation lead us to a more reverent attitude. Then we enter the very doors of His house, we should feel the presence of His Spirit within us. (The leader may assign some one to find the first reference to thanksgiving in His Holy Word.)

Other Scripture relating to Thanksgiving

Psalm 92:1—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Psalm 107:1—"O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

Philippians 4:6—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made know unto God."

Revelation 7:12—"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."

Jesus gave thanks

Matthew 26:26, Mark 8:6; Acts 27:35

Thankfulness for material good

Read Deuteronomy 8:10.

The dream revealed to Daniel

Daniel thanks the God of his fathers. "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2:23).

The healed leper

Read Luke 17:11-19.

Closing Thought:

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

THE MONKEY'S VIEWPOINT

Three monkeys sat in a coconut tree,
discussing things as they're said to be.
Said one to the others, "Now listen you two,
there's a rumor going round that can't be true.
That man descended from our noble race;
the very idea is a terrible disgrace.

No monkey ever deserted his wife,
starved her babies and ruined her life.
And you've never known a mother monk
to leave her babies with others to bunk,
Or pass them from one to another
till they scarcely knew who was their mother.

And another thing you will never see,
is another monk building a fence around a coconut tree,
And then let the coconuts go to waste
forbidding all the other monks to have a taste.
Why, if I'd put a fence around a tree,
starvation would force you to steal from me.

Here's another thing a monk wouldn't do—
go out at night and get into a stew,
Or use a gun, or knife to take another monk's life.
Yes, man descended, the ornery cuss.
But Brother, He didn't descend from us."

(Author unknown)

CHEEP ADVICE



Forbidden fruit is found in many a jam.

A well-trained memory is one that permits you to forget everything that isn't worth remembering.

— O. A. Battista

Bees are not as busy as we think they are. They just can't buzz any slower.

— Kin Hubbard

A secret many people find hardest to keep is an opinion of themselves.

I'm a slow walker—but I never walk back.

— A. Lincoln

Discussion is an exchange of intelligence; argument, of ignorance.

God offers to every mind its choice between truth and repose. Take which you please—you can never have both.

— Ralph Waldo Emerson

Children need models more than they need critics.

— Joseph Joubert

The best way to get rid of your duties is to discharge them.

Broad-mindedness is high-mindedness which has been flattened by experience.

It's wise to apologize to a man if you're wrong—and to a woman if you're right.

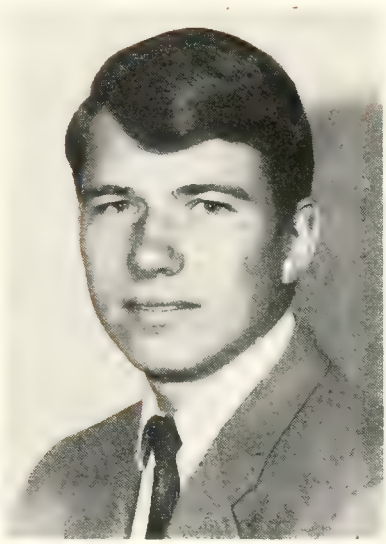
— Salisbury (N.C.) Post

LET GO AND LET GOD

by STEPHEN D. SWIHART

Rev. Swihart is pastor of the Garber Brethren Church, Ashland, Ohio

LORD, WHAT IS LOVE AND HOW CAN I LOVE MORE?



READ A VERSE of Scripture recently that set me to thinking about my life and my relationship to the urch of Jesus Christ. It is a verse that has more depth an I could grasp and explain or answer. The verse is om II Corinthians—**"Show the proof of your love."** I began to think; I began to ask myself questions, and soon discovered that I really didn't know very much out love. So I sat down at my desk and I was determined to learn just what love was. I read and prayed r hours before I could even orient my mind to a arting point. When I did, I landed in I Corinthians, apter 13, verses 4-8.

Before I could show proof of my love I had to first nestly know what love was. I had to be able to determine the motives behind my every action. **Was I rving Jesus Christ because the Scriptures demand and ward obedience, or was I serving Jesus because of re, sincere, devoted love?** The relevance of this might in the question, **Do you go to church because the riptures demand and reward love** (not to mention at people may say if you do not come) **or do you to church simply because you love Jesus Christ with pure, sincere, moment by moment, devoted love?** It a fair question.

In five verses (I Cor. 13:4-8) Paul lists sixteen aracteristics of **Christian love.** Note, I said **"characristics of Christian love."** The love of a true Christian not the same as anyone else in this entire world.That not to say that only Christians can love, but it is to y that only the Christian's love is for an **eternal effect.** Every non-Christian possesses love, but this love is a **nporal love.** His love is usually done for his pleasure d not the pleasure of the other party. **Temporal love ually has conditions.** Conditions like, **"I'll love you, you love me."** Jesus said that **"sinners love those who e them."**

Christian love is loving your enemies. (I've been told at this is usually other Christians.) Evidently it is ier to love non-Christians than our own spiritual thers. Seemingly we must analyze, scrutinize, and agorize their every belief before we can ever think loving them for what they really are—a human being. **ristian love** is blessing them that curse you and pray for them that despitefully use you. **Christian love** turning the other cheek.

Another example of the conditions in temporal love is: **I'll volunteer my time to do good works, if I receive some form of recognition for my act of love.** (And that is exactly what it is, an act.) Again Jesus said that if the motive is a reward of any type, then the reward will be temporal just as the love is temporal. **Christian love seeks** no reward and yet receives both temporal and eternal rewards.

Temporal love looks at the present. It looks at the now. At its greatest length temporal love only looks to death. It cannot look beyond. Christian love is all together different. **Christian love** begins in the eternal.

Let me establish one more point. The mere acceptance of Jesus Christ does not mean you now **demonstrate Christian love.** We are reminded of the "many" who in Matthew 7 will come before Jesus Christ on the day of judgment and say **"Lord, Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name done many wonderful works?"** To which Jesus will say **"I . . . never knew you: depart from me, you that work iniquity."** These people are religious. They believe in Jesus. They even talk about Jesus and perform works in the name of Jesus, but they do it without Christian love, and they will be sentenced to a judgment of eternal punishment.

In short, Christians possess both temporal and eternal Christian love. Thus, the one they chose to live by will be the one they are also judged by.

Now, let us look at the sixteen characteristics of Christian love in I Corinthians 13:4-8.

Love suffereth long.

The Greek word here, literally translated, means **"patience."** Love is patient. That sounds easy enough. "I cannot afford a complete remodeling of my home so I will be **patient** and do what I can when I can." Yes, that is easy, too easy in fact.

The word actually means being patient with people. For example: You are in your car just beginning to go through a green light when for no reason at all someone turns left right in front of you, smashing a $800 dent in your car. You jump out of the car, run to the **lady** who hit you, and **you graciously open her door to see if she is alright.** Christian love is slow to anger. Christian love is **patient.**

Love is kind.

It is gentle, agreeable, and of a pleasant nature. I read of a devoted Christian wife who used to pray for her husband with her hand gently resting on his head when she thought he was asleep. After her death it seemed to him that he could still feel that hand upon him, telling him to become a Christian. It was more than he could resist, and he let that hand lead him to a personal relationship in Jesus Christ. **The hand that helps is the hand that has the touch of kindness in the love of Jesus Christ.**

Love envies not.

When God spoke of judgment to His people in Ezekiel 35:11, He said that He would deal with them in accordance to their envy. In Phillippians (1:15), Paul tells of preachers that only preach because of **envy.** James said (3:16) that where there is **envy** there is only confusion and evil works.

It has been said that there are only two kinds of people in this world—those that are millionaires and those who wish they were. **There are two kinds of envy.** One kind covets the possessions of other people. The other kind is angry at the fact that others have something they do not have.

I once envied the status of becoming a bank president. I worked in a bank for three years. It took me three years to learn that James was right. **Envy is of Satan. I do not need envy. I have God. People should envy me.**

Love vaunteth not itself.

Do you have any idea what in the world vaunteth not itself means? I do not claim total ignorance, but I sure am thankful for the labors of one A. M. Webster. His book does not have much of a plot, but if you read it word by word it is just great. At any rate, it means that love is not bragging. **Love is not boastful: it is humble.**

Paul said (Col. 3:12) **"Put on . . . humbleness of mind. . . ."** Jesus said (Matt. 23:12) "Whoever exalts himself (with . . . empty pride) shall be humbled . . . ; and whoever humbles himself—who has a modest opinion of himself and behaves accordingly—shall be raised to honor" (Amplified).

Love is not puffed up—or love has no pride.

The Bible says (I John 2:16) that the pride of life is not of God but of the world. It also says that pride comes before destruction (Prov. 16:18). "We only have one thing to be proud of and that is Jesus Christ" (Beverly Summy).

Love does not behave itself unseemingly.

Unseeming could be replaced with rudely. **Love is r rude.** It has good manners. I read about a little b that was making quite a mess at the table, eating. I father scolded him and said, "Son, you eat like a pi Realizing his little boy had never seen a pig, he sa "You do know what a pig is don't you, son?" "Ye replied the son, "It's a hog's little boy." It pays to ha good manners.

Love seeketh not itself.

This is a hard one. This is a love that does not ins on its own way. **"Wife, if that is what you want, we w do it,"** or **"husband, if that is what you want, we will it."** (I have always been a little more partial to t latter.) In the last analysis, we are either continua thinking of our rights or our duties. We are eith thinking of our privileges or our responsibilities. W are either thinking of what life owes us or what owe life. When we start thinking about **"our place"** are drifting away from Christian love. **Christian lo seeks the highest good of others, not self.**

Love is not easily provoked.

If the last characteristic was hard, then this one impossible. Listen to how the Amplified Bible describ "not easily provoked." **Someone that is "not touchy fretful or resentful."** Do you see the depth of this lov It means you will never live below the circumstances life. For example: You plan a picnic and it rains—**pra the Lord.**

You plan to go camping. You drive 50 miles one wa No vacancy—**praise the Lord.**

It is late Thursday night, the stores are closed a you are starved. The only food left besides a pean butter sandwich is a hamburger and your wife bur it—**praise the Lord.**

You have ten billion things to do and only time to about two of them. The kids are screaming; the tele sion is blasting; the phone is ringing; there is a kno at the door, and you just stubbed your little bare while knocking over and busting a gallon of mill **praise the Lord.**

Nothing makes you angry. You do not have a tem in perfect love. Christian love is not easily provoked.

Love thinks no evil.

Have you ever thought an evil thought? It is no characteristic of perfect love. Solomon said in Prove 23:7, **"As a man thinks so he is."** In other words, you outwardly what you are inwardly in thoughts. Ma people try to cover their thoughts with good wo (etc.) but the real person still comes through. The p son with Christian love lives a pure life because thinks pure thoughts.

Paul said (Phil. 4:8), **". . . whatever things are t whatever things are honest, whatever things are j whatever things are pure, whatever things are lov whatever things are of good report; if there be virtue, and if there be any praise, think on these thing**

Loves rejoices not in iniquity (sin).

Look at the world. Look at the church. All around we are constantly bombarded with the presence of darkness. The presence of evil is on every street in every home in the whole world.

Jesus said (John 3:19), **"...light is come into the orld, and men loved darkness rather than light...."** aul calls it (II Tim. 3:1-7), **"Lovers of pleasure more an lovers of God...lovers of their own selves... aving a form of godliness but denying the power of ..."** John said (I John 2:15), **"Love not the world, either the things that are in the world. If any man ve the world, the love of the Father is not in him."**

ove rejoices in truth.

Only in truth can you come to God. God does not en hear the prayer that is prayed in only a partial uth. We are commanded in the Scripture (John 4:24) worship God in Spirit and in Truth. It is the truth at sets us free. **Until we confess the truth about us to od, and until we serve Him in the same truth, our ve is only temporal.**

ove beareth all things.

Christians can bear any insult. "Mister, you are a sgrace to the human race." **"That may be, but God ves me and He loves you too."**

Christian love can bear any injury. Job knew the chness of God. He was the wealthiest man in all the st. He lost seven sons, three daughters, all his money, l his servants, and all his possessions. **What did he y? "Blessed be the name of the Lord."** Beloved, no atter what comes, when it comes, or how hard it mes, **God's love can conquer it all.**

ove is believing all things.

This characteristic is two-fold. **In relationship to God** means that love takes God at his Word. It means lieving Him for His 7,487 promises, and everytime ere is a "whosoever" before a promise you replace it ith **your** name. Love is believing and trusting God ith your life.

In relationship to our fellow men, this love means at you are ready to believe the very best about every- ie. With all the gossip that goes around all I normally ar is bad. The Scriptures put gossipers in with mur- rers. Christian love tells us to believe the best of eryone and to ignore gossip.

ove hopes all things.

No man, thank God, is hopeless. Our hope is in Jesus rist and love tells us that we can be a **somebody.** sus never made a nobody. He makes a somebody and ls them with the hope of being used for the eternal ory of Jesus Christ. **If you do not have that hope** f being used by Jesus Christ) **you simply do not have rfected Christian love.**

ove endures all things.

I read about a young man and woman that were en- ged and were looking forward to their near wedding nen the young man was suddenly called into the ser- ce. From the field came letters almost daily. They ared their love by mail. Then suddenly the letters om the young man stopped. A few weeks later there came a letter in a strange handwriting. In it the young woman read the following:

"There has been another battle. I have lost both my arms. I asked my comrade to write this for me, and to tell you that I release you from our engagement since I won't be able to work and support you."

The letter was never answered. The young girl to be married went directly to the hospital. She found out where his bed was, and when she got there she fell down by the side of the bed and said, "I will never give you up. These hands of mine will work for you. We will live our life of love together." Christian love endures all things.

Love never fails—

It does not run out;
It does not fade away;
It doesn't become obsolete.

God's love never fails. Amen.

That is love—all sixteen characteristics of it. Did you notice that Paul never once described love as a noun? Paul described love as a verb. Love is action, motion, involvement. The Bible tells us to put on this love (Col. 3:4). The Bible tells us to walk in this love (Eph. 5:2). The Bible also tells us to demonstrate this love all the time (John 13:34).

Can you do it? The answer is **no.** No, because the greatest love man can possess of his own ability is temporal, and that is ten billion miles from true Christian love. With man it is impossible, but we can thank God that with Him all things are possible.

I John 4:7—**"Love is of God"**
I John 4:8—**"God is Love"**
Romans 5:5—**"The love of God is shed abroad in our hearts by the Holy Spirit."**

We have within us the power to demonstrate such a perfect love. Why is it the majority of the "Christians" fail to produce such fruit? **The answer is sin. Our wants, our wishes, and our desires are usually the top priority of our life and as long as we look to self in sin, we will never know true Christian love.**

Lord, I want to love more, (perfectly) **but how?** I want to tell you how your love with the Holy Spirit can be made perfect. John said, "Let us not love in word, neither in tongue, but in deed and in truth" (I John 3: 18). He explained "deed and in truth" by saying, "Whosoever keepeth His Word, in him is the love of God perfected" (I John 2:5) **(Strict obedience to God's Scriptures).** Secondly, Paul said (Phil. 1:9), "And this I pray, that your love may abound more and more."

Here is the promise—John 7:38 and 39a, "He that believes on me, as the Scripture hath said, out of his heart shall flow rivers of living water. (But this spake He of the Holy Spirit...)"

Temporal love is the smallest love a man can have. The Holy Spirit is the greatest. He will even flow through us, **if** we are strictly obedient to God's Scripture and pray for Him to love through us. You can have this perfect love today. All you have to do is **Let Go and Let God.**

questions and answers about

THE BENEVOLENT BOARD

WHO IS GOING WHERE . . . ?

AND DOING WHAT . . . ?

NEW ADMINISTRATOR FOR BRETHREN'S HOME



Robert Bischof

ROBERT BISCHOF has been chosen by the Benevolent Board to be the Administrator for the Brethren's Home in Flora, Indiana.

In July, following the resignation of Rev. Livingston as the Administrator, Mrs. Donna Jean Moeller of Flora was hired as the interim administrator. She had been the head nurse at the Home, and filled this position very well. However, Mrs. Moeller is a minister's wife with responsibilities, and she is the mother of young children. She agreed to serve only on a temporary basis.

Rev. Bischof and his family will move to Flora soon from Huntington, Indiana, where he has been the pastor for four years. Mrs. Bischof is Beatrice, a daughter of Rev. and Mrs. L. V. King. Bob and Bea have two children: Barbara, 14 years old, and Bobby, 11 years old.

This family is known throughout the Brotherhoo for the twelve years they gave in Nigeria as missio aries. There Bob worked among the tribes of Norther Nigeria, preaching and baptizing, then teaching ar training native men to be church men. He was the supe visor of schools and in charge of evangelism in Nigeria churches.

Bea is a registered nurse. Part of her missionary se vice was supervising the c'inic, administering care out-patients, and teaching the women how to care f their families. She translated the Gospel of Mark in the Margi tribal language. In addition, she was a wi and mother, too.

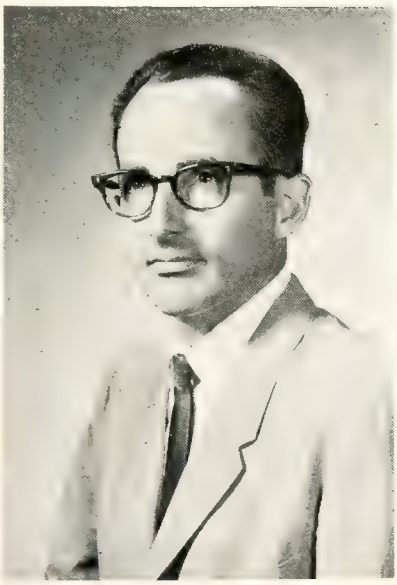
Unfortunately, the Bischofs could not receive medic clearance for Bea to return for another term of servic but the Lord opened the door in Huntington where Bo has ministered. He is a member of the Indiana Distri and the National Missionary Boards.

As individuals and as a family they will be an ass to the Home. Their genuine concern for others; the natural friendliness; their sincere love for each on their desire to serve God wherever He leads; the assets coupled with Bob's natural ability to work wi people and finances certainly make him well-qualifi for this position.

The prayers of the Benevolent Board members ha been answered in seeking the right man. The denomi ation is asked to join with the board in praying for t Bischof family in this new ministry.

The Brethren's Home has always given a care-fr home in a Christian atmosphere to its residents. V know this will continue.

NEW EXECUTIVE SECRETARY OF BENEVOLENT BOARD



Dorman Ronk

WHEN THE BENEVOLENT BOARD of The Brethren Church met during General Conference, decisions were made which indicate their earnest desire to care for the elderly. In order to proceed with plans to establish retirement and/or nursing facilities in other areas, Dorman Ronk was hired as Executive Secretary of The Benevolent Board, Mr. Ronk has been president of the board for the past eight years, and previously he was the secretary.

Dorman has been directly involved in the planning and the building of the present Brethren's Home in Flora, Indiana. As president, he has laid the ground work for the future expansion of the work of this board. Now as Executive Secretary, he will be able to co-ordinate the work at Flora and the planning of new care-center facilities in other areas of the church.

The Ronks have lived in Ashland for nine years. Dorman has been a teacher at Ashland High School. He is a layman in the First Brethren Church on Park Street, and has served in various capacities. For several years he was the Church School Superintendent, but is now the moderator, and the chairman of the Deacons.

The Benevolent Board has secured an option on land in Ashland. An architect, Mr. Jack Holland of Holland Associates plans for a 100-bed nursing home. Retirement housing is also being considered for the future in Ashland.

Other areas will be explored in other districts, as each district shows the need for this work. A central office is established in Ashland at 710 Grant Street. The phone number is (419) 325-1616.

Friends of Rev. and Mrs. William Livingston and ren will be happy to know they are now settled in rro Gordo, Illinois as the minister and parsonage nily. The Livingstons served very faithfully for many ars as the administrator in Flora. They were very ive in the new building program, expanding the rsing facilities, and doing all they could to give the residents a happy, care-free home in a Christian atmosphere.

Members of the Benevolent Board have expressed their appreciation to Bill and June; General Conference gave them a standing ovation in appreciation of their work. Now, together, we pray God's blessing upon them and the Cerro Gordo Brethren Church as they combine their ministries for Him.

SISTERHOOD

Devotional Program for Novembe

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: "Christ is Love"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Novembe

Prepared by Mrs. Alberta Holsing

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
"Joy, Joy, My Heart is Full of Joy"

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"Praise Him, Praise Him"
"My Shepherd Is Jesus"
"He Cares For Me"

Bible Story Time:
A Brave Boy

David was young and strong. He was the youngest of eight brothers.

His father Jesse owned a large flock of sheep. He was a Shepherd. He taught his sons to be good shepherds—to find fresh green grass and a quiet pool of water for the sheep; to put oil on any scratches the sheep might get; to watch carefully so none of the sheep wandered away or were stolen by a wild animal for supper.

As the boys grew older they looked after the sheep for their father.

At last David was old enough to take the sheep to pasture by himself. He was a good shepherd and the sheep loved him. Often a sheep would nuzzle close to David to be petted.

One day as David watched the sheep he noticed something strange moving along the edge of the flo

David stood up, cupped his han at his mouth and called, "Com

The flock began moving towa him. But what was that? Why, looked like a lion! It was a li With a quick dash the lion grabb a young lamb from the rear of t flock!

"Hey!" shouted David. "Put th lamb down!"

Swinging his shepherd's club his hand David ran after the li With a mighty whirl he threw t club. It hit the beast on the he and he fell down!

David darted up and took lamb from the lion's mouth. T lamb trembling snuggled close

David. The lion stirred, looked at David and roared.

David put the lamb on the ground. hurried to its mother who was aiting not far away.

David picked up his club. With a ighty swing he hit the lion on the ead. The huge animal fell down gain—this time dead. And David ent joyfully back to his flock.

—Based on I Samuel 17:34-35

lemory Scripture Time:
Psalm 35:9

As David watched his father's neep he often thought of God. In ne book of Psalms we have many f the songs David wrote. Our iemory verse this month is from ne of them.

(Give each child a slip of paper ith the verse written on it.) Read ur verse with me.

(After reading it together a num-er of times have the group say it ithout looking at the paper. Re-iew previous verses.)

tory Acting Time:

Discuss the characters in today's ible story. (David, the lion, the mb and other sheep.) Choose some-ne to take each part.

Review the story briefly. Then ave the children act it out.

If time play it again with different tors.

lission Time:
Going to Africa

How many children are in your mily? how many girls? how many ys?

Some families have one child; me have two; some have more.

Cheryl Robinson is the oldest of ven children. She has three sisters nd three brothers.

Think what fun a family like that could have swimming, camping, playing and working together!

Cheryl had many friends, too. She played dolls and house with her girl friends.

When the boys of the neighborhood joined them, they played "war."

In the summer Cheryl spent two weeks with her grandparents on the farm. Then Grandma cleaned out the cow tank, filled it with fresh water, and they had a fine swimming pool! (I wonder what the cows thought when they saw the children swimming in their watering tank?)

There was work to do, too. Cheryl looked after the younger children, and helped with the washing, dusting and canning in the summer.

The family moved many times.

Cheryl was about five years old the first time she went to Sunday School. When she was eleven, she accepted Jesus as her Savior.

As time went on she knew God wanted her to be a missionary. After high school she entered nurses' training so she could be a missionary nurse.

The family moved to Mulvane. Cheryl came home for Christmas. On New Year's Eve she went to a watch party at the church. There she met Jerry Grieve. Later they fell in love and were married.

They now have two sweet little girls. Dawn is three years old. Nicola is three months old.

Jerry and Cheryl Grieve have finished their training to be missionaries. Soon they will go to Africa. They will help with the Lit-Lit program. They will help the Higi people learn to read.

We are helping, too. The offering we bring to Signal Lights will help with the Lit-Lit program.

Thanksgiving Time:
Our Thanksgiving Tree

(Have a tree branch securely anchored in a tree holder or pail of sand.)

This tree does not look pretty now—just a bare branch, but we will make it look bright and gay.

At the top I will place this gold paper leaf to show we are all thankful for Jesus.

Now you may come one at a time and tell us something else for which you are thankful. If you brought a gift for our home missions as we planned last month, place it on the tree.

Prayer Time:

Let us thank God for the many good things we have. Let us thank Him that we can share with others.

Let us ask God to use our gifts to help the boys and girls in our home mission areas.

Let us thank God that Rev. and Mrs. Grieve are ready to go to Africa as our missionaries.

Let us ask Him to help them in the work they will do. Let us ask Him to take care of Dawn and Nicola as they go to Africa with their parents.

Planning Time:

During the coming Christmas season plan to do something special with your group.

You might like to go caroling to the homes of the shut-ins.

A party for children from a children's home might be planned.

Give your Signal Lights an opportunity to share the joy of Christmas with someone who might otherwise not have much joy.

Signal Lights Benediction

I WILL BUILD MY CHURCH
Matthew 16:18; Ephesians 4:11-12

SENIOR BIBLE STUDY

by **Ruth Barb**

CHRIST IS LOVE

GOD IS LOVE! Do you believe that girls! Do you believe that God actually loves you personally? I trust you do believe that God loves you and is concerned with your every need and problem. Right now I hope that the Holy Spirit can impress another amazing fact upon your spiritual memory—God isn't the only important Person who loves you! Christ is Love and Christ loves you too! Christ loves you so much that He was willing to become a sacrifice, a ransom, a lamb slain on the altar—for you, for me, for anyone who desires to accept this gift of His life. Christ didn't love you because you were sweet and kind and good—He loved you in spite of the mean and nasty things you sometimes do. Our key verse reminds us that "while we were yet sinners, Christ died for us." How many girls in your Sisterhood group can repeat our key verse, Romans 5:8? Open your Bibles and study this verse for two or three minutes. (Give time for each girl to study the verse.) Now close your Bibles and repeat the verse together. (Repeat.) Let's see if each girl can say the verse **and reference** by herself. (Take time to do this—you'll be surprised at the number of girls who have memorized our key verse.)

Some verses in the book of Philippians will help us understand a little bit about the tremendous love that Jesus had for each of us. Turn to Philippians 2:5-8 and read verse 5 together. (Read.) This verse instructs us to have the same type of mind that Jesus had. The mind of Jesus was willing to give up power and glory in order to perform the task that God had intended for Christ to do. Are you willing to do anything God asks you—sing a special number, wash dishes after a carry-in dinner, or scrub the kitchen floor at your house? Are you willing to give up tasks which bring you honor and glory and do necessary tasks that seem lowly and unimportant if that is what God desires? Jesus was willing. He was completely obedient to the will of His Father, God.

Jesus had an important and exalted position in heaven. Verse 6 of Philippians 2 says that Jesus was "in the _____ of God," and even "_____ with God." Jesus was in heaven with God! He had no sorrow, pain, no tears, and there was no place for death. This heavenly place was glorious. Yet, because of love Christ was willing to leave His heavenly place come to earth. Verse 7 tells us that He "was made the _____ of _____." Jesus Christ took u himself the body of a human being! This is love!

Verse 8 of Philippians 2 tells us that Christ beca "_____ unto _____, even the _____ the cross." Girls, do you have any idea of the sl agonizing death that is caused by crucifixion? Only l —God's type of **love**—could enable anyone to be m willing to endure this shame and suffering. Only G type of love—given to you and I by Jesus Christ— make us willing and obedient to do whatever God a of us.

In heaven there was no suffering—but with a hur body Jesus could bleed, hunger, and thirst. Yet, Je was obedient.

In heaven there was no sorrow—but with a hur body Jesus not only felt sorrowful, but He even w Yet, Jesus was obedient and willing.

In heaven there was no loneliness—but with a hur body He was able to feel lonely. On the cross Je even felt that His Father, God had forsaken Him. Jesus was obedient and willing to do the desires of Father, God.

In heaven there was no shame, only glory—but w a human body and emotions—Jesus was able to the scorn of the soldiers, and the mockery of the pri and people. Still, Jesus was obedient and willing t the work His Father asked of Him.

In heaven there was no death—but a human b can die! It can suffer agony and pain and slow, hur ating death on a crude cross. But—Jesus was wil and Jesus was obedient and He died!—because He l you and He loved me.

This is **love**—real and vibrant and meaningful! Je Christ personally loves **you!**

Let us close this Bible study with the follow prayer: Dear God, Help me to understand the deep Jesus Christ had for me. I pray that this deep love be present in my life, making me willing and obed that I may always seek to do God's will in my life Jesus name, Amen.

JUNIOR BIBLE STUDY

by Sandy Schwartz

THE BOOK OF RUTH

Chapter 2

WE FIND RUTH AND NAOMI now arriving in Bethlehem. In those days it was not possible to apply for Unemployment or D.P.A. upon arriving in a new area, so they were without income and some form of work was a must. In order to support Naomi and herself, Ruth performed the lowliest of tasks—the job of being a gleaner—following the reapers and gathering the fragments of grain which were overlooked or fell by the wayside. These remnants were left behind for the poor who were able to gather them. Without taking time to feel sorry for herself, Ruth gleaned all day in the hot sun. At night-fall she returned to her mother-in-law rejoicing over her small harvest.

When we were serving in Montana as rural missionaries under the Sunday School Union, my husband and I learned firsthand what it meant to be a gleaner. The salary as a missionary couple was small and most of the people were common folk without very much for themselves let alone big gifts to share with the missionaries.

We were visiting the farm of a poor aged fellow with much sickness. It was in the fall when the potatoes were being reaped, and the machines had just finished going his field the day before. Calling Brother Gustafson and Brother Schwartz over he said, "Those dad-burned modern pickers miss about as much as they get on the end rows. Git yeselves a couple 'o sacks and round up some 'taters." With that the two missionaries gladly went to the potato field to glean the harvest and claimed about four bushels of potatoes in just a short while.

One day as Ruth was busily working, Boaz the owner of the field came by. Seeing a strange girl among his gleaners, he stopped and inquired as to who she was. The man in charge replied, "_____ (2:6). "Beside telling who she was, what kind of recommendation did he give her? (2:7). Boaz was interested. He had heard that Naomi had returned from Moab and had wanted to meet Ruth for she was now kin to him. Boaz had noticed what a wonderful spirit Ruth had shown and how lovingly she cared for her mother-in-law, and now he was willing to watch over her. In recognition of her sacrifice he said to her in 2:12, "_____." Does this promise to Ruth for her faithfulness compare with what the Lord Jesus says in Matthew 25:14-23 and 31-40? Ruth thanked him for his gracious words; and Boaz, well pleased with her, told the reapers to let some of the sheaves drop where she could glean them more easily. That way she would have a better harvest to take home to Naomi. As the days passed Boaz and Ruth saw more and more of each other—hence a beautiful romance is begun!

We see how Ruth's and Naomi's needs were provided by God. We, too, should never allow ourselves to worry about food, or clothing, or the things which we need day by day. And—if we put the Lord first as Ruth did—we will have no worry of this type. See Matthew 6:25-33, where the Lord Jesus speaks. Ruth is a fine example of a life of faith, isn't she? What about you? Now turn to Ephesians 3:20 and Philippians 4:19 and see what the Apostle Paul has to say about God's ability to provide for us. What kind of needs is he speaking about in these verses? Girls, as you study this book, do you find yourself trusting the Lord for all you need, as Ruth and Naomi did? I pray that you will.

POETRY CORNER

I SERVE A LIVING JESUS

I serve a living Jesus;
He's in my heart to stay.
I feel His spirit leading
Each step along the way.

I've known His tender mercy,
Unworthy though I be,
And every day that passes
He walks and talks with me.

O'er death He won the vict'ry;
And all for you and me,
That we might go and join Him
For all eternity.

Norman McPherson

HAVE YOU SPOKEN TO THE SAVIOR?

Have you spoken to the Savior
Of your home on high with God?
'Twould be wise if you would do it
Eer they put you 'neath the sod.

Many seem to be depending
On good works to see them through.
Oh how wrong, for it is Jesus
Who must intercede for you!

With His blood He made atonement
For the sins of all mankind.
He's the only way to heaven,
Banish others from your mind.

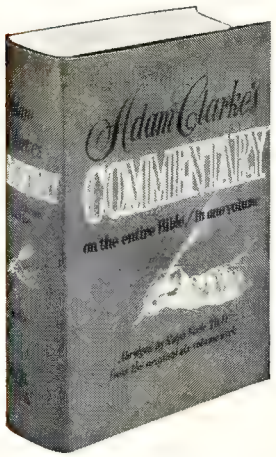
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NOTES and COMMENTS

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CHANGE OF POLICY

When you received your new order blanks for the Winter Quarter, if you haven't noticed, there was a change of policy. We have given you a deadline for getting your order blanks back to us. For example, the Winter Quarter order blanks are due back by November 15th. **New:** any order blanks received after December 1st will have a 10% charge added to your bill for late orders. We are doing this so that we may be able to give you better service. Many times a late order will have items we do not stock regularly. By the time we order them and wait for them to come before mailing to you, then they are late reaching you. You are unhappy and so are we, but many times it is something we have no control over when the orders arrive so late.

Now concerning any error in Sunday School material received; be sure to check the contents of the package as soon as it arrives against your copy of material ordered. Please make a **carbon copy** of what you ordered, two order blanks are provided for this purpose and it is easy to make a mistake when copying. **Do not** return **any** Sunday School material to us without first writing and asking permission. We only stock the Brethren Imprint Sunday School material (Gospel Light) many times customers return Scripture Press, Dav Cook or Standard to us. This only delays your rece credit for material returned, as we must send it or this takes valuable time here and is an added exp

In regard to the new teaching kits put out by G Light, the contents are **not** new—but putting the folders is new. They come cheaper that way than i ordered each item separately.

Laymen: An effort is being made to obtain addr of all men of the Brethren Churches to be put mailing list for the Laymen's Newsletter. Since is no charge for this service to the laymen, it w assist greatly to keep the letter in a four-page fo with a contribution to help offset some of the exp This may be sent to the National Laymen's Treas

James Payne
Rt. 2, Box 315
Russiaville, Indiana 46979

By the Way

A TEXT BOOK FOR MODERN MAN

INCE NATIONAL BIBLE WEEK will be observed the latter part of November and the theme will be sed on "Life For Modern Man," I thought it would approps to present once again to the readers of **The ethren Evangelist** portions of an article that was blished in **The Brethren Evangelist** of April 14, 1945 titled **"What The Bible Has Meant To Great Men All Ages."** Rev. Fred C. Vanator now residing in rasota Florida was editor at that time.

This article states that when F. D. Roosevelt and nston Churchill met with Chaing Kai-Shek in Cairo December of 1944, an American correspondent re- rted that the head of the Chinese Republic rose early ery morning to devote a half hour to Bible reading d prayer without interruption.

The author of the Declaration of Independence, omas Jefferson remarked on one occasion, "I have ways said, and always will say, that the studious rusal of the sacred volume will make better citizens, ter fathers and better husbands."

Andrew Jackson once pointed to the Bible and de- red, "That Book, sire, is the rock on which the public rests."

Lincoln, who must be considered one of our most ly religious presidents wrote, "I am profitably en- ged in reading the Bible. Take all of this book upon son that you can, and balance by faith, and you will and die a better man."

This same thought seems to echo right down through years as the article continues in presenting more mples of great leaders emphasizing their dependence on the Word of God.

The article continues by making note that throughout tory the great men of all ages and history have been ular readers of the Bible and gives quite a few ex- ples of this fact, such as:

General MacArthur in speaking to a secretary of the le Society in Australia: "Believe me, sir, never a ht goes by, be I ever so tired, but I read the Word of l before I go to bed."

The men who shaped the guiding structures of this at nation were guided by this Holy Word, and the dition of utilizing the Holy Bible in giving the oath all the presidents of our nation is by no means aningless.

ur first president stated, "It is impossible to govern tly the world without God and the Bible."

Theodore Roosevelt believed that the teachings of the le had tremendous influence on nearly every indi- vidual who had contributed to the welfare of the human race. In his own words he stated, "Almost every man who has by his life work added to the sum of human achievements, of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

The man in the White House during World War I, Woodrow Wilson, expressed a few sentiments of his own with these words, "A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible)."

We can divert our attention from our country and leaders to great persons of other times and lands, i.e. Napoleon Bonaparte, as he relived his days of glory and contemplating wherein he failed.

These were his words, "Caesar, Alexander and I founded great empires. They were founded on force, and they are gone. Jesus Christ founded an empire on love, and to this day there are millions who are ready to die for Him."

As she gave a Bible to one of her courtiers, Queen Victoria said, "This is the secret of England's greatness." England's four greatest poets, Shakespeare, Milton, Tennyson and Browning reveal constantly in their work their amazing knowledge and devotion to the Bible.

Thomas Huxley, who did not claim to be a religious man, said, "The Bible has been the Magna Carta of the poor and the oppressed. The human race is not in a position to dispense with it."

George V, King of England; Sir Issac Newton, Benjamin Franklin, Gladstone, Daniel Webster, General Pershing, Marshall Foch, Garibaldi, Goethe, Immanuel Kant, Thomas Carlyle, Samuel Taylor, Coleridge, Tolstoy, Ruskin, Dostoyevsky, and many more—all have given public testimony to the Bible. Mahatma Gandhi, beloved Indian leader, counts the New Testament among the books that have influenced him the most.

We in the Brethren Bookstore readily see why the Bible is still the "best seller." Yet, it is not the sales figures that make the Bible head the list in this category, but the words that are contained between the covers of this God-inspired Book and what it does to men's hearts, be they in the classified section of great men as those mentioned before or mere mortal man who inhabits the earth.

In the last issue of **The Brethren Evangelist,** the editorial mentioned trying something else for a change. This month during Bible Week might be a good time for everyone to start doing this very thing that is so sorely needed. (G.S. ed.)



SUN, FUN, SERVICE

THE 1970 WINTER RETREAT . . .

SUN, FUN, AND SERVICE are among the major attractions of the 1970 Winter Retreat for older youth and young adults which will be held December 27, 1970—January 1, 1971. The place . . . Florida . . . St. Petersburg, to be exact!

As almost everyone knows, the St. Petersburg church is a relatively young congregation in which Brethren young people have been greatly interested. In 1967, through the "Pennies for Pete" project, Brethren Youth Crusaders raised $12,843.71 toward the purchase of the present property in St. Petersburg.

To some extent, the money-raising project represents involvement in the mission of the church . . . but we can (and should) do more. Now, we can go ourselves and actually participate in a home mission ministry.

In addition to an organized campaign to "get the word out" about Brethren House, times of intellectual and spiritual stimulation and recreation are being planned. Opportunities for service include canvassing, participation in Brethren House activities for children and youth, painting, and sight-seeing. The schedule will be flex and, we think it will be very rewarding for adventur committed Christian youth and young adults.

During the time the group is in Florida, all wil staying at Camp Freedom, located approximately mile from Brethren House. There the group will h their meals, participate in numerous discussions, prepare for "Action Group" activities.

This retreat is open to Brethren young people fit into **any** of the following categories: (1) High sc seniors, (2) BYC Council Members, (3) National or trict BYC officers, (4) Young Adults (college, techr or trade school students, or any single adult 25 under).

The registration fee of $35 includes the cost of r and board while in Florida, accident insurance and e person's share of the gasoline for the trip. Meals w traveling and spending money depend on the indivic

Those who are eligible are encouraged to consider ticipating in this unique, action-oriented retreat. receive registration materials, please clip the follo blank and return it to the appropriate address.

Return to:

Board of Christian Education
524 College Avenue
Ashland, Ohio 44805

Dear Friends:

Please send registration materials for the 1970 "Action Retreat" to me at the following address. (NOTE: this is **not** a registration form)

Name

Address

Home Church **Age**



Following is a report by the eastern team captain, bert Fowler, of the work done by the eastern team Summer Crusaders.

' IS VERY SIMPLE to recite something that you've been told or to recall material you have read or seen. t it is near to impossible to relate experiences and elings; especially feelings, that are housed so deep at they warm the soul.

This past summer, serving as a Brethren Crusader, s an experience that I will never forget. It was a nmer of manifold rewards. I enjoyed the privilege serving the Brethren Church and offering any assist-ce and help I could render. In return, I received an ier peace that I have never felt before. I experienced t "peace that passes all understanding," and as Car-chael says, "I know that God exists because I can l Him with the fingers of faith and see Him through eyes of the soul." The reality and relevance of God ame very clear.

feel that the schedule for the summer was quite ersified, and the team got to see many facets of the urch's total ministry. In teaching in the Bible nools, I had a chance to learn of how children from ious socio-economic levels felt toward the Church l Christianity. For many of the children it was the st time they had been in a church, and many did not ve access to a Bible. It was a tremendous experience tching some of the kids reach out and grasp hold a piece of the great and mysterious Truth of the le and Christ. During the summer I witnessed sparks ng set in many young souls, and it is my prayer that s spark, this seed that was sown, will be kindled and isions will be made for Christ.

Along with Bible School, our activities were numerous l of various natures. They included community cen-: and survey work, teaching Sunday School, partici-ing in mid-week services, organizing and conducting cial youth "Happenings," participating in and con-ting morning worship services and even cleaning up acant back lot. Some of the extra-curricular activities luded pizza and other snacks (usually after 10:00 p.m.), sightseeing, shopping, visiting friends and relatives, a trip to God's Mountain (a center sponsored by David Wilkerson at Rehersburg, Pa.), general horsing around and **occasionally** a good night's sleep!

All of these activities and assignments added up to form a well-balanced summer program. A program of great spiritual emphasis and renewal and a time for firm Christian commitment. It also provided a time for learning to get along with other people. There were four of us, who had never met before orientation, and we traveled together, prayed together, ate together, studied together and at times even cried together. Anyone who thinks it is easy for a married man to travel and get along with three single girls for six weeks is crazy.

My evaluation of this past summer is that it was invaluable as far as the experience and blessings which I received. It was a great opportunity for me to share my faith and love of God. The key word for the summer was witness. I came to a better grasp of what I believe and why, and I had opportunities to live it and to share it. To all of the people responsible for the program I say, Thank you and God Bless.

Bob Fowler, Captain

LET'S SUPPORT THE 70-71 BUDGET!

1970-71 CHALLENGE BUDGET AND PROJECTS FOR NATIONAL BRETHREN YOUTH GOAL: $12,900

PROJECTS INCLUDED IN THE GOAL:

THE 1970-71 NATIONAL BYC Budget includes two projects for a total of $8,000. The rest of the budget is divided in the manner decided by the delegates of the Youth Conference.

$2,000 FOR ST. PETERSBURG, FLORIDA TV MINISTRY

A designated amount of $2,000 will be given to the proposed TV ministry and work of spreading the efforts of the St. Petersburg, Florida Brethren Church under the pastoral leadership of Rev. Phil Lersch. This would be a totally new venture in the Brethren denomination and Brethren Youth will have part in this pioneer work.

$6,000 FOR SUMMER CRUSADER PROGRAM

A designated amount of $6,000 will be directed to the Summer Crusader fund which is greatly in need of money to carry the 1971 program. At least $400 per Crusader is required to cover scholarship and travel needs . . . money which the Board of Christian Education does not have. This past year the program was sponsored jointly by The Missionary Board of the Brethren Church and the Board of Christian Education and was a most worthwhile effort. The youth delegates at the conference saw the value of the program a'so and decided to back it during the 1970-71 year by making Summer Crusaders one of the projects.

"MILITARY MESSENGER"

To: The Brethren Men and Women Serving In The United States Armed Services

From: Major Robert J. Trout
Pentagon
Washington, D.C.

Dear Servicemen and Women,

I would like to share with each of you my thoughts as to what God has done—is doing for me—as my Leader and Shepherd.

For the eighteen years that I have been in the military that portion of the Bible that has meant the most to me is the **23rd Psalm.** I will quote it to refresh the memories of each of you.

> The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

I memorized the 23rd Psalm as a child and find myself repeating portions of it frequently as I go about my daily activities. By saying these wonderful words, to myself, aloud or in silence, provides me the comfort that is so vitally needed to get me through the rough spots in life. Portions of this Psalm have been very meaningful to me. This Psalm does not begin with a petition asking **God** for something, rather it is a calm statement of fact "The Lord is my shepherd I shall not want." We do not have to beg **God** for things. **God** as my Shepherd made provision for my needs long before I even had a need. Therefore, my faith in God has led me to believe that all my necessities for life will be provided.

"He leadeth me in the paths of righteousness for his name's sake." Sometimes we come to the forks of life's road and cannot decide which way to turn. There are decisions to be made and yet it is so hard to decide. We sometimes feel lost. We need guidance and in this Psalm David declares "He leadeth me in the paths of righteousness." Notice that the Psalm says, "He leadeth me." **God** doesn't drive. As we take life one step at a time, we can walk with him through the right paths. Though **God** does not put a bed of roses on the battlefield or a carpet on the runways; though he does not promise us an easy, effortless life, He does promise to go with us. He will lead us to the promised land.

"Yea, though I walk through the valley of the shad of death, I will fear no evil: For thou are with me." the military as in any other walk of life we are fa with periods of disappointment, loneliness, appreh sion, frustration, etc. During my year's tour in Vietn I was frequently awakened at night by the sound rifle fire, the exploding of rockets or mortars, by raids or the thundering sound of bombs dropped fr a distance. When I am confronted with these proble I attempt to get in a quiet place and meditate with so that I may feel His marvelous presence. I recei contentment in these words "For thou art with m There is power in His presence.

In closing I would like to share a story with you.

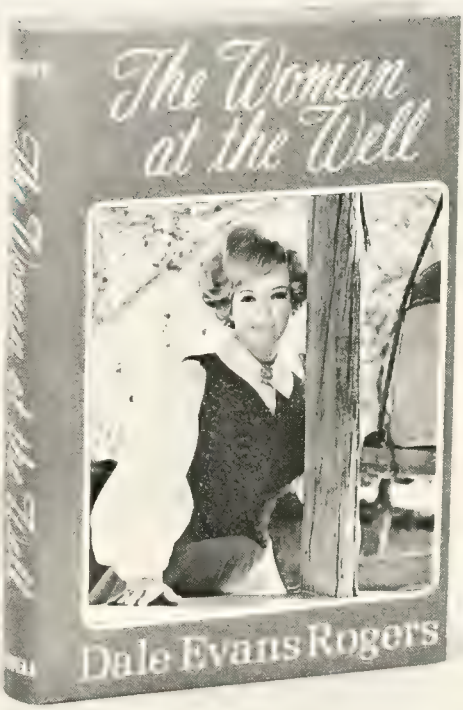
Once there was an old man and young man on same platform before a vast audience of people. special program was being presented. As a part of program each was to repeat from memory the wo of the twenty-third Psalm. The young man, trained the best speech techniques and drama, gave, in language of the ancient silver-tongued orator, the wo of the Psalm. "The Lord is my shepherd—" When had finished, the audience clapped their hands cheered, asking him for an encore so that they mi hear again his wonderful voice. Then the old ger man, leaning heavily on his cane, stepped to the fr of the same platform, and in feeble, shaking voice, peated the same words. But when he was seated sound came from the listeners. The folks seemed pray. In the silence the young man stood to make following statement: "Friends," he said, "I wish make an explanation. You asked me to come back repeat the Psalm, but you remained silent when friend here was seated. The difference? I shall tell I know the Psalm, but he knows the Shepherd!"— you know the Shepherd?

Sincerely,
Robert Trout
Major, USAF
3710 Weltham St.
Silver Hills, Md. 2002

(Major Trout is a member of the Washington, Brethren Church and was recently elected to the sionary Board of The Brethren Church.)

EDITOR'S NOTE: To inform The Breth Church about the "Military Messenger" we including the November 1970 issue in T BRETHREN EVANGELIST. Each month Board of Christian Education sends the "M senger" to military personnel who are mem of The Brethren Church. We have been esp ally helped by Eugene J. Beekley, Ch., Colonel, USAF and Thomas A. Schultz, U.S. Navy Chaplain as well as numerous tors in this endeavor. If your military pers nel are not on our mailing list, send their nam addresses and discharge dates to the Boar Christian Education.

book review —



This ninth of Dale Evans Rogers' books is warmly lcomed by her readers as a testimony to the "living ters" of Christ. She herself is the "Woman at the ell" who has found God's grace sufficient in all her e's needs.

n a seriously humerous way she tells of personal periences that prove God's care and concern for her, d she urges all of us to depend on him in this ubled, mixed-up world of the seventies.

Fans of Roy Rogers and Dale Evans will enjoy this ok, as will all those who listen avidly to Billy Graham, se who worry about sons in Vietnam, and about the te of the world. It is easily read but not easily gotten.

Ninna Engskow

Woman at the Well, by Dale Evans Rogers. F. H. Revell Co., Westwood, N. J. 1970. Cloth, 191 pages, illus., $4.95.

CHEEP ADVICE



Going to church doesn't make you a Christian any more than going into a garage makes you a mechanic.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

— Ralph Waldo Emerson

Art, like morality, consists of drawing the line somewhere.

— G. K. Chesterson

Perhaps we're worrying too much about automation taking our jobs. Whenever a traffic jam gets really bad, they turn off the traffic lights and bring in a policeman.

— Bill Vaughn

Always behave like a duck—keep calm and unruffled on the surface but paddle like the devil underneath.

— London Daily Express

A man can fail many times, but he isn't a failure until he begins to blame somebody else.

— Buffalo News

American proverb: Hats off to the past; coats off to the future.

— Anon

SISTERHOOD

bates' bait box —



by NANCY BATES

Hi Girls and Patronesses!

Greetings to each of you and a very blessed Thanksgiving to you, too! This month we want to present to each of you the women and girl who won the "Sisterhood Patroness" and "Sisterhood Girl of the Year" awards. We on the board had such a difficult time trying to decide the woman most deserving of the "Patroness of the Year" award that we finally gave two ladies this special recognition. We now present:

Mrs. Alice Blosser

Mrs. Blosser was born and raised near New Lebanon, Ohio. She is married to Thomas Blosser and they are the parents of four sons. Alice, along with all her household duties, is an active member of the New Lebanon Brethren Church. Among other things she is the co-patroness of the Intermediate Sisterhood, a member of the W.M.S. group, treasurer of the Sunday School, and a member of the Deacon Board of which she is the secretary. Mrs. Blosser is the type of person that doesn't like to say "no" when she is asked to do something, even thought she has much work to do. She is good natured and has a pleasing personality; she loves the Lord and seeks to do His will continually. Mrs. Blosser, we the Sisterhood of the Brethren Church salute you!

Mrs. Mary Leidy

Mrs. Leidy was born and raised in the Johnstown, Pennsylvania (Vinco) area. Mrs. Leidy married George Leidy and is the mother of one son. Mary is an active member of the Vinco (Pa.) Brethren Church where she has served as both senior and junior S.M.M Patroness, deaconess, teacher for 40 years and W.M.S. President for 10 years. She is presently the Pennsylvania District Conference Secretary. Besides all of this she is very active in the local and county P.T.A. in which she has served as president. Mrs. Leidy, we take our hats off to you and salute you as one of the Sisterhood's Patronesses of the Year!

Miss Joan Hamel—"Sisterhood Girl of the Year"

Joan Hamel is the oldest daughter of Rev. and J. D. Hamel, pastor of the First Brethren Church, S sota, Florida. Joan was listed in "Who's Who An American High School Students"; was a National M Scholar; an Honor student (ranking 4th in a clas 464); a Florida Regent Scholar; received the award the outstanding member of the Sarasota High Sc Orchestra, of which she was concert mistress; w member of the Florida West Coast Youth Symph and the National Honor Society.

As a member of the Sarasota Brethren Church held various offices in the B.Y.C. and S.M.M., w Sunday School teacher, choir member, a membe "Teen Chords" and orchestra member. Joan is pres a freshman at Ashland College. So to Joan, our wishes and congratulations!

N. S. S. A. C:

The National Sunday School Convention was held October 22-24 in Philadelphia, Pennsylvania at the Civic Center Auditorium. NSSA is an arm of the National Association of Evangelicals to which our denomination belongs.

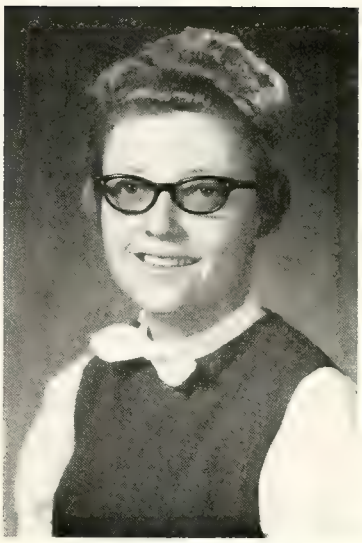
"Go . . . Teach With Power!" was the theme of the convention as it was carried out by the featured speakers. Each day also had a theme and numerous workshops were conducted each morning and afternoon.

"Teach To Grow" was the theme Thursday and total of 75 workshops were held; "Power To Serve" was Friday's theme and 13 clinics on Christian education were conducted in addition to 50 workshops; the theme for Saturday was "Go To Teach" and 65 workshops were held.

Beverly Summy, Administrative Assistant in the Board of Christian Education office was leader for one workshop on Saturday afternoon entitled, "Using Visual Aids with Preschoolers." This is the first that anyone from our denomination has been asked to conduct a workshop at the NSSA Convention, and we hope others will be able to share their knowledge and insights in the future for the Brethren do have some good things to impart.

Approximately 85 attended Bev's workshop and the response was good as a resource booklet was given to all plus some other hand-out items, ideas in ways to captivate the attention of preschoolers through visual aids and some new visual aid equipment.

The Brethren were well represented at the convention, but we would encourage more Sunday school teachers, superintendents, youth leaders and pastors to attend the national or area Sunday school Association conventions. Those Brethren attending the Convention at Philadelphia were:



Miss Beverly Summy

Rev. and Mrs. Robert Keplinger—
Washington, D.C.
Rev. Marlin McCann—Mt. Olive, Virginia
Rev. James Naff—St. James, Maryland
Rev. James Donahoo—
Levittown, Pennsylvania
Mr. and Mrs. Robert Adams
Levittown, Pennsylvania
Rev. James Fields—Oakville, Indiana
Rev. James Sluss—Nappanee, Indiana
Mr. Jack Tobias—Nappanee, Indiana
Rev. Fred Burkey—Ashland, Ohio
Miss Beverly Summy—Ashland, Ohio
Rev. Carl Barber—Herndon, Virginia
Mr. William Cooksey—Washington, D.C.
Mary Lehman—Washington, D.C.
Shirley Fields—Washington, D.C.
Mary Crispell—Levittown, Pennsylvania

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12



Vandergrift, Pa. Rev. John Young was ordained to the ministry here September 13. He was evangelist for the Highland Brethren Church recently. Four youth groups are going strong each Sunday evening. Good leadership is helping attendance grow. Rev. Glenn Grumbling held evangelistic services from November 1 to 6. A 24-hour prayer vigil was held prior to the services.

Pittsburgh, Pa. Pastor Richard Godwin suffered another heart attack, which caused him to resign. John Young from Vandergrift is now interim pastor. Jim McLaughlin will start studies for the Brethren ministry.

Sarasota, Fla. Mr. Don McGowan of Middlebury Church Furniture, Inc. from New Paris, Indiana, an outstanding Brethren Layman, met with the Building Committee to show samples of new pews. Gifts and commitments in the amount of $8,650 have already been received for the pews. All northern visitors are welcome to Sarasota Brethren Church to see thrilling progress of new sanctuary. Many new members are being added to the church.

Bryan, Ohio. The new sanctuary has been in use for some time, but additions of draperies, carpet, classroom needs, work on parking lot and land-scaping are in progress. A Missionary Conference will be held November 27-29 with John Rowsey as speaker.

North Manchester, Ind. Rev. George Solomon was evangelist October 11-16. Special music was provided by the Wabash County Choral Club, Brethrenaires Quartet, a youth group "Revised Versions," Trinity's Trio from Huntington and other local talent. September 26 a meal was served here to over 75 who attended the Indiana District Conference Leadership Workshops. Much was accomplished as was hoped.

Oakville, Ind. A new parking lot was added east of the sanctuary. The Sunday School started using the Elective Class system in October. A Senior Brethren Youth group has organized, and the Nursery Department is growing.

Tiosa, Ind. Rev. Waldo Gaby was evangelist October 5-11. Special music was provided by the members and the Goshen Choir. There were 46 in attendance at the Youth Banquet on Saturday night. On October 22-25 people from Tiosa and Goshen will go by bus to visit and work at Lost Creek and Krypton Missions.

South Bend, Ind. November 7 the Indiana Mission Board sponsored a conference on "The Church and Its Ministries to Minorities." Films, panels and talk-it-over groups were part of the program. Speakers were: Miss Margaret Lowery, John Porte, James Sluss and Mrs. James Sluss, Bill Bentley from Chicago Bible Church, Dr. Marvin Cook and Rev. Dan Stoltzfus.

Roann, Ind. Recent evangelis meetings were held with H Hoover from Dayton, Ohio. He a Spirit-led man of God. Ho Bible Study groups are beginni again. Our youth and sponso visited the Pacific Garden Miss in Chicago on September 12. great experience was had by a

Brighton Chapel, Ind. Home-comi was held on October 18. Maur Hall, teacher at Lost Creek w was killed on July 25, 1970, v from this church. The church h new pews and carpet and is gro ing and reaching souls for Chr

Waterloo, Iowa. Rev. W. E. Thom will be holding revival servi starting November 15. A Missi ary Conference is also planned December 15. Rally Day att dance on October 11 was 195.

Milledgeville, Ill. On Labor Day men helped paint the parsona while the ladies did yard wo New microphones were added the church lately. The Offi Board voted to send every fam the Brethren Evangelist, includ servicemen, and the church v pay for it for one year. Memb of the church attended the dedi tion of the Cedar Falls Miss Church on October 11. Laym are studying "How to Give Aw Your Faith."

Cedar Falls, Iowa. Dedication the Cedar Falls Mission Chu was held October 11 at 5 p Open House was from 2 to 5 p Dr. Albert Ronk was the l speaker.

Canton, Ohio. A series of variety s vices are scheduled titled "S days at Seven." A sacred conc guest speakers, films, music discussion groups, sermons illustrated messages will be cluded in the services.

Elkhart, Ind. Sunday School Wo ers Conference meets each mo and have many plans for fut audio-visuals. W.M.S. Rally held here October 8. Sunday e ning Adult Training Hour is us "How to Give Away Your Fai as a study. The Youth Choir very active.

Huntington, Ind. Pastor and Mrs. Robert Bischof have resigned their pastoral work and he has accepted the Superintendent position at the Flora Brethren's Home. The Huntington church has progressed with the Bischofs' leadership and will be a good open door for another pastor to consider.

Lanark, Ill. Lanark Brethren attended Cedar Falls Dedication October 11. The church is 160 miles away. Rev. Paul Steiner is helping to supply messages for "Dial Devotions" a service of the phone company. The messages last 3 to 5 minutes. This could make a good class project. For information call (815) 493-6543.

Gretna, Ohio. The Evangelism Committee had a series of special classes for Christians wanting to witness and evangelize. Two new auxiliaries were added recently: A new W.M.S. and a Laymen's organization. Home-coming was October 11. The Brethrenaires Male Quartet from New Paris, Indiana, presented the afternoon program.

Nappanee, Ind. Mr. Bill Pearce was guest speaker on Rally Day the 25th of September. He is a top radio personality whose **Nightwatch** program is heard over 100 radio stations over the world. Rev. Herbert Gilmer will be the evangelist November 9-15. After the nightly meetings Workshops will be held.

College Corner, Ind. Rev. James Sluss held evangelistic meetings here October 11-18. Jim is Christian Education Director of Nappanee First Brethren Church. He is excellent with the youth and a good, Spirit-led preacher of the Gospel. He formerly served at the Krypton Bible Center. College Corner was host church for the W.M.S. Rally recently. Ninety attended from the Southern District.

Cerro Gordo, Ill. The new pastor of Cerro Gordo is Rev. William Livingston, former Administrator of the Brethren's Home in Flora, Indiana.

Washington, D.C. The members of this church took several honors at National Conference. Mrs. Shirley Fields, our Children's Department Superintendent was named Christian Educator of the Year by the National Board of Christian Education. The Laymen's group received another first for three successive years of meeting 95 per cent of the possible 100 per cent of the goals for National Laymen. Pastor Robert Keplinger will serve as National Moderator until December 31, 1970, then he will be chairman of the Conference Membership Committee. He is Secretary of Central Council, serves on the Board of Christian Education and is a Trustee of Ashland College.

Vinco, Pa. Since Rev. Henry Bates will be leaving January 1, the Board of Deacons asked him to be their evangelist for services October 18-25. Rev. Bates has enjoyed 11 years of service here. People have responded to his ministry and steady growth exists. Rev. William Cole was a recent speaker.

Ardmore, Ind. The church outgrew the old building and has built a new sanctuary and relocated. Pastor William Cole has resigned as of February 1. He and his family served faithfully for 12 years, and much fruitage of the Spirit has been manifested.

Derby, Kansas. A Missionary Conference was held October 11-13 with John Rowsey as speaker. The church had a Faith Promise from last year amounting to $941.29, over and above their budget, and they have almost met this amount. A very good V.B.S. was held this year.

Fort Scott, Kansas. The Midwest District Conference was held here October 8-11. A special Youth Conference was held this year.

Warsaw, Ind. Sunday, October 25, was Rally Day. A basket dinner and fellowshlip were held at noon and a special program was given in the afternoon. A special offering was taken to defer the heating system debt. All of the youth groups of the church are quite active.



SPEICHER-MacGREGOR. Melanie Speicher and Ian MacGregor were married August 8, 1970 in the North Manchester, Indiana, First Brethren Church by her pastor Rev. Woodrow Immel. They will reside in Bloomington, Indiana.

Mrs. Howard Knapp
Corresponding Secretary

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ROBISON-DUFFY. Rita Robison and Scott Duffy were married August 23, 1970, in the North Manchester, Indiana, First Brethren Church by Rev. Woodrow Immel. They will reside in North Manchester.

Mrs. Howard Knapp
Corresponding Secretary

Memorials

VINEY. Willie E. Vinnie, 86, of Route 1, Bringhurst, Indiana, died October 7, 1970. He was a member of the First Brethren Church in Flora, Indiana. Funeral services were held at the Carter Funeral Home, with Rev. C. A. Stewart officiating and burial was in Maple Lawn Cemetery.

Gladys Flora
Corresponding Secretary

* * *

OREBAUGH. Lora Lynne Orebaugh found rest with Jesus on September 23, at the age of five. She had suffered with cancer for six months, and the First Brethren Church of Oakville is closer and stronger having united in prayer for her and with her family. Services were held in the church by Rev. Phillip Hershberger assisted by the undersigned. We wish to thank all who united with us in prayer at General Conference on her behalf.

Rev. J. L. Fields

BUTTERBAUGH. Mrs. Robert (Ethel Mae) Butterbaugh, 46, died June 4, 1970. She was a member of the North Manchester, Indiana, First Brethren Church where funeral services were held by her pastor, Rev. Woodrow Immel. Burial was in the Fairview Cemetery.

Mrs. Howard Knapp
Corresponding Secretary

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HEETER. Dale M. Heeter, 66, died June 29, 1970. He was a member of the North Manchester, Indiana, First Brethren Church. Services were held in the Bender Funeral Home by Rev. Walter Stinebaugh and Rev. Paul Hoffman. Burial was in the Fairview Cemetery.

Mrs. Howard Knapp
Corresponding Secretary

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BROADWATER. Lloid Broadwater, 74, of Yorytown, Indiana, passed away October 4, 1970. He was a member of the First Brethren Church, Muncie, Indiana. Funeral services were conducted by the undersigned. Burial was in the Elm Ridge Cemetery.

Rev. Thomas E. Hurley

BUGBY. Marshall Arden Bugby, 58, died June 18, 1970. He was a member of the North Manchester, Indiana, First Brethren Church. Services were held in Bender Funeral Home by his pastor, Rev. Woodrow Immel, with burial in Oaklawn Cemetery.

Mrs. Howard Knapp
Corresponding Secretary

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KOHR. Mrs. Frank (Harlinda) Kohr, 88, died April 19, 1970. She was a member of North Manchester, Indiana, First Brethren Church. Funeral services were held by her pastor, Rev. Woodrow Immel, in the Bender Funeral Home, with burial in the Oaklawn Cemetery.

Mrs. Howard Knapp
Corresponding Secretary

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EVERSMAN. Mr. Joseph H. Eversman, 63, died on July 26, 1970, in the Ball Memorial Hospital at Muncie. He was a member of the First Brethren Church of Oakville where he had in the past served in many offices. The service was conducted by the undersigned.

Rev. J. L. Fields

WEST. Mrs. Rachael E. West, 9 of Muncie, Indiana, passed awa June 28, 1970. She was a member the First Brethren Church, Munci Indiana. Funeral services were co ducted by the undersigned. Buri was in the Beech Grove Cemeter

Rev. Thomas E. Hurley

* * *

WILTSE. Mrs. Goldie Wilt passed away September 2, 1970, in convalescent hospital at Pasader California. She was a member of t First Brethren Church at Falls Cit Nebraska. Funeral services for h were held September 8 at the Doi Philpot Funeral Home in Falls Cit Rev. Elmer Keck was in charge the service. Interment was in t Steele Cemetery.

Twila Lemmon

* * *

SHOCK. Mrs. Ralph (Nelli Shock, 71, died June 1, 1970. She w a member of the North Manchest Indiana, First Brethren Church a W.M.S. Funeral services were he by Rev. Woodrow Immel and buri was in the Fairlawn Cemetery.

Mrs. Howard Knapp
Corresponding Secretar

Mrs. Clara Worst Miller

A faithful member of the Ashland College faculty, distinguished by her loyalty to her profession, Mrs. Clara Worst Miller passed away in Ft. Lauderdale, Florida on September 22. She was 94 years of age.

In 1960 she left Ashland College to make her home in Florida with her son, Dr. Malcolm Miller. About this time she received the title of associate professor emeritus of Latin.

In 1894 the late Dr. J. Allen Miller, husband of Mrs. Miller, was president of Ashland College when Mrs. Miller began her teaching career at the College. She received her bachelor of literature degree from Hiram College, bachelor of arts degree from Ashland College, master of arts degree from the University of Chicago and an honorary degree of doctor of literature from Ashland College. She taught Latin and Greek at the College for 54 years.

Surviving Mrs. Miller are two sons, Dr. John A. Miller, at present dean of academic affairs at Ashland College, Dr. Malcolm E. Miller, a physician in Ft. Lauderdale, Florida. Also surviving are six grandchildren and 10 great grandchildren.



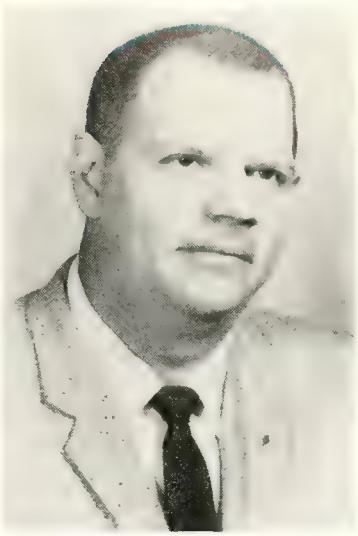
Mrs. Miller

ORDINATION OF . . . JOHN T. YOUNG

THE ORDINATION of John T. Young took place in the Pleasant View Brethren Church, Vandergrift, ennsylvania, Sunday, September 13, 1970. Participa- ng in the service were Rev. Arden Gilmer, host pastor, ev. Clarence Hesketh, pastor of Valley Brethren of aurel Highlands, Rev. Thomas Kidder, pastor of Brush alley Brethren Church, and Rev. Henry Bates, pastor Vinco Brethren Church, representing the Pennsyl- ania District Ministerial Examining Board of the rethren Church.

A graduate of Vandergrift High School, he served as platoon sergeant in the United States Army during Vorld War II, and as a licensed minister, participated the continuing education program of Ashland Theo- gical Seminary, Ashland, Ohio.

Married to the former Eleanor Uhring, Rev. Young the father of three children, Robert, a senior at Ash- nd College, where he is a pre-seminary student, endy, a senior at Kiski Area High School, and Kim, vo years old.



INDIANA DISTRICT LEADERSHIP CONFERENCE

NORTH MANCHESTER FIRST BRETHREN CHURCH

Saturday, September 26, 1970
10:00 A.M. — 4:00 P.M.

The Indiana District held their first Annual Leadership Conference this year with 23 churches represented. Following is the program of this conference.

The Program

Morning

pening of First Annual Leadership Conference by Moderator James Payne
stribution and explanation of mimeographed materi- als by Woodrow Immel
etailed evaluation of General Conference Reports:
Central Council Report Rev. Keith Bennett
Memorial on Baptism W. St. Clair Benshoff
Moderator's Recommendations
Rev. John Brownsberger
unch

Afternoon

Statistical Report Evaluation . Rev. Charles Lowmaster
Leaders' Workshops:

1. Moderators, vice moderators, secretaries and assistants
2. Treasurers and assistants, Finance Committee leaders and members
3. Trustees, custodians

Period of sharing
Closing
Total Attendance 77

WHAT IS A SQUARE?

Everybody knows a few squares. I know one. He's that strong, polite, God-fearing young fellow who admits that he prays, weeps for joy, plays with little kids, kisses his mom now and then, goes to his dad for advice, appreciates older folks and can still blush. He wears jeans he can bend in, puts savings in the bank, cuts his hair, likes school, can't imitate all the TV cartoons and ads, avoids dirty discussions about sex, goes to worship, drinks milk, drives 30 mph in a 30 mph zone, is in bed by eleven, doesn't smoke and expects purity in girls. As a result of his conservative behavior, he suffers the loss of gang companionship; but he gains the gratitude and devotion of his parents, school honors, family respect, unjaded imagination and spiritual security. (This article is dedicated to all similar "squares." May their number increase!)

from Bryan, Ohio Mid-week Reminder

MISSIONARY NEWS

HOME MISSIONS



LOST CREEK, KENTUCKY



Left to right: Drushals' Trailer, and continu down campus, the pump house, parsonage, facu house, and old church building used for storage

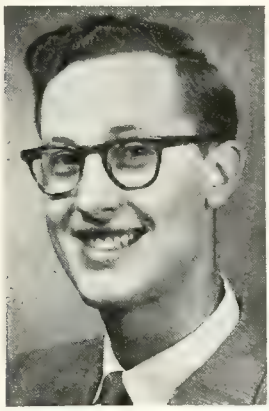
In continuation of our emphasis on **Home Missions** in the month of November, we offer further brief sketches of some of our churches receiving assistance either as Home Mission churches or through our church extension program. See also the last issue of **The Brethren Evangelist** for other sketches.

Our concern for extending Home Missions will be reflected in our Thanksgiving gifts in order that we might share the Gospel in many needy areas across our nation.

The school and church at Lost Creek, Kentucky v founded in 1905 by Reverend and Mrs. George Drush Over the years many problems have been solved, a today Riverside Christian Training School, element to high school, is fully accredited. The school also boarding students when such is the need. Today Harold Barnett, a graduate of Riverside Christian Tra ing school, is the President of the school's board a pastor of the Lost Creek Church as well as other chur es nearby. The various ministries of the work at L

reek are filling a great need in this community. Now ith so many needed improvements being accomplished the physical plant because of the support of the rethren, including the construction of the new Boys' ormitory following the fire last year, we pray that e Lord will truly bless this Mountain Outreach of the ome Missions program of The Brethren Church.

View of the Riverside Christian Training School Campus



DR. HAROLD BARNETT



Left to right: Drushal Memorial Church, Hostetlers' house, Maurice Hall Memorial Boys' Dormitory, Gymnasium-Classroom Building, Wheeler Hall (Girls' Dormitory), Drushals' Trailer

RYPTON, KENTUCKY



ıe Brethren have had a work at Krypton, Kentucky ıce approximately 1913 as a part of our outreach to e people of the hills. Margaret Lowery has been in arge of the work since 1953. She conducts church serees in Krypton and Sunday Schools and Bible Schools other areas as outreach of Krypton itself. Margaret so has quite a ministry in the distribution of the used clothing contributed by the Brethren over the denomination. Another phase of the work in Krypton is 4-H teaching of both boys and girls to train them as better homemakers. Thus Krypton is a part of the Mountain Ministry of The Brethren Church.



MISS MARGARET LOWERY

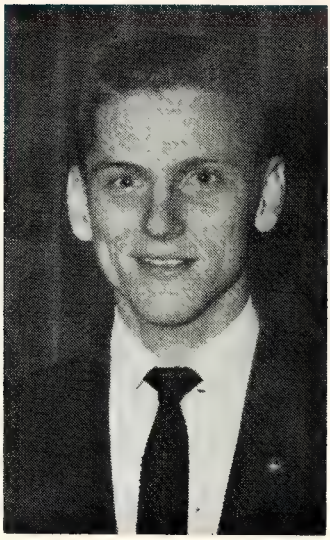
Home Missions

CEDAR FALLS, IOWA



This church was started as a result of the vision of the churches of the Central District. In 1966 Cedar Falls was selected as the site for a new Brethren Church and four acres were purchased. In 1967 Reverend Gene Hollinger moved to Cedar Falls to begin his ministry with worship in the parsonage. Today this building is debt free, and on October 11, 1970 the first unit of the church was dedicated.

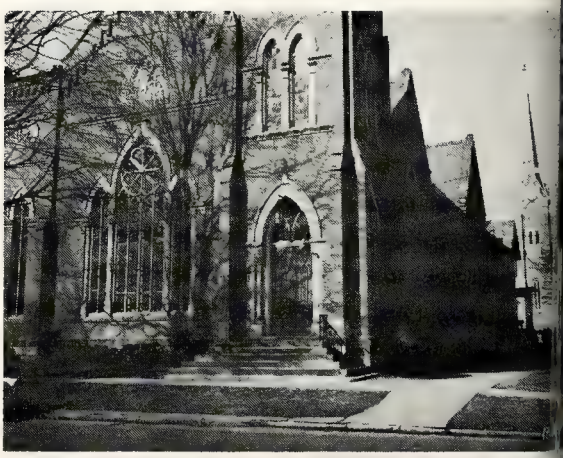
The members of the Central District are to be commended for their support of this outreach. This church has benefitted through the Home Missions program of Missionary Board principally by the Ten Dollar C and the Revolving Fund.



REV. GENE HOLLINGER

FREMONT, OHIO

The Fremont Church is a church with a long history and a story of many problems overcome. Now with the work of Reverend Carl Thomas and the rallying around of the congregation, the work has truly been blessed. They outgrew their old facilities, and now with the help of a Revolving Fund loan, they have purchased another church, still in the inner-city. There are still many problems for which to find solutions, but Reverend Thomas and the lay-leaders of the church are moving forward and the church is being blessed.

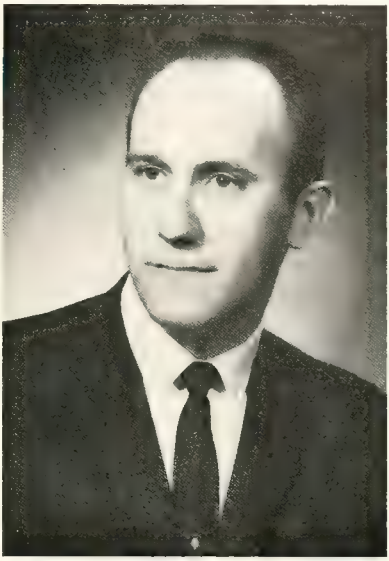


rch Extension

ORT SCOTT, KANSAS

ne of the older churches but isolated is the Fort Scott hurch. The work has been moving forward although the facilities are inadequate. A new parsonage with property for a new church has been purchased and in time the congregation will re-locate. We pray that the Lord will guide as they make this move.





REV. RUSSELL GORDON

ERBY, KANSAS



erby's first pastor was Reverend Myron Dodds, and ring his pastorate the building was erected. At pres- t Reverend Brian Moore is serving this congregation. lis church has many possibilities in the community in uich it is located. We pray the Lord will guide and ess this group as they worship together.



REV. BRIAN MOORE

EVANGELISM AND THE RENEWAL OF THE CHURCH

by DR. RICHARD C. HALVERSO

Position Paper given at the U.S. Congress on Eva gelism, Minneapolis, September 8-13, 1969, By Dr. Ric ard C. Halverson, pastor of the Fourth Presbyteri Church, Washington, D.C.

"We are a society bemused in its purposes and secretly homesick for a lost world of inward tranquility. The thirst for illimitable knowledge now conflicts directly with the search for serenity obtainable nowhere on earth. Knowledge, or at least what the twentieth century acclaims as knowledge, has not led to happiness. . . . We appear to exist . . . amidst a meaningless mosaic of fragments."

From **The Unexpected Universe** by Loren Eiseley, Benjamin Franklin Professor of Anthropology and the History of Science, University of Pennsylvania. To be published by Harcourt, Brace and World in October. Taken from **Science,** July 11, 1969, Vol. 165, No. 3889, a publication of the American Association for the Advancement of Science.

"It is interesting to note that the intellectuals of these days do draw a difference between Christ Himself and the tradition of the Church. While they are willing to listen and even accept Christ, they reject the idea of the Church as more a tradition charged with human 'opinion' than the pure transmission of Christ Himself who is the gospel."

From a letter by an Indian evangelist to the writer.

"I look around me on Sunday morning at people who are once again leaving the worship as lonely as when they came."

From a letter by a college student to the writer.

". . . and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another . . ." (Heb. 10:24-25, RSV).

One of the signs carried by those who demonstrated when Billy

raham spoke at the University of alifornia at Berkeley bore the scription, "Jesus Yes—Christianity !" Those sentiments, expressed a multitude of ways, reflect a neral and alarmingly deep senchantment with the Christian tablishment by a large segment American society of all ages d classes.

The Church of course is under no ndate to develop public relations chniques which will enhance her age and certainly she is not terested in, nor does she expect to n, a popularity contest, nor to in acceptance by large majorities. evertheless one stubbornly rsistent view of the Church today, ld by insiders as well as outsiders, not only not supporting her treach, it is sabotaging it. It n hardly be said of the Twentieth ntury Church what Dr. Luke ported of the primitive Christians, nd day by day, attending the mple together and breaking bread their homes, they partook of od with glad and generous hearts, aising God and having favor with the people" (Acts 2:46-47, RSV).

For the purpose of this paper ay we refocus our thinking about angelism and concentrate on a sic aspect of the Church, that is mmunity, which we tend to ssume" at best, or to relegate to an consequential position if considered all, but which is fundamental to newal and mission.

Inevitably, when evangelism is scussed today, the population plosion is a major consideration hich generates either an atmosphere pessimism and frustration, or gency bordering on hysteria, or th. As attempts are made to solve this imponderable, discussion variably gravitates to solutions a massive scale: 1) traditional ass evangelism; 2) ways and means employing the mass media; or some program for "beefing up" personal evangelism classes and courses in order to involve as many individuals as possible in a massive attack upon the alienated world. The enormity of the task seems to demand dramatic, spectacular, gigantic effort.

Obviously such a focus is important. Such massive means must be considered lest the Church be guilty of neglecting the tools available in this incredibly knowledgeable, technological age. However, preoccupation with massive response overlooks the condition of the Church, although isolated pockets of individuals here and there are renewed under the compulsion. Furthermore, such an overwhelming challenge tempts the Church to ignore or despise the quiet, invisible, but basic and powerful forces about which Jesus spoke: the inexorable penetration of salt and seed, and the infusive power of love.

The focus of this paper is the dormant potential of the local congregation when it is in fact an authentic New Testament community; when its corporate life vitally demonstrates the redemption and reconciliation professed and proclaimed; when it reveals through the quality of its internal relations the nature of the Kingdom of God; when its members deploy and dissolve into all the social structures surrounding them with benevolent and contagious love. Imagine the potential of the thousands of congregations represented in this Congress, if each were a warm, loving sacrifical community of faith with members concerned for one another, fulfilling their priestly responsibilities one to another, and sensitive to the sick and alienated world around them. Suppose each were a "company of those who believed (and) were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (Acts 4:32, RSV).

Is this an impossible dream? It is Biblical! It is realistic! This is renewal! From such will flow the broadest possible outreach to a world conditioned to demonstration. The fact is, we have been so busy with individualism that we have developed a people oblivious to community as the essence of New Testament life. They neither aspire to it, nor are they convinced by its absence. We simply have not envisioned the potential of the local congregation when it conforms to the instruction and example of the New Testament. The great burden of New Testament exhortation is not to mission or evangelism as conventionally understood, but rather to each believer's role in the body—his responsibility to his brothers in the Lord, and their mutual interdependence.

Community is the matrix of mission. A congregation without community cannot fulfill its evangelistic mission, whatever is done to exhort or train.

Conversely, when a congregation is spiritually healthy—that is, committed to Jesus Christ and to each other and constrained by a selfless concern for all men—evangelism will occur spontaneously, effortlessly, continuously, effectively. Not only will the life of the community attract the alienated and lonely to its accepting, reconciling warmth, but in dispersion its members will radiate that redemptive love infectiously to the world.

Everything the Church does is not evangelism, but everything the Church does should be evangelistic. That is to say, in conventional terms, no member of the Church is telling the Gospel all the time (not even the professional evangelist); nor will all the members of the Church engage in telling the Gospel some of the time (many simply do not have the gift of verbalizing, for many different reasons). But the total Church, individually and collectively, ought to be witnessing to the redemptive love of God in Christ in all that they do all the time. Witness by presence and performance as well as proclamation, are the product of the Spirit-filled life.

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father" (John 14:12, RSV). "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV).

In other words, evangelism is happening all the time in and by a congregation rightly related to Jesus Christ, to each other and to the world around them.

"And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:46-47, RSV). "And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7, RSV). "So the church throughout Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied" (Acts 9:31, RSV).

Even failure and sin witness to Christ. Not the failure and sin themselves, obviously, but the way the Christian—and the Christian community—handle failure and sin. If they are covered and hid, if we pretend failure and sin are not, if we make excuses rather than acknowledge and confess, we not only deprive ourselves of forgiving, renewing grace ("the blood of Christ

nnot cleanse excusses, only sin"), e suspend fellowship with God.

"If we say we have fellowship ith him while we walk in darkness, e lie and do not live according the truth" (I John 1:6, RSV).

And we fail to demonstrate to the orld the practical remedy for uman inadequacy available in the ospel. Admission of sin, and nfession open the door to rgiveness, renewal and fellowship th God, and witness to the solutely unique and life-changing namic of the atonement.

This is borne out by the very agmatic James who admonished, Therefore, confess your sins to one other and pray for one another, at you may be healed" (James 16, RSV). Significantly this pears in the context of a most markable prayer promise which s been largely ignored by the urch. It is not unreasonable to sume that for want of such nfession among brethren, such enness, such honesty—such Valking in the light"—the promise healing is neglected and believed, fellowship fails, and the mmunity degenerates. Confession one another in the fellowship is ngerous because it makes one lnerable, and we have invented ry sophisticated rationalizations justify our failure to practice So we hide behind masks, remain rangers to one another, and disrupt thentic fellowship which Dr. Luke licates was as much a part of mitive Christianity as doctrine, craments and prayer.

"And they devoted themselves to e apostles' teaching and llowship, to the breaking of ead and the prayers" (Acts 42, RSV).

John, the beloved, certainly took llowship seriously. It is a major me in his first epistle.

Confession to God and to one ther is essential to community. The posite is walking in darkness, which obviates community.

"If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin" (I John 1:6-7, RSV).

The peril of being closed to one another in Christ is that one is closed as well to grace. Freedom is gone, formalism is substituted, and the Church presents a graceless, loveless, inhumane, non-accepting image to the world. Is it not tragedy in the first magnitude that one ecclesiastical tradition has institutionalized and depersonalized the confessional with faceless confessors, while another has ignored or abandoned it altogether? In either case the healing therapy of confession has been surrendered by default to the professional therapist, Alcoholics Anonymous, and other such groups.

To be perfectly frank, we ought to rethink critically our traditional attitudes toward evangelism. If we should lay aside momentarily our conventional views for the purpose of rediscovering what the New Testament says about evangelism, we would probably be surprised at the few references to the subject as such. We would find it treated, not as a task to be done, a department of church life (which we have made it)—not even as the primary role of the Church. Rather evangelism is something that is happening all the time when the Church is truly community, truly in fellowship, truly renewed and renewing.

"So the churches were strengthened in the faith, and they increased in numbers daily" (Acts 16:5, RSV).

And, incidentally, such a reappraisal might help to dissolve the destructive polarization between

evangelism and social responsibility which is rending the Church.

Why, for example, do we isolate and emphasize evangelism as being more important than the two great commandments which comprehend all the law and the prophets, to love God and neighbor? Why do so many who are zealously committed to evangelism, so often seem to disregard the explicit admonitions to: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Phil. 2:3-4, RSV). "Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law" (Rom. 13:8, RSV). "Be subject to one another out of reverence for Christ" (Eph. 5:21, RSV). "And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32, RSV). ("Love is kind.") "Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly, as you reach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God" (Col. 3:12-16, RSV). "So, whether you eat or drink, or whatever you do, do all to the glory of God" (I Cor. 10:31, RSV).

How do you separate the Great Commission with its mandate: "... teaching them to observe all things whatsoever I have commanded you"—from the Beatitudes and the Sermon on the Mount with its terrifying conclusion —"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.' Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it" (Matt. 7:21-27, RSV). In these crucial days, how seriously ought we to take out Lord's last parable (Matt. 25:31-46) spoken as it was in the context of readiness for His second advent? Are these instructions not to be included in "the whole counsel of God"?

One often hears intimated in one way or another the idea that if circumstances were just more favorable, the Church could be more effective in its outreach. Yet our times are generous and friendly by contrast with those into which the New Testament Church was thrust. It faced a violent, hostile, corrupt, anti-Christ culture, degraded and demoralized.

What is the explanation for the incredible impact of that tiny, faithful minority upon its sick, alienated world?

Mark records that Jesus "appointed

velve, to be with him, and to be nt out to preach . . ." (Mark 3:14, SV). With a whole world to reach, sus separated twelve men and imself and devoted much of His ief three-year ministry to them. is was their "seminary," their eparation for the work He was to gin and they were to continue. In hat did their education consist? hat were they learning which uld equip them to preach? Did ey have homiletics and speech urses? Philosophy of Religion? stematic Theology? Anthropology? ciology? In a sense, yes, for all of ese themes were undoubtedly some way implicit in their aining. They learned much about sus, about the God He had entered story to serve, about man and out themselves. Most of all they re learning how to live together, w to support one another, how submit to one another, how to rve one another, how to defer to ch other, encourage each other, ay for each other, love each other. ey were learning community, acticing it daily, around the ck, under the delicate direction the gentlest of teachers, the mblest of men, the servant of rvants, whose life was to be a nsom for many." What they rned was to be infused into e life of the Church following ntecost.

At Pentecost, Christ gave to s Church a three-phased strategy which to continue His work and fill its mission. 1) Dr. Luke orts that: "When the day of ntecost had come, they were all ether in one place. And ldenly a sound came from heaven e the rush of a mighty wind, and filled all the house where they re sitting. And there appeared them tongues as of fire, tributed and resting on each one them. And they were all filled h the Holy Spirit and began speak in other tongues, as the Spirit gave them utterance" (Acts 2:1-4, RSV). It was the intention of Christ that every disciple be equipped for mission, that being filled with the Holy Spirit was for every believer, and witness was the normal effect of such infilling. Every believer was to communicate the Gospel, each in his own way "as the Spirit gave them utterance." In the course of time a professional class emerged who devoted themselves "full time" to the various tasks of ministry, which was as Paul promised (Eph. 4:8, 11). But an aberration gradually developed as various structures and forms for mission grew, and the time came when the work of mission was relegated to the professional class. This idea persists in large measure to this very day (with some glorious exceptions), and large segments of the laity assume that evangelism is the work of the professional who is to be "subsidized" by the man in the pew. Nevertheless the original pattern stands as integral to mission, and the Great Commission requires the witness of every believer.

2) The negative reaction of the multitude who gathered at the "sound from heaven like the rush of a mighty wind" to the many-language witness of the individual disciples demanded an explanation. It was given by Peter and the second phase of the strategy was indicated—the sermon-proclamation. This, too, evantually was submerged in the traditions and forms which accumulated through the years, until the altar became central and liturgy replaced the sermon. The Reformation put the pulpit back into worship, restored the sermon to its essential role and opened the Scriptures to the people. Significantly we are seeing a "liturgical renewal" in our day accompanied by increasing criticism of the sermon as irrelevant to be replaced by various

forms of "dialogue" and "confrontation." Interestingly, this discrediting of the sermon seems to come mostly from sources where "popular" preaching rather than Biblical exposition has been the practice. But proclamation has never been abrogated. It remains fundamental to mission and it still "pleases God by the foolishness of preaching to save them that believe." No self-respecting evangelical today would deny the imperative of preaching, especially expository preaching; nor would most deny (in principle at least) the essential of individual, Spirit-filled witness. Yet, strangely, there remains among us a decided indifference, if not outright opposition, toward the third phase of the strategy given at Pentecost.

3) The third thing that occurred at Pentecost and which clearly was central to everything else about primitive faith, was community. That day a new, absolutely unique social entity was born. Those individual disciples were magnetized into a supernatural unity by the baptism of the Holy Spirit. They became one indivisible, inseparable organism, the body of Christ, the Church.

"For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit" (I Cor. 12:13, RSV).

Suddenly they were "members one of another," interdependent, indispensable to each other, "arranged . . . in the body . . . as God chose" (I Cor. 12: 18, RSV), God-adjusted so that there would be no discord in the body. So delicate, so complete was this adjustment that the members "(had) the same care for one another. If one member suffered, all suffered together; if one member was honored, all rejoiced together" (I Cor. 12:26, RSV). One simply cannot read descriptions of the New Testament Church without feelings of nostalgia. And the fact is inescapable that this incredible community was the strength of the Apostolic Church, the matrix of mission.

"While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off" (Acts 13:2-3, RSV).

At the heart of that community were the eleven who had learned so well the art of a common life during their days of intimate contact with Jesus, and who wrote their epistle to nurture the new society.

Gradually in the early centuries the professional priesthood developed, and with it the discontinuance of the practice of the priesthood of all believers. Until today, it is assumed that the professional has full priestly-pastoral responsibilities for the congregation. It is he who must call on the sick, visit those in prison, counsel the needy, exhort, instruct, encourage, etc. So institutionalized has the caricature become that failure to spend his time in these tasks, which rightfully belong to all the members, earns him their displeasure or worse.

We would not think of abondoning the witness of the individual. Indeed, this emphasis on individualism is one explanation for our neglect of community. We hold to proclamation as indispensable to mission. By what rationale therefore do we not see absence of community as intolerable? The fact is that the burden of instruction in the New Testament weights upon this aspect.

If there is one thing worse than the pressure for institutional union without regard for doctrinal purity which is being asserted today, it is the sad indifference to unity so characteristic of many evangelicals.

The plain truth is that espousal of a creed is not necessarily evidence of one's fellowship with Jesus Christ ("the devils believe and tremble"). Love is!

"But whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him." "He who says he is in the light and hates his brother is in the darkness still. He who loves his brother abides in the light, and in it there is no cause for stumbling" (I John 2:5, 9-10, RSV); "... whoever does not do right is not of God, nor he who does not love his brother" (I John 3:10b, RSV); "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death" (I John 3:14, RSV); "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love" (I John 4:7-8, RSV); "If any one says, 'I Love God,' and hates his brother, he is a liar" (I John 4:20a, RSV).

In our Lord's sermon (Matt. 5-7) great emphasis is placed upon a reconciled body of believers.

"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift" (Matt. 5:23-24, RSV). "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15, RSV).

Who can measure the incalcuable, invisible fragmentation in the average congregation, despite its regular use of the Lord's prayer, because of the unforgiveness and alienation tolerated between members. If we do not forgive men their trespasses, our Father does not forgive us. No gifts to God—no service—are a substitute for the constant practice of reconciliation among believers. Not to forgive is to remain unforgiven by God—hence fellowship is broken between the unforgiving member and his brother, and God.

The Christians of Uganda, Africa have been enjoying continuous renewal for many years. Their formula is simple. In the words of Dwight L. Moody, they "keep short accounts" with God and with one another. It is not difficult to imagine the impact of such honesty and love upon the unbeliever, and the effectiveness of proclamation and individual witness in such an environment. Reconciliation is continual—renewal is sustained!

When renewal is sustained through community, the Church disperses in strength. She gathers that she may be equipped to go into the world with the healing love of Christ. Jesus described this process in the parable of the sower and the seed in Matthew 13:24-30, 36-43. Every believer is "good seed" planted by Christ in the world. "The field is the world." The work of the Church is in the world and it takes every disciple to do it. As they gather in community, believers must be made to realize their togetherness is in order to be scattered between Sundays. Each has a role—a mission —a ministry which begins where he is, in what he is doing in the normal course of his life. His witness involves doing all that he does, wherever he is, all the time. He is drawn to fellowship whenever possible that he may be nurtured and instructed and prepared for the ministry beyond the community. He must believe he is engaged in full-time service for Jesus Christ, doing "every-thing to the glory of God."

The trouble is we pastors are on the backs of the people so much of

the time, we exhort them to witness and scold them for failing instead of feeding them so they will be healthy—rightly related to Christ and the community. Rebuke has its place, but the deepest need is for the nourishment which the "whole counsel of God" provides in authentic fellowship.

Permit a personal word. Fourteen years ago I was called to Washington, D.C. as an associate in a lay movement. The "modus operandi" was fellowship in small groups (though not exclusively) by which to develop and encourage responsible Christian leadership. For nine years I had been on the staff of the Hollywood First Presbyterian Church in a "small group" ministry, with no obligation to "get members" for the church, but simply to reach men for Christ and bring them to spiritual maturity.

Eleven years ago a call to Fourth Presbyterian Church seemed to my associates and me to be of God. It was understood by the church that I would continue in a subordinate way with the lay movement. Having been out of a conventional pastorate for twelve years, I began my ministry without any predisposition as to program. I assumed however, that small groups would be developed rather rapidly, an expectation which did not materialize. Out of disappointment came the conviction that God would do with an entire congregation what He had done in small groups.

The vision of a whole congregation demonstrating New Testament community gripped me, and I began to order my ministry accordingly. The vision was shared with official boards and the people. Associates joined the team with the understanding that our ministry conform to this vision. Acts 2:42 became the pattern for program, I Corinthians 12 the norm for church life. By preaching, teaching, counseling, and especially in personal relationships we endeavored to emulate I John 1:3. We dedicated ourselves to a people-oriented ministry with all ages.

The results has exceeded our expectations. The vision is becoming a reality. Outsiders are drawn by the quality of community life. Warm love and caring flow among us. Members disperse between Sundays with a sense of vocation in Christ. Not that the vision is complete, we have a long way to go of course. But we are growing together and it is literally true that "Day by day the Lord is adding to the numbers those that are being saved."

In preparing this paper I asked an associate, Bob Strain, to assess our ministry in a brief statement. He wrote as follows: "Our preaching and pastoral work emphasize good relationships with members and visitors as the way to healthy social units (church, family, community, nation). Since the Body of Christ is an organism, we expect continuous renewal when people are priority rather than program. In our congregation there is little if any formalized/organized evangelism, but it is the continuous experience of the community's accent on fellowship." God has done that. He gave the vision, He is fulfilling it. My associates and I are a product of it. It can happen to any congregation who desires it, expects it, and works for it.

Multiply that by ten thousand and you have a small picture of the potential for evangelism when congregations are renewed through fellowship. At a time when men are searching for meaning in a dehumanizing, depersonalizing technological culture; when humanity suffers so destructively from alienation, languishes so desperately for community, the Church alone, when she is the Church, offers hope. This is our unique, unprecedented opportunity—the pastor's golden hour.

World Religious News in Review

EITH MILLER BOOK
ELLS 57,835 IN 10 WEEKS

Waco, Texas (EP) — Within 10 eeks after publication date, 57,835 pies of Keith Miller's book, Habi- tion of Dragons, were sold. Word ooks is the publisher.

The author's first book, The Taste New Wine, has now sold more an half a million copies, and A econd Touch has passed the quar- r-million mark.

The "dragons" are the author's ersonal ones of loneliness, a sense insecurity, anxiety, fear, resent- ent, and mixed motives, among hers.

ODERN WOMAN
T THE WELL

Chicago, Ill. (EP) — "You grow you give," said Dale Evans ogers recently in speaking to some 300 women gathered to hear her Oak Brook Polo Club. The occa- on was a luncheon for members id guests of Christian Women's ubs in the Chicago metropolitan ea.

"The Woman at the Well," Dale's cently published auto-biography, her ninth book and was released is spring by the Fleming H. evell Publishing Co.

Wherever Dale Evans Rogers es she is warmly received by diences that are held spellbound. er message is one of reaffirming od's love and the need to under- and the role we play in His hands. a modern woman at the well, the essage she conveys is one of tri- nph over tragedy.

HE WALKED THE LINE

Sacramento (EP) — Dr. Max Rafferty, California Superintendent of Public Instruction has "lifted his hat" to singer Johnny Cash. In a deserved tribute to the long-haired folk singer, Rafferty quoted Cash as saying "No" the other day. Loud and clear!

"Johnny," Rafferty says, "doesn't sing like a retarded adolescent, mouthing quasiobscenities. Nor does he sing like a rock soloist, all shrieks and twitches. Like a man. That's how he sings, and that's a switch these days."

"So hot is Johnny," Rafferty says, "that Hollywood latched onto him recently and signed him to a movie. It's a Western and in one of the sick scenes which are corrupting and killing a time-honored American art form, the script called for the hero to show up in a bedroom with a naked prostitute.

"Johnny had a choice. He could do what other so-called stars are doing today, shrug his shoulders, mutter something about 'changing standards' and do the scene . . . or he could do what some other stars have done. . . ."

Johnny Cash said "No. I couldn't do that scene," he is quoted as saying. "How could I do that and then record an album of hymns? or talk on my television show about what religion means to my life? Why, I'd be a hypocrite."

Rafferty says the producers conferred and smirked thinking Cash would come around. They didn't know their man. When it came to the "confrontation" Johnny had his way. Rafferty concludes his tribute by stating, "You walked the line."

COMPASSION AD SUGGESTS NEW INCENTIVE TO STOP SMOKING

Chicago (EP) — In a page ad for Harper's July 1970 issue, smokers are urged to drop the habit and take the money saved to support a needy child.

The unusual ad was placed by Compassion, Inc., whose directors say Harper's is the only national periodical which dared to touch the ad. A UPI correspondent in Manila spotted the ad and put on the wire a story of its development.

Ironically, the ad was created by Draper Daniels Advertising of Chicago, a former pro-cigarette promoter. Daniels is father of the famous "Marlboro Man." His creative efforts are now channeled in the opposite direction, e.g. the ad for Compassion.

SENATE TOLD CHURCHES TURN BACK ON AGED

Washington, D.C. (EP) — Churches of America could and should do much more for elderly people, the Senate Special Committee on Aging was told here recently.

Speaking was Esther C. Stamats in a round table discussion before the committee. The senators are studying sources of community support for federal programs serving older Americans.

Since the last White House Conference on Aging, churches have developed new programs and services for older people, Miss Stamats admitted. Nevertheless, she said, many churches "have turned their backs on this ministry to devote more time to youth, special interests and the immediate problems of today's world."

She wants churches to study ways of making the elderly feel their potential . . . arrange for transportation to church functions and services . . . develop and extend church food programs . . . promote an assurance telephone service for shut-ins . . . encourage the participation of older people in community projects . . . try to interest other churches in the neighborhood in a joint program to serve their older people.

'FRANKFURT DECLARATION' EXPLODES AS REVOLUTIONARY MISSIONS DOCUMENT

Washington, D.C. (EP) — A missionary document called the "Frankfurt Declaration" has been drafted by leading German scholars to call Christian people back to their God-given tasks.

Released in the June 19 issue of **Christianity Today,** the seven-point declaration represents a major, biblically oriented attempt to bridge a widening gap in the Christian world between churchmen who emphasize personal salvation and those who stress social action.

"We refute the identification of messianic salvation with progress, development, and social change," the statement says.

"We do, however, affirm the determined advocacy of justice and peace by all churches . . . and we affirm that 'assistance in developments' is a timely realization of the divine demand for mercy and justice as well as of the command of Jesus: 'Love thy neighbor.' "

The declaration was drafted by Dr. Peter Beyerhaus of the University of Tubingen. It was refined by a group of theologians at a meeting on March 4 in Frankfurt and signed by professors from 11 German universities.

Dr. Donald A. McGavran, Dean of the School of World Mission, Fuller Theological Seminary, urges Christian leaders and laymen to write their missionary societies urging acceptance of the declaration.

The theologians affirm that "Jesus Christ our Savior, true God and true man, as the Bible proclaims Him in His personal mystery and His saving work, is the basis, content and authority of our mission. It is the goal of this mission to make known to all people in all walks of life the gift of His salvation."

The 2,300-word statement records opposition to a modern trend toward secularization of the Gospel which has been encouraged by the ecumenical movement.

UC TO OFFER FIRST RELIGIOUS STUDY

Berkley, California (EP) — Religion as an academic discipline will be introduced this fall by the University of California here for the first time in its 100-year history.

"More than 50 faculty members will be involved in teaching courses in the new field," Prof. John T. Noonan, Jr. of the School of Law said.

Noonan cited growing interest in religion as the reason for the new program.

Prof. Charles Y. Glock, who will teach the sociology of religion in the new course, said: "There is a decline in student interest in institutional or traditional religion. The Gallup Poll and other systems of evaluation show that. But concurrently there is a resurgence of interest in religion itself on their part."

He said it was his opinion that students "are trying for an alternative to traditional faith. While I think the decline in traditional Christian religion will continue, I believe that the 'religious quest' also will continue."

TURKS FORBID HUNT FOR ARK

Ankara (EP) — Citing "security reasons," officials of Turkey have barred Noah's Ark hunters from Mt. Ararat.

The government representatives would not elaborate on why they refused to allow an American expedition to scale Ararat, a mountain looming 16,946 feet over the heavily fortified Turkish-Russian border, in search of fragments of an Ark.

Ralph E. Lenton, chief of the expedition organized by the Search Foundation of Washington, D.C., said several members of the 11-man team arrived in Turkey this month and were told their expedition was being forbidden.

'CLEAN' MOVIES DON'T PAY PRIESTS CLOSE MOVIE HOUSE

Detroit (EP) — Two Roman Catholic Priests here have failed in an attempt to operate a theater showing "clean" movies at popular prices in downtown Detroit.

After eight weeks the Music Hall closed, with the priests reporting they could not meet operating expenses.

Father Richard J. Ward, co-pastor at St. Aloysius Church, and Father John E. Nader, assigned to old St. Mary's, St. Antoine and Monroe, started the program after their downtown parishioners complained there were no family movies downtown.

"Oliver," which played two week and drew 8,186 people, was the onl movie to show a profit in the eigh week period.

RESORT TOWN STEEPED IN TRADITION KEEPS SABBATH HOLY

Ocean Grove, N.J. (EP) — Follov ing the Biblical admonition to r member the Sabbath Day and kee it holy, this seaside resort all bu closes down on Sundays, The con munity, organized by Methodists 10 years ago, strictly adheres to rule originally laid down.

When the clock strikes midnigh every Saturday, the five entrance to the small coastal community ar securely barred and its year-roun residents and summer visitors pr pare for a day of quiet and co templation. Bathing beaches ar closed. Those who wish to frolic i the sand or surf must walk to a jacent beaches. Rules meant fo horses and carriages, now apply t automobiles which are barred fro the streets. Public drinking is fo bidden.

Criterion for living in the con munity is that a person must b active in his own church or religiou faith and therefore accustomed t religious disciplines.

GRAHAM SEES EUROPE'S EVANGELICAL INTEREST HAVING AN EFFECT UPON THE UNITED STATES

New York (EP) — Evangeli Billy Graham expects a "strong move toward the Protestant eva gelical faith in Europe to have si nificant impact on U.S. religion.

America always follows Europe theology, he said at a press confe ence held on his arrival here for five-day crusade at Shea Stadiu The services will continue a seri launched last summer in Madiso Square Garden.

Mr. Graham called attention European, particularly German, in cations of a resurgence of eva gelical Christianity, which he iden fied with this position and called the "historic" or "orthodox" religio of the biblical message. He claim that evangelical faith is needed fill the "emptiness" resulting fro some recent theologies in the U. notably the "God-is-dead" moveme and other "extreme" positions.

POETRY CORNER

THE PENITANT

The lilies grow where I live,
But all is not beauty.
Cool streams flow where I live,
But all is not purity.
Fair winds blow,
But all is not ease.
Clouds caress the skies,
But all is not fair.
The warm earth rears
Graceful trees toward heaven,
But all is not happiness.
All is not as God intends it to be—
For I live there.

Wayne Beck

A GARDEN PATH AT DAWN

Ten thousand words could not describe
The beauty to behold,
As down a garden path I stroll
When dawn breaks forth in gold,
And all nature comes to life,
Its glory to unfold.

The little birds express their joy;
They sing with all their might
To welcome in the newborn day
With hearts so gay and light,
And as they sing, they seem to say,
"God's near, and all is right."

Norman McPherson

ONE GOAL

I have one goal, and only one:
'Tis heav'n to gain, and hell to shun.
Would that you'd make it your goal too.
You'll ne'er regret it if you do.

Norman McPherson

IF YOU WERE PASTOR . . .

If you were pastor of our church,
How would you feel if some
Don't care enough about the Lord
To even try to come?

Then, there's the matter of your soul;
How can you feed it well
If you're home and cannot hear
The truths he has to tell?

True, he can preach to empty pews,
But they've no ears to hear,
So won't you try a little more
Throughout the coming year?

Norman McPherson

A careless word may kindle strife;
A cruel work may wreck a life;
A brutal word may smite and kill;
A gracious word may smooth the way;
A joyous word may light the day;
A timely word may lessen stress;
A loving word may heal and bless.

from Gretna, Ohio bulletin

PLACE GOD ATOP THE LIST

On Sunday we should put away
That which would desecrate the day.
You say, "I work hard all week long,
I must relax; is that so wrong?"
Perhaps you're searching the wrong place.
The world can't offer saving grace.
I find the rest and strength I need
When on God's Holy Word I feed,
And blessings which I might have missed
When I place God atop the list.

Norman McPherson

Sunday the sermon was sluggish;
'twas hard attention to keep.
The theme was faultily chosen;
it almost put me to sleep.
Monday was blue with sheer boredom;
Tuesday was carnal by choice;
Wednesday my conscience was wakened,
by pleas from a still, small voice.
Prayer meeting left me up lifted,
loyalty lingering long.
Thursday my heart was responding;
Friday His nudging was strong.
I came to thorough repentance
the following Saturday;
I yielded to full surrender,
as all on the altar I lay.
Sunday the sermon was perfect,
superb and quite at its peak.
Amazing how greatly that pastor
improved in the space of one week!

from the Milledgeville Bulletin

CONSIDER WORSHIP A PRIVILEGE

In this land of many freedoms
We may worship as we please.
We should think of those who may not
In far lands beyond the seas.

'Tis a privilege so precious—
One we all should help protect.
We should take advantage of it
Each Lord's day without neglect.

Norman McPherson

Chain letter fraud revived

Aimed at Canadian clergy

A chain letter is making its rounds again, this time among ministers in Canada. The Canadian Conference office even received one with a footnote implying that the Conference was using this means of soliciting funds.

"It should be clear that the Conference office neither uses such methods nor endorses their use," says Jakob Letkemann, Winnipeg, secretary for the Canadian Conference.

The chain letter states, "There is no gambling or fraud involved." Is this true?

The receiver of the letter is asked to send one dollar to the person whose name and address appears at the top of the list of four names. He then moves the other three names one notch up, adds his own to the bottom of the list, and sends twenty copies of the letter to twenty fellow ministers. If the chain is not broken it is possible to receive $8,000.

Postal regulations in the United States prohibit using the mails to send chain letters requesting money, although Canada has no such law.

It is mathematically impossible for everyone wl invests one dollar in the chain to receive $8,000. The o who does, receives it from 8,000 people who each respo to letters they have received with this person's name the top.

Consider this: suppose these 8,000 each continue t chain by sending the letter to twenty persons. Repe this four more times, and 26,947,368,420 individuals a involved in the total chain. This is eight times the nu ber of people in the whole world.

Those who get in on the ground floor of a chain lett benefit only because relatively few people participate the early stages. As Letkemann says, "The majori will get nothing for giving something, because obviou ly, for each person who gives one dollar and receiv five, there are four persons who give one dollar and g nothing."

Reprint from "The Mennonite" August 11, 19

Hollywood — Dick Ross, the motion picture producer-director who formed a corporation to make films primarily for the estimated 40 million Americans who have shunned boxoffices because they won't accept raw sex, excessive violence and obscenities on the screen, puts his company's first film into national release in October.

That film is "The Cross and the Switchblade" and is adapted from Rev. David Wilkerson's book of the same title, an account of his near-fatal crusade among young dope addicts and street gang fighters in New York's ghettos. The book's sales have exceeded five million copies and it has been translated into 23 languages.

The picture stars Pat Boone in the role of the young preacher who left a parish in Philipsburg, Pennsylvania, to work in the ghettos and later establish a Teen Challenge Center in Brooklyn, the first of 37 Teen Challenge Centers now scattered throughout the world who help youth caught in the grip of narcotics and alcohol.

Two young New York stage actors make their screen debuts as Boone's co-stars. They are Erik Estrada, born of Puerto Rican parents, who portrays the young street gang leader who three times threatened the minister's life, and Jackie Giroux, Connecticut native of French and Indian blood, who is cast as that young gangster's dope-addict girl-friend.

The picture maker who heads Dick Ross & Associates, Inc., as board of directors and president, defends the filmization of grim realities in "The Cross and the Switchblade" with this comment:

"The terrifying violence of Puerto Rican and Black gangs caught up in battle and the young boys and girls, some addicted to narcotics, who are ensnarled by free love are not included in our picture for shock value."

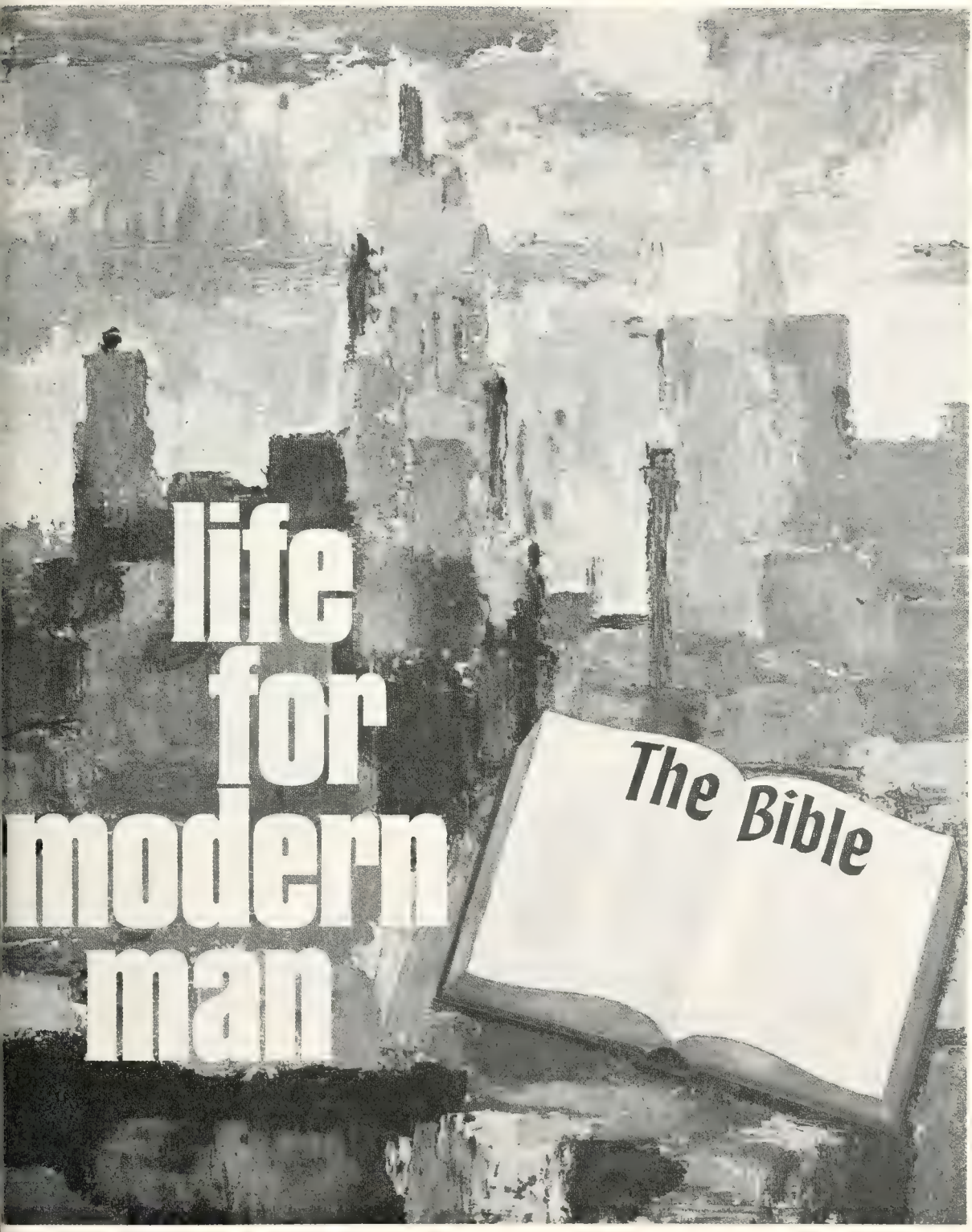
"They are shown, or alluded to, in such situations solely because that is part of the truth—the truth in the lives of teenage boys and girls existing, not living, in certain disadvantaged neighborhoods. With this picture, we believe we have created meaningful and responsible entertainment and we hope it points to the great need for redemptive wo in certain areas of our society."

Ross said his company will pr duce and distribute two featu films a year.

"We plan to cut across all secto of life in so doing, and all secto of life are not pleasant; that is n to say, however, that the unpleasa aspects can't be included in our pr ductions without resorting to chea tawdry theatrics designed only appease depraved appetities," h added.

Before setting up his own corpor tion to make what he says will the label of "meaningful and respo sible screen entertainment," Ross f 15 years guided the film subsidia of the Billy Graham organization.

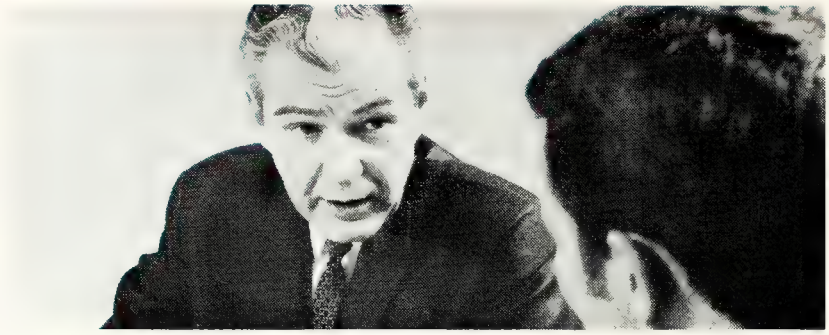
The Ross films will be released a corporate subsidiary, The Di Ross Releasing Organization, and u like distribution procedures of oth major releasing organizations, marketing operation will be spe headed by a nation-wide group sal force operating out of five regio offices and dealing with civ church, educational, service club a industrial groups.



NATIONAL BIBLE WEEK — NOV. 22-29

WORLDWIDE BIBLE READING — NOV. 26 - DEC. 25

We Belong Together



Christians united in Christ are strong. There is strength in fellowship. Belonging to Christ, Christians also belong to each other. And their fellowship based on common faith and commitment, identifies them. The world knows those who are Christ's by the manner of their love for each other.

The National Association of Evangelicals provides such fellowships and identity. For over a quarter century committed evangelicals have found in NAE a way of cooperation without compromise.

If you share our commitment, why not share our fellowship? To be truly Christian we need you—and you need us.

NAE

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Enclosed is $10 for my individual membership.

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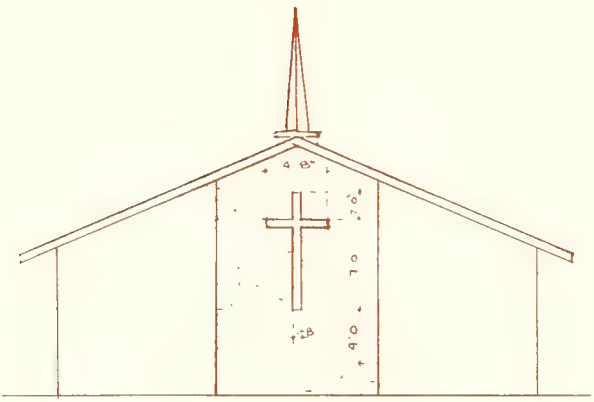
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The Brethren
EVANGELIST

Building The Through Christian Education



WHITE GIFT ISSUE

Vol. XCII November 21, 1970 No. 24

The Brethren Evangelist

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NOTES and COMMENTS

In the October 24th issue of **The Brethren Evangelist** the editorial was entitled "Let's Try Something Different For A Change." Perhaps a way to proceed in this direction would be to cooperate during the latter part of this month, especially during the Thanksgiving season, with the announcement found on page 31 of the last issue, National Bible Week.

It might be rather unusual for the President of the United States to be honorary chairman of Bible Week, but his letter from the White House has a definite ring of sincerity as he writes, "In his unceasing search for new progress and greater opportunity for self-fulfillment, man has been guided by a set of undying principles: principles that have inspired him to improve his own lot while never losing sight of the needs of his neighbor.

"In this decade when we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom the general prosperity is still a distant dream, it is well that we refresh our spirits and fortify our resolves by reading the Holy Scripture.

"And it is with this in mind that I join the American Bible Society, the Catholic Biblical Association, the Laymen's National Bible Committee in urging every American to participate in the uplifting tradition of this Thirtieth Annual National Bible Week."

Richard Nixon

In order to expand the circulation of **The Brethr Evangelist** the Brethren Publishing Company is mak a special offer which will help many of you ligh the burden of Christmas shopping this year. On back cover of this issue are three gift subscript blanks which can be used for the purpose of send in for new subscriptions or renewals. Please take n of the special reduced rate for new subscriptions. T offer will be withdrawn January 1, 1971.



By the Way

INTERESTING STATISTICS ON INTEREST

To anyone who has a bankbook, whether it has to do vith savings or with a mortgage on a house or utomobile, the word interest creates interest. Interest n how much our savings are growing, or how much ur pocketbooks are shrinking (depending on where our interest is).

I think it is quite safe to assume that anyone who as ever had to borrow capital for one reason or nother never has quite become accustomed to having o pay what seems an exhorbitant fee for the use of hat loan for a period of time.

Then perhaps a look at the Federal Government's light in what it must pay for its borrowing will make ese paltry interest payments of ours look rather initesimal.

Our Federal Government too has to pay interest on s debts, although unlike the private borrower, seems ontent to carry on this debt.

The immensity of this, one of the biggest single ems in the budget, is shown in the figures supplied y the Chamber of Commerce of the United States as points out that the interest on the national debt last ear cost the taxpayers $19,256,821,000.

This is equivalent to the combined incomes of 2,231,-00 average American families. This also would be nough to house the combined population of Detroit nd Houston by buying $20,000 homes for 963,000 fam-ies;—pay more that $122 a week to over three million nemployed workers for an entire year;—more than ouble funds spent for the War on Poverty, Office of ducation, Narcotics Bureau, air pollution control, pub-c assistance and housing, and urban renewal and en-ironmental control.

The interest for last year's debt is more than it cost run our Federal Government for the first 117 years our history.

And the $3.5 billion **increase** last year is more than ie total Federal Budget for any single year until 1918.

That statistics can be boring is true, yet they can e awesomely revealing. Let us take into consideration r a moment just one billion dollars. Do we really now how much a "billion dollars" actually is? Perhaps e can "tell it like it is" in terms very easy for us to nderstand.

If each soldier carried a 50 pound pack of dollar bills, would take 42,500 men to carry a billion dollars;

Or, if each truck carried 5 tons of dollars bills, it ould take 212 trucks to hold a billion dollars;

Or, if you laid dollar bills end to end, they would rcle the earth 4 times;

Or, if you covered a sidewalk 8½ feet wide with dollar bills, it would take a sidewalk 2,442 miles long, or from Washington, D.C. to San Francisco, California.

Now, we really don't need a computer to see what this would amount to were we to multiply these facts by 19 plus, do we?

I suppose we might just as well go along with the tide and agree with the old cliche' "Well, that's the way the check bounces." "There is no other way we can pay for our economy and way of living." If this be true, then we are paying a great price for the favor of being citizens of a great nation, even though there might be some who show a difference of opinion by their actions.

We pay our taxes (with grumblings perhaps) and trust that all will be well, and do it day after day. Yet, when it comes to paying tribute for the blessings of being alive and the joys of seeing nature at its best four seasons of the year, accept its provisions for our daily sustenance, the right to go and come as we please compared to what others are able to do in this respect, we observe one day out of the year as a day to give thanks. Do we set aside this day because of a tradition that may have been set when a handful of Pilgrims with some friendly Indians broke bread together in gratitude for a bounteous harvest?

Do we observe this legal holiday simply because George Washington proclaimed it as such long ago, and Presidents like Coolidge and F. D. Roosevelt may have changed the wording of it here or there.

Or, do we celebrate Thanksgiving at least once during each year expressing our deepest gratitude to The Creator of all things for the many, many, sometimes undeserved blessings bestowed upon us each day, day after day?

When we stop to analyze the proportions in what we are required to pay in taxes, etc. for our support to live in the United States, and what is required of us through the Word for His provisions for us both in this life and the promised life hereafter, where do we stand in the way of giving thanks to God?

I think our contributions to our fellow-men; our interest in Missions; our concern in becoming involved with many problems of our society; our loyalty to God as His children will determine to what extend we show our gratitude, whether it be but once a year—Thanksgiving day or every day of each year. In other words, how much interest are we paying to God for the debt we owe Him?

(G. S. Ed.)

MISSIONARY NEWS

INAUGURATION OF THE BRETHREN HOME FOR CHILDREN

The "Brethren Home for Children," newly established orphanage of the Brethren Bible Mission in India was inaugurated on September 30, 1970, with the presence of the Honourable Sri. R. Ramalinga Raju, minister of Religious Affairs, of the Government of Andhra Pradesh.



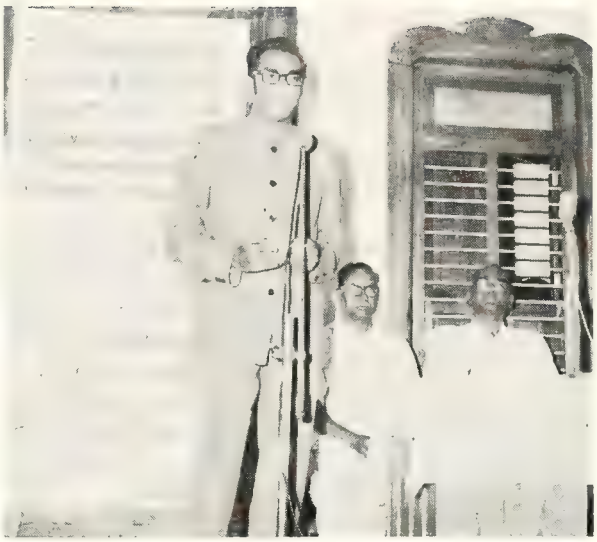
The President of Weavers Colony presiding over the inauguration

The ceremony was opened with the reading of Scripure followed by prayer. Sri. V. Surya Rao, president f the Weavers Colony (area where the orphanage is ocated), presided over the function

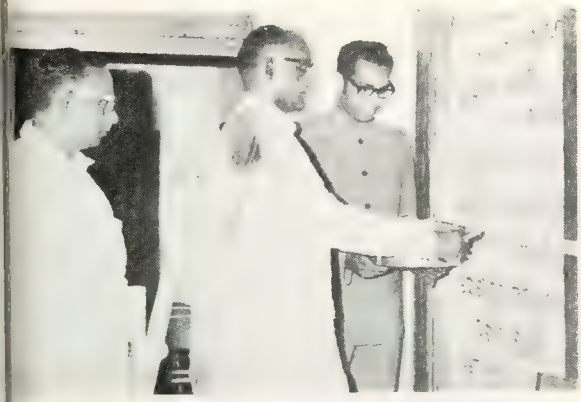
After cutting the traditional ribbon to inaugurate ne Home, Sri. R. Ramalinga Raju said that India is ne poorest of all poor countries and also the second mong the most populated countries in the world. In uch a country there is a great need for people who ake interest in helping the poor, especially the chilren by giving them food, shelter and education. He aid that helping the poor is the greatest service to the ountry itself. The Minister expressed his appreciation Rev. K. Prasantha Kumar and the sponsors of the rphanage for their dedicated service to God by helpng needy children. He expressed the thought that eligious institutions should come forward to do huanitarian service, as it is the best way to worship od, and continued by commenting that the governent of India is interested in seeing many more organations step forward to help the poor in many differnt ways.

Sri. Surya Rao, in his comments, said that the Weavs Colony is established for the poor and lower middle ass people. The colony welcomes this new institution to their midst and wish it all success. He felt that the rethren Bible Mission can help the people in the olony in many ways and said that the people are gerly looking for help. He expressed thanks to the rethren Bible Mission for selection of the Weavers olony as the center for their service.

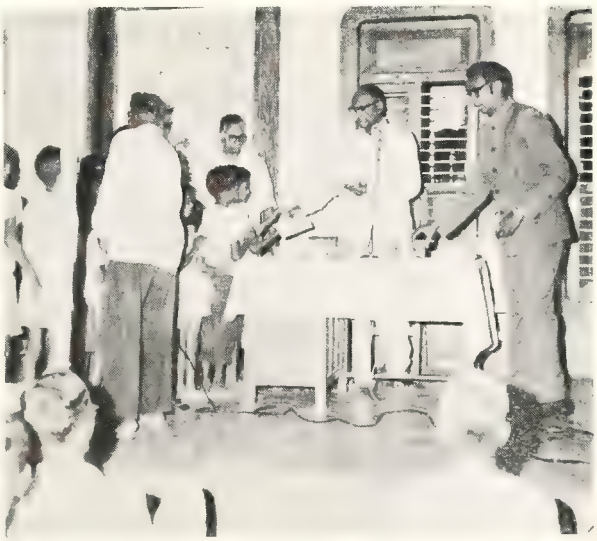
After some words of thanks by Rev. K. Prasantha umar, about a thousand note books, with scripture xts at the top of each blank page, were distributed ee to the poor children in town. The meeting, which as attended by about two hundred adults and several ndred children, was closed with prayer.



K. Prasantha Kumar welcoming the guests



The Minister of Religious Affairs cutting the ribbon to officially inaugurate the Brethren Home For Children



The Minister of Religious Affairs distributing notebooks to the poor children

ANNIVERSARY CELEBRATION



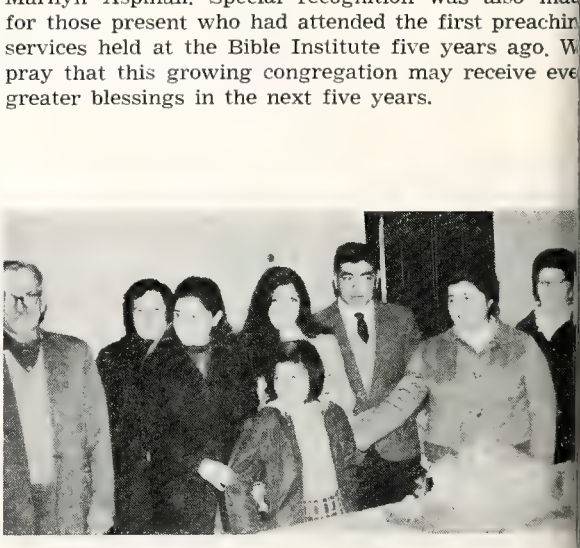
Members of the Soldini, Argentina church with Pastor H. Raymond Aspinall at the anniversary celebration

THE SOLDINI BRETHREN CHURCH in Argentina celebrated its fifth anniversary on August 8, 1970 with more than 80 persons in attendance. This church was started at the time that the Eden Bible Institute, located just outside the Soldini village limits, was getting its start. The first services were held on the property of the Bible Institute with Rev. Kenneth Solomon serving as pastor. Later the meetings were moved to a rented store in the village. Recently a property was purchased, through a loan from the Argentine Revolving Building Fund, where the future church building will be erected.

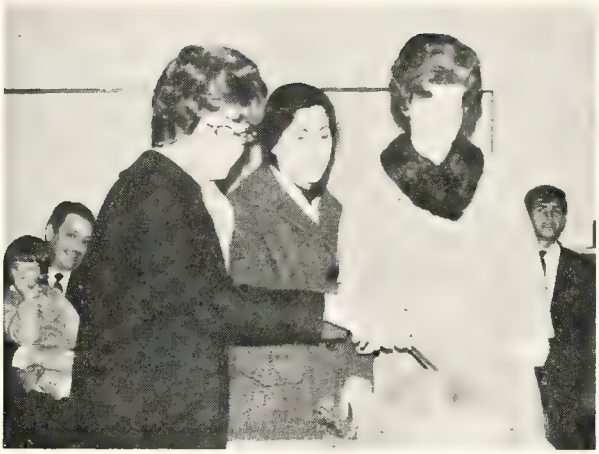
When the Solomons returned to the United States on furlough the church called Tomas Mulder, then Director of the Bible Institute, to be its pastor. As of July 1st, Rev. Raymond Aspinall has been filling this responsibility after receiving a unanimous call from the church. His messages and Bible studies are especially appreciated as is also the continued musical contribution made by his wife at the portable organ and by him as the director of the singing. Rev. Aspinall and his family have contributed to the work at Soldini over the years in various capacities and have always been interested in the work of this church.

This young church has always been very concerne for evangelism and has sponsored a kindergarten fo a number of years as one form of outreach (see **Th Brethren Evangelist** of October 10, 1970). The churc has now rented a building in the neighboring village o Alvarez, approximately 9 miles away, for the purpos of starting a new church in this area. Rev. Kennet Solomon is to be in charge of this new outreach an will be using students from the Bible Institute as we as receiving help from the members of the Soldi Church. Initially there will be two preaching service a week and Sunday School, as well as using one of th two rooms for a small Christian book store offerin the Bible and religious records and pictures.

During the time of fellowship which followed th anniversary service, a cake baked in the form of church was served to those present. The cake was cu by the wives of the three pastors who have served th church; Mrs. Kenneth Solomon, Mrs. Tomas Mulde and Mrs. Raymond Aspinall. The celebration include recognition of the birthday of the present pastor's wif Marilyn Aspinall. Special recognition was also mad for those present who had attended the first preachin services held at the Bible Institute five years ago. W pray that this growing congregation may receive eve greater blessings in the next five years.



Members of the Soldini church which had attended the first meetings held at the Bible Institute



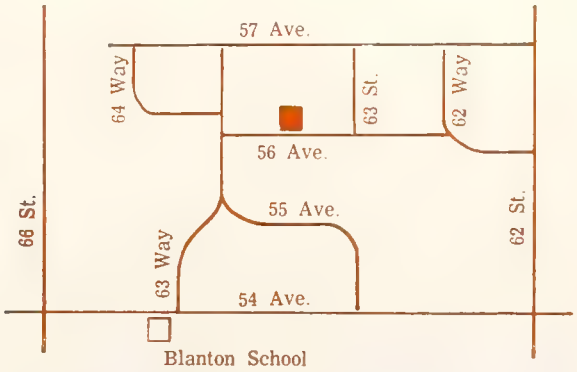
The wives of the three pastors the church has had cut the cake baked in the form of a church. l. to r.: Mrs. H. Raymond Aspinall, Mrs. Tomas Mulder, Mrs. Kenneth L. Solomon

VISIT BRETHREN HOUSE

THE ST. PETERSBURG BRETHREN CHURCH invites you to attend services or visit Brethren use whenever you are in the area. For your convience in locating Brethren House we are printing map showing the nearby streets in St. Petersburg. Sunday mornings, Hymn School starts at 9:30 with sses at 10:00 and the Worship Service at 11:00. ain on Sunday evening the Worship Service begins 7:00. During the week Brethren House is open Monday, Tuesday, and Wednesday afternoons from 2:30 to 5:00 as the school children come for informal learning opportunities. Monday evenings the teens meet from 6:30 to 9:00 and Wednesday evenings at 8:00 a series of Family Enrichment Seminars are being held. When visiting Florida, why not visit St. Petersburg and pass by Brethren House. Pastor Phil Lersch says, "May we meet you at Brethren House? . . . Come anytime!"



rethren House home of the Brethren Church in St. Petersburg, Florida



Brethren House, 6329 56th Avenue, North, St. Petersburg, Florida

I WOULD DO IT AGAIN

by L. V. KIN

II Timothy 4:2; Isaiah 61:1

SINCE MY RETIREMENT from the active pastorate two years ago, and after a continuous ministry of 46 years without a break, I have had the desire to present an article on the general theme: "I Would Do It Again." Since my ministry has been varied, filled with many joys and some sorrows, I feel I can speak on the theme with some authority. I have served rural, village and city churches. I have served small churches and a large one. The largest was in Elkhart with a membership of 997 at one time in my ministry there. The smallest was at Gretna near Bellefontaine, Ohio, with a membership of 100 when I first went there. I have had a circuit of three churches and one of two.

In one of the churches I acted as organist, song leader and preacher. In my calling I have had to open two gates to make a pastoral call, one at the road and the other at the farm home. In several churches I was the only Elder while in another I had College Presidents, Professors and Teachers, and quite a few Elders.

I started out at a salary of $25 per week and had three children to support. I received no extra money for mileage, utilities, insurance or pension, until the church adopted the Pension Plan. In my last church I received mileage for calling.

I had to have a large garden, cut wood, do some painting and help the farmers cut grain and butcher. So I have had some unhappy experiences, some hard work but many happy joys and experiences. I have made the above statements to show a varied ministry and as a background to what I want to say in this article. It is my wish and hope that this article will be an incentive to young men to enter the ministry, to pastors to continue in their calling rather than choosing other professions, and as a help to laymen.

If I could serve my ministry over again I would some things differently. I have made many mistakes, do all ministers. We often learn the hard way. I ha had a few unhappy experiences, but this is true in a profession **if** one is true to his God. If a pastor is ov enthusted, he is moving too rapidly. If he moves slow but steadily, he is not keeping pace with the tim Therefore, at times, some opposition arises. Sometim as I see it now it was my own fault, and at times t fault of a few disgruntled members. Yet, if I had t opportunity I would do it over again, correcting t mistakes here and there.

I. I would first of all serve the church. Here I wou briefly mention eight places of service.
 1. I would serve my church not exploit. I wou remember that I am the servant of the chur not the boss. I would try and treat my flock I would want them to treat me. I am employ to serve the church. Therefore I would give r time, talent and tithe to the church.
 2. I would ring door bells. I would do this for thr reasons:
 a. There was a time when folks came to chur especially in rural communities. It was t only place folks had to go. One could the fore have a revival. In my first pastorate had a revival of three weeks, and we h more than many churches can have now ir weeks' duration. Today, too often, only t saints come to church. Therefore if we wa to win the unsaved we have to go where th are. The best place to go is in their hom where they live, and it is the best place help them with their problems.

b. A minister learns many valuable lessons in this type of ministry. Sunday we see the saints at their best; Friday we see the dust on the family Bible.
c. We cannot expect laymen to call if we are not willing. We dare not demonstrate to them that calling is a burden or useless. If a pastor wants his congregation to call he must point the way.

3. I would do careful counseling, but I would not allow members to bring all their little needs and wants to me. Some women desire to confide too much in their pastor. If a layman has a headache he can take an aspirin rather than take the time of the pastor. There was a time in my early ministry there was little counseling. Today it is possible laymen may take up too much of the time of their pastor in things they can easily solve themselves and even know the answer. So I would counsel but with great care.
4. I would pray for and with the aged and sick. This is not always convenient with the radio or TV blasting off. Laymen shut off your TV when your pastor calls; he isn't calling to hear your favorite program. A short but sincere prayer will do much for those who need help.
5. I would publish a Parish Paper. If you print a monthly bulletin pack it full of news. Don't have such long articles only a few read. This is a service crippled people and shut-ins greatly enjoy.
6. I would build for long pastorates. The ministry of Dr. Arthur Smith of the Trinity Lutheran Church in Ashland, Ohio, is an example of a long but growing work of fifty years. If you cannot maintain such a growth year after year resign and let some one else step in. You say, "a new broom sweeps clean," but do not forget that the old broom knows where the dirt is. This may be the reason some laymen want short pastorates.
7. I would keep accurate records. I would keep a uniform book in which I recorded the gains, losses, calls, attendance, etc. I would keep this in such a way so that I could give an accurate account of my ministry at any time. I would give accurate statistical reports not guess accounts.
8. I would tithe my income accurately, and I would give most of this to the church. I would not be stingy with the nine-tenth. I would go above my tithe when there was great need.

list these eight points under the general theme, "I uld Serve My Church." For herein I am called. And e I give my first text recorded in II Timothy 4:2, . Be instant in season, out of season, reprove, re- ke, exhort (but I would leave out these last three ess I was sure I would do it with "long suffering."

I. I would look well to my preaching.
Here I give my second text as found in Isaiah 61:1, ". . . preach good tidings. . . ," and I would add to it the first clause in II Timothy 4:2, "Preach the Word. . . ."

1. I would make adequate preparation. I would start Monday or Tuesday instead of Saturday. I would get nervous if I did not know at least the text and sermon subject by Thursday. I would save my forenoons (at least from 8:00 to 12:00) for my sermons and prayer meeting topics. A minister can produce a good sermon if he keeps these hours for study. It might be best to shut off the phone at this time.
2. I would preach plain sermons from the Word, and I mean plain and I mean Biblical. Keep your fodder down where the cattle can reach it. Don't worry about people who have itching ears. We do not preach to show our scholarship; we preach to touch hearts.
3. Preach your plain sermons from the Word of God. Let the scholars teach about books, but keep thou to the Word.
4. Preach positive and challenging sermons.
5. Preach short sermons but sermons that move. Use timely illustrations but illustrations that apply to the sermon. Do not use illustrations that take up the whole period.
6. I would watch my personal appearance, especially in the pulpit. Hippy stuff has no place in the ministry.

III. I would be pastor to all groups. I have known ministers who give all their time to clicks. I would endeavor to create a family spirit.

1. I would recognize the children. They are easily won and easily trained. I would take advantage of this.
2. I would use and encourage the youth. I would try and help them to find their place in this topsy world.
3. I would cultivate family life with young adults. These are the families who have growing children.
4. I would share hope with the aged and the shut-ins. They are not done yet with life. They can at least give a life of prayer and testimony.

In other words I would serve the whole church, the old and the young, the active and the inactive, those who feel the need of the church and those who do not.

IV. I would make much of sacred hours.

1. The hours of worship is the most sacred of these. I would want my people to know whom they are worshipping. Let it be dignified, yet so conducted that people feel at home. Use some form yet with freedom of spirit.
2. I would make much of the hour of communion. Herein we enter into the Holy of Holies with our Lord.
3. I would make much of marriage. It is a joyous occasion, yet a very sacred one. Herein two hearts are blended into one. Herein is the start of the home.
4. I would make much of the hour of dedication of children. I feel we as pastors fail here very often. How many parents dedicate their children to the Lord and pledge to bring them up in the nurture of Christ and the church, and then forget all about the church until another one comes along.
5. I would make much of the hour of baptism and laying on of hands. Let the applicant know the full meaning of the two symbols.

6. I would make much of the anointing service. The prayer of faith is to seek and abide willingly in the will of God; not my will but the Lord's will.

V. I would serve the community. I would not tie myself up in a nut shell and serve my church only.
1. I would know my community. I would make surveys. I would meet the business men.
2. I would cooperate in community life, but not in every lodge or club. I would be friendly to all yet with great care.
3. I would champion the underprivileged and needy. I would do this even if I did not expect gain in my church.
4. I would fight the devil but not people. I would hate only the deeds of the Nicolaitans. Here I share again part of the text in II Timothy 4:2; "... reprove, rebuke, exhort...," but I would not do this if I was certain I could not do it with "long suffering."

VI. I would guard my attitudes.
1. I would subscribe to a good code of ethics. Let it be Scriptural and it will be far reaching.
2. I would forgive and forget. I would try and be an example in this to my flock. If they have wronged me I would be the first to forgive and forget.
3. I would use some system but with great care and freedom. I would have periods of study and devotions and periods of counseling. I would want the congregation to know these hours. I would especially use my forenoons for study. If they needed me I would share with them the afternoon and evening hours.
4. I would look up and laugh and love and lift. A minister gets his greatest strength from above, and his duty to God always comes first. A preacher dare not be a grouch nor easily offended. He dare not be too critical of other churches and ministers. He dare not build up his ov work by downing other churches. I would gua my attitude toward all people. I would try a be like the Taste Berry in Africa. After eati the berry everything else takes on a swe flavor. So I would try and leave a sweet ta to every one I meet.

VII. I would show my members I was not afraid work; that I was not a lazy preacher.
1. If I were in a rural church and went to the c to drive a golf ball, I would learn how to dri a tractor to help a needy neighbor. The la preacher who has to hire someone else to m his lawn is usually too lazy to produce a go sermon.
2. I would have a nice small garden and so nice flowers in my lawn. A preacher can lea many lessons from a clean, growing garden a choice flower. To take a nice juicy tomat to a shut-in or a sweet-smelling flower to a si person from his own garden could produce great blessing.
3. I would not be ashamed to wash dishes for t wife. Dirty dishes tell a story too, especia when new babies arrive in the home.
4. When there is work to do at the church, I wou work along with the other members of t church. Both laymen and pastor will receive blessing from working together.

In conclusion I would urge every minister to be tr to Christ at any cost. Share Him with all men. Rejo and sorrow with others. Especially share with oth your joys. Preach the Word. Be sure it is the true Wo not some hobby of yours. The Gospel is the power God unto salvation. Lift up the Christ and He will dr men to Him. If you observe these admonitions yo ministry will be a success and you will find joy in living and preaching and serving.

Rev. King is retired from active ministry and is now a member of the Pa Street Brethren Church, Ashland, Ohio.

WHO TAUGHT WHOM?

A SCHOOL INSPECTOR, in order to get an idea of the standard of teaching in a local community, visited a classroom and decided to ask some questions. Calling on one small lad he asked, "Who broke down the walls of Jericho?" The boy answered, "Sir, I don't know, but it wasn't me."

Turning to the teacher the inspector asked, "Is this the usual standard in this class?" The teacher replied, "Well, that boy is very honest, so I believe him when he says he didn't do it."

Leaving the room in disgust the inspector explained the incident to the principal, who apologetically repli "I have had that teacher for many years, and I am s if she knew who broke down those walls, she wo have told you."

By this time the inspector was furious and sou the chairman of the Board of Education. After list ing to the story, he said, "Well, after all, aren't making a mountain out of a molehill? I suggest just pay for having the wall fixed and write it under the heading of repairs."

Copied by Rev. S. David Sikes, Litt. D.

The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for December

Topic:

JESUS FULFILLED MESSIANIC PROPHECIES

In Genesis 3:15 we read the first prophecy telling the erpent there would be a constant struggle between he nd the man of God's creation. "...I will put enmity etween thee and the woman, and between thy seed and er seed; and it shall bruise thy head, and thou shalt ruise his heel." (Read Galatians 4:4.)

The leader may use the following outline as time permits to develop the topic.

1. Of Abrahamic descent—Genesis 18:18; Matthew 1:1
2. Of the seed of Isaac—Genesis 17:19; Matthew 1:2
3. A star out of Jacob—Genesis 24:17-19; Luke 3:23, 34
4. The tribe of Judah—Genesis 49:10; Luke 3:33
5. Heir to the throne of David—
 Isaiah 9:6-7; Matthew 1:1-6
6. Born in Bethlehem—Micah 5:2; Luke 2:4-7
7. Born of a virgin—Isaiah 7:14; Matthew 1:18
8. Ministry preceded by a forerunner—
 Malachi 3:1; Mark 1:1-8
9. Declared to be the Son of God—Psalm 2; Mark 1:11
10. Triumphal entry into Jerusalem—
 Zechariah 9:9; Matthew 21:1-11
11. Betrayal by a professed friend—
 Psalm 41:9; Mark 14:10-11
12. Sold for thirty pieces of silver—
 Zechariah 11:12; Matthew 26:15
13. Money used for potters field—
 Zechariah 11:13; Matthew 27:6-7
14. Silent before His accusers—
 Isaiah 53:7; Matthew 26:62-63

He was smitten and spit upon by His enemies; hated without cause; suffered for others; crucified with sinners; mocked and insulted in His death. Read Psalm 22:6-8; Matthew 27:37-44.

15. Raised from the grave—Psalm 16:10; Matthew 28:9
16. Ascended to the right hand of God—
 Psalm 68:18; Luke 24:50-51
17. His Kingdom to be triumphant—
 Daniel 2:44; Revelation 17:14
18. His Kingdom shall be one of righteousness—
 Jeremiah 23:5-6; Revelation 19:11

We have just skimmed the pages of God's Word for this brief outline of the Christmas story. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). The greatest Christmas present one can receive is the acceptance of Jesus Christ as Savior. What will you do or what have you done with Him?

FIRST BRETHREN CHURCH AND PARSONAGE DEDICATION

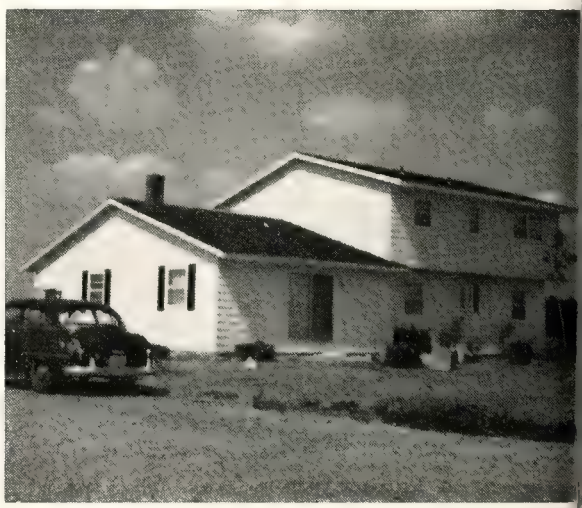
BRYAN, OHIO

THE FIRST BRETHREN CHURCH of Bryan was organized in 1888 by five individuals. A house of worship was erected at 327 South Main Street, Bryan, Ohio in 1893-94. Additions to this building was added in 1938 and 1956.

On October 12, 1967 the congregation took action to construct a new church building on five acres of land made availab'e on the D. A. Erlsten farm. Ground breaking was observed on September 8, 1968. Building commenced shortly thereafter.



A short time later the congregation took action t construct a new parsonage to the east of the churc building. After both were completed Dedication Se vices were held on April 26, 1970.



The parsonage dedication was held during the mor ing worship service with Rev. C. A. Stewart, Nappane Indiana (pastor 1931-46) as the speaker. His messa was "The Power of the Christian Faith." There we 382 in attendance at the morning worship service.

Following the morning worship service a carry- dinner was held in the Fellowship Hall.

The Dedication Service for the new church buildi was held in the afternoon with 330 in attendance.

The Organ and Piano Interlude
Rev. and Mrs. St. Clair Benshoff

The Prelude "Festival of Hymns" Benshoffs

The Hymn "The Church's One Foundation"

Greetings and Recognition
Architect, Norman Bryar, Evangelical Church Building Corp.
Executive Secretary, Rev. Smith Rose

The Offering
"It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

The Offertory
"Intermezzo" from "L'Arlesienne Suite No. 2" Bizet

The Trio
Eloise Gilbert, LaMoyle Kintner, Alice Shankster

The Act of Church Building Dedication
Minister: M. V. Dodds
Vice Moderator: Herbert Benner
Past Minister: Rev. Smith F. Rose
Building Committee Representitive: D. W. Peltes
Seminary Professor: Professor Charles Munson
Executive Secretary, Central Council: Rev. Smith F. Rose
Architect: Norman Bryar

Congregation:
We covenant together to be faithful in all the duties essential to the Christian life, to attend habitually the services of this church, to give regularly for its support and its charities, and to share in its organized work for the world, and to seek to share Christ with those about us.

The Prayer of Dedication

The Scripture Lesson

The Hymn "A Mighty Fortress Is Our God"

The Benediction

The Postlude "Crown Him With Many Crowns" Bridge-Thring



Standing: Rev. Smith F. Rose, Executive Secretary Central Council and former pastor of the Bryan Church and Prof. Charles Munson, faculty member of the Ashland Theological Seminary. Seated: Rev. Myron Dodds, presently pastor of the Bryan Church.

This service was followed with Church Building and Parsonage Open House and Reception in the Fellowship Hall.

There have been two Baptismal Services held since Dedication, with 24 persons being baptized. We hope that with God's help we will continue "Building for Christ and His Kingdom."

Marcia Sander
Corresponding Secretary

WOMAN'S ROLE IN THE CHURCH BEING CHALLENGED

UPI Religion Writer Louis Cassels reports that discrimination against women is under heavy attack in the institution that has practiced it longer and more flagrantly than any other in Western society. The institution is the church.

Cassels reminds us that one of the striking features of Jesus' teaching was the honor and dignity He accorded to women in an age which tended to look upon them as mere chattels.

He also reminds us that the apostle Paul appeared to be an ardent woman-hater. Paul probably would have admitted, however, Cassels states, "that his feelings stemmed from personal prejudice rather than the teaching of Christ."

Subordination of women is hard to justify in the church, for women are the backbone of the institution. They constitute a majority of the membership and do most of the work. "In fact," Cassels says, "women greatly outnumber men in virtually every church activity except the exercise of leadership."

But now the picture seems to be changing. Cassels claims the Women's Liberation Movement is making itself felt in the church as elsewhere. A few weeks ago the Lutheran Church in America at its biennial convention in Minneapolis voted overwhelmingly to authorize ordination of women to the ministry.

The Roman Catholic, Eastern Orthodox and Episcopal churches still restrict their priesthood to males. But there is feminist ferment even in these communions. It remains to be seen just what effect women will have in the future role of the church.



BUILDING THE CHURCH THROUGH CHRISTIAN EDUCATION

FOR BRETHREN the call to build the church through Christian education is imperative. The remaining years of the twentieth century are both ripe with opportunity and potent with promise, but much work must be done now to enable us to convert that potential into real progress for Christ.

We are told that by the year 2,000 there will be twice as many people in the United States as there are today. "This means that within 30 years a second America must be wedged into the land space we now own. Many new cities must be built while old ones are torn down. New educational systems, new recreational opportunities and new cultural interests will have to be created (Elmer Towns, **The Bright Future of the Sunday School,** p. 18)." And new churches must be built.

The massive changes expected in society should have a considerable effect on the planning and work of The Brethren Church. In a time when half the people may soon have a three and one-half-day work week while the other half have a three and one-half-day weekend, how will the church operate? If the church school, for instance, meets on the customary first day of the week, it will automatically exclude 50 percent of the population.

New forms of outreach must be found by experimentation—now—or we can never hope to cope with the overwhelming problems of the future more effectively than we are dealing with current challenges.

For instance, despite the fact that research has shown, and most of us know, that in evangelically oriented churches up to 85 percent of all new church members are first reached by the church school, Brethren have remained relatively listless in church-school outreach. Note the decline in both enrollment and average attendance since 1966:

Year*	Enrollment	Average Weekly Attendance
1966-67	15,025	11,300
1967-68	14,567	10,632
1968-69	12,410	10,151
1969-70	12,000**	9,752

*Source: Annual Statistical Report
**Estimate

The fact that our enrollment has declined by ove 3,000 and attendance by more than 1,500 persons pe week indicates a serious deficiency. Obviously the mi istry of Christian teaching is not being vigorously pu sued or we would not show a four-year loss of 20 pe cent in enrollment.

We must act quickly to reverse this disturbing an potentially disastrous trend. It is disturbing in that w have never had more resources and personnel at ou disposal than we have had since 1966. It is potentiall disastrous in that the trend is indicative of our failur to comprehend and/or obey the straight forward ad monition of Paul: **"From first to last this has been th work of God. He has reconciled us men to himsel through Christ, and he has enlisted us in this servic of reconciliation. What I mean is, that God was i Christ reconciling the world to himself, no longer hol ing men's misdeeds against them, and that he has en trusted us with the message of reconciliation. We com therefore as Christ's ambassadors."** (II Corinthians 5 18-20a NEB).

Christian education has never had more occasion fo optimism. The masses are literate, new communicatio media are constantly being developed, more teache helps are available than ever before, and people ar increasingly dissatisfied with the answers of humanism Truly the iron is hot—if we will but sieze the initiativ and strike, a new and increasingly vital church can b forged.

In this kind of "teach or perish" situation, the Natio al Board of Christian Education will play a decisiv role. Its purpose is to be an enabling agency, helpin people continue Christ's reconciling work today. Thu The Board serves The Brethren Church as it is abl providing resources and personal assistance to loc churches, district meetings, camping, and leadershi training programs.

Christ said, "...I will build by church..." and th plan was simple. The feat was to be accomplished b the distribution of many useful gifts. "And these wer his gifts; some to be apostles, some prophets, som evangelists, some pastors and teachers, to equip God people for work in his service, to the building up the body of Christ (Eph. 4:11-12 NEB)."

To think of building the church without Christia education is ridiculous. God's plan for church growt as revealed in the New Testament is deeply rooted i the idea of effective Christian teaching. Therefore, th National Board of Christian Education urges each ar every member of The Brethren Church to conside becoming more actively involved in building the churc through Christian education.

The church that neglects its teaching task is dying. Contemporary society requires the church to "teach or perish!" The church (body of Christ) may need a physical examination . . . is it dead? dying? healthy? vigorous? Let's take its educational pulse. . . .

. . . The Board of Christian Education helps keep the body of Christ healthy by injecting ideas and assistance to persons and congregations who are performing the teaching task of the church. By the same token, the Board must have the cooperation of all church members . . . or it must curtain its services . . . or perish!

BUILDING THROUGH SYSTEMATIC GIVING

THE PRECEEDING TWO PAGES illustrate the predicament of the National Board of Christian Education. Our support received from denominational offerings remained at about the same level since 1960.

Think back ten years—compare the prices then and now. Then think about the services you could receive from the National Office (Sunday School Board then) in 1960 and compare the 1970 services:

—Leadership for Christian Education and Youth Workers' workshops and clinics

—Resources and helps for superintendents, teachers, and youth leaders

—Growing audio-visual library

—Research in camping, family life, leadership training

—Vacation Bible School helps

—Church School literature imprint program

—Active recruitment of youth and lay leaders

As is immediately evident, the board deals in services. We have no way to get operating funds except by the White Gift and May Youth Offerings and budget giving.

The National Goal is $2.50 per member in Board support—we urge you to meet this goal or our Christian education program may be critically affected.

For 1970-71 we need $29,550. Here's how we have budgeted:

Personnel Salaries and Benefits	$17,475.00
Office Help	300.00
Travel (Personnel and Board Members)	4,000.00
Commissions	375.00
Conference	1,000.00
Promotion	550.00
Crusaders	500.00
Office Expenses	4,800.00
Audio-Visual Library	500.00
Miscellaneous	50.00
	$29,550.00

BUILDING THROUGH VISUAL AIDS IN TEACHING

Filmstrips that have just been ordered and will be in the filmstrip library very soon are:

CHRISTMAS

Love At Christmas—45 frames, color draws, rec. & man., 18 min., junior-adult

Through art, narration and music, this beautiful sound filmstrip presents a meaningful Christmas worship service. God's love for man is revealed in the birth of the Savior. In this gift is found new wonder and amazement at God's unfailing love. The filmstrip concludes with man's response to God as man reaches out with love for his fellow-man.

Stir Up Our Hearts series with special sermon outlines, portrays how Old Testament prophecies and God's promise were fulfilled in Christ's birth, and how His coming answered the universal hopes of the world, then and now. Splendid art and background music; running time: 7-10 minutes each.

"We Hope For Salvation"—Christ answered man's search for purpose, fellowship with God.

"We Hope For Justice"—Christ answered man's search for justice, offers forgiveness.

"We Hope For Peace"—Christ brought God's peace, of sins forgiven, love restored.

"We Hope For His Spirit"—Christ took on men's sins, so they may know God's spirit.

"Our Hope Fulfilled"—Christ's joyous birth fulfilled God's promise, and our hopes.

"Our Hope Is For All Men"—As the Wise Men spread the good news, stir us to do likewise.

CHILDREN'S FILMSTRIPS

The Game of Might-Have-Been—30 frames, color draws, rec. & man., 15 min., primary-junior

Little boy and girl imagine life had they each been a mountain, rose, elephant, etc., decide they are better off as God wanted them.

The Little Cloud—33 frames, color draws, rec. & man., 15 min., primary-junior

Little cloud, failing to help man, starts to cry, gets bigger and bigger as he holds back tears. Hearing man pleading for rain, he discovers how he can help, even though it means his end. **Uses:** unselfishness, stewardship.

Raggedy Elf—33 frames, color draws, rec. & man 15 min., primary-junior

Mean, stingy old elf loves only gold, and is shunne by entire village. When he discovers friendship i more valuable than money, he reforms, lives hap pily ever after. **Uses:** friendliness, stewardshi acceptance.

Stewart The Steward—74 frames, color draws, rec. man., 17 min., primary-adult

Stewart accepts church assignment to trav around the world distributing gifts from Magi Offering Plate. In his adventures children see ho to use time, talent and money for Lord's work.

Learning Church Manners—47 frames, color draw rec. & man., 10 min., primary-junior

This filmstrip tells the interesting story of ho Richard and Allen begin to have a new appreci tion of what the church means to people, and ar led to a better understanding of "how to act" i church.

Telling Others About Jesus series with record an manual for each. Record has narration for 4-5-yea olds and for 6-8-year-olds. These filmstrips are i full color drawings and help children understan and appreciate the importance of telling othe about Jesus.

"In A Family"—Two helpers bring their brothers t Jesus (first disciples).

"In A Town"—Meeting Jesus at the city well, woman hurries to tell the good news to the peopl in the town.

"On A Road"—Philip tells a man of Africa abou Jesus as they travel on a road.

"In-A-Far-Away-Land"—In a far-away country Pau tells Lydia about Jesus.

EASTER

Glad Easter Day—23 frames, color draws, rec. man., 5½ min., primary

An entrancing story of long-ago Palestine, to hel children realize that Jesus is not dead, but will liv forever, and to understand why Easter is a tim to rejoice.

At Easter Time—19 frames, color draws, rec. & man., 3½ min., kindergarten-primary

The basic concept of Easter is interpreted for youngsters, providing an ideal introduction to the day's true significance. We see Philip going to Easter services with Daddy and Mother. He visits the sanctuary of the church and hears the organist playing hymns. He stops in his room at church, decorated with pictures of Jesus. He learns that these experiences mean "we are glad for Jesus at Easter time."

Stories of Jesus at Easter Time series in color drawings with records for primary-junior, 5½ min. each.

"When Jesus Kept the Passover Feast"—The boy Jesus visits Jerusalem to observe the Feast of the Passover. The traditional celebration is depicted as well as the Temple incident from the Gospel of Luke. (25 frames)

"Singing Praises to Jesus"—Jesus' entry into Jerusalem, as seen through the eyes of young Joel, who accompanies Him on the last trip from Galilee and is inspired by His immortal words. (25 frames)

The Meaning of The Resurrection—46 frames, color draws, rec. & man., 15½ min., junior-adult

The great affirmation of Christian faith in life after death is documented in this filmstrip. It opens with a contemporary Easter service, then relates a series of Biblical incidents with emphasis on teachings of Paul on immortality. The difference in the attitude of Jesus' followers between the Crucifixion and Pentecost is described.

HRISTIAN LIVING (Teens and Adults)

Eden In Peril series—a religious study in ecology in five filmstrips with records and manuals. Ultimate questions of human well-being and survival on an over-crowded planet are the subjects of this series. This important series is not merely another journalistic prophecy of doom. It suggests positive actions which can be taken by individuals, families, churches, schools, communities, and governments to make the world more liveable. Titles are:

"Man And The Earth," "Mathematics and Starvation," "Canaries and Credit Cards," "The Quality of Life," "Therefore Choose Life"

*__Black History__ series in four sections with 2 full-color filmstrips in each section with records. General areas of consideration are: historical perspective on the modern civil rights movement and philosophy of non-violence; great cultural and political achievements of 4th through 19th century West African societies; understanding economic, cultural and political aspects of the black migration to the cities and others.

CHRISTIAN LIVING (Teens)

I Never Looked At It That Way Before—Part 1—68 frames, 16 min.; Part II—76 frames, 15 min., color, rec. & man., jr. high-sr. high

Examines smoking, drinking, drug use, sexual experimentation from the teenager's point of view. Young people express their own arguments and experiences clearly and emphatically, then informational narrative, dramatic color photos and statistics on cancer, drug addiction, drunken driving deaths, veneral disease, unwanted pregnancy disprove many destructive myths in the teenager's environment, warn against thoughtless "trial and error" testing. Emphasis is always on the individual's final responsibility for his acts.

CHRISTIAN LIVING (Adults)

The Alienated Generation—Part I—106 frames, 12 min.; Part II—85 frames, 14 min.; Part III—79 frames, 12 min., full color, rec. & man., adult

Part I—gives you the sounds, life and faces of the original hippie movement. Part II—explores the background of most hippies: affluent homes, college educations. Hippies explain why they dropped out, describe lack of communication at home, disgust with war, poverty, racism, materialism. Part III—examines daily life in Haight-Ashbury: communal living, "free" cloths, food, drug use, interpersonal relations. Program builds perspective on current offshoots of the "flower society," invites discussion of other ways to change society and gain self-fulfillment. Leaders may want to apply Christian aspect to this filmstrip.

*This series is being previewed and will probably be included in the permanent filmstrip library.

A supplement to the filmstrip catalog will soon be published and sent to those who have copies of the Christian Education manual or single copies of the catalog.

I WILL BUILD MY CHURCH
Matthew 16:18; Ephesians 4:11-12

BUILDING THROUGH EDUCATIONAL EXCELLENCE

CHRISTIAN EDUCATOR OF THE YEAR



L. to R.: Rev. Carl Barber, President of the Board of Christian Education; Rev. Fred Burkey; Mrs. Fields; Mr. LaVern Fields

During the 1970 General Conferenc Mrs. LaVern Fields of the Washin ton, D.C. Brethren Church was ho ored as Christian Educator of t year. Mrs. Fields' faithfulness h been deeply appreciated by h church where she now serves Children's Division Superintende She has also served on the Chur School Committee, as Youth Dire tor, WMS officer, and Deaconess.

STANDARD OF EXCELLENCE

Probably most Brethren know the story of the Pittsburgh Church and the difficulties it has faced. Certainly all of us can take heart from the fact that many obstacles have been overcome and the church and church school are on the way up. By virtue of their strenuous evangelistic efforts the Pittsburgh people have made their church school reach the top . . . two years in a row!



Pastor and Mrs. R. J. Godwin and seventeen members of the Pittsburgh Church claim the top Standard of Excellence Award

WHAT IT MEANS TO BE BRETHREN

by Kent Bennett

WHETHER WE BELIEVE IT OR NOT this is the age of ecumenicity. Many historic denominations ave ceased to exist as such, as they surrender their ames and distinctives for the sake of unity.

The word **ecumenical** comes from the Greek language nd means **world-wide.** Thus such denominations as the 'ongregational, the Evangelical and Reformed, Evan- elical United Brethren and others have been dropped rom current religious vocabulary in the wake of the cumenical thrust toward one Christian Church hroughout the world. Other denominational mergers re yet in the offing.

We need to realize that many good things have hap- ened because of the Ecumenical Movement and more nay follow. Yet some people view this movement with reat caution and mounting suspicion. Others unhesita- ingly label it as the work and the machinery of the nti-Christ. But since it is still true, as Jesus said to Nicodemus that, "The wind (the Holy Spirit) blows /here it wills" (John 3:8 RSV), it behooves us to re- erve our judgment and to seek to understand the cur- ent world religious situation. If we blankly, blindly ondemn the Ecumenical Movement we might well be ound guilty of blasphemy against the Holy Spirit, as /ere the Jews who refused to recognize the moving of he Spirit in the ministry of Jesus Christ.

In such a time, surrounded by such circumstances, /e **must** ask and each of us **must** answer several ressing questions.

1. "What does it mean to be Brethren?"
2. "Does the Brethren Church have a right to sep- arate existence in an age of ecumenicity and church merger?"
3. "Should the Brethren Church consider merging with other denominations or should it 'go it alone'?"
4. "If the Brethren Church should merge with **whom** should it merge?"

Some of these questions are currently alive while others re only germinating.

Today we will focus on the question—"What does it mean to be Brethren in 1970?" It would be both interesting and frightening to take a poll on this question today—to ask each of you individually to tell what it means to be Brethren. Yet if we are to be true to our tradition, true to our name, true to our heritage, then there **must** be some continuity between what Brethren are now and what they were in 1708, in 1882 and 1939.

Some of you would reply to "What does it mean to be Brethren?" by stressing certain doctrines or ordinances. But are we primarily Brethren just because we baptize people three times forward, or just because we observe three-fold Communion, or just because we emphasize the three doctrines of **non-resistance, non-conformity** and **non-oath-taking? Why** are we Brethren? What **distinctives** set us apart from other denominations and give us the right, yea, the **need** to exist?

I want to suggest the three distinctives which I feel historically and currently set us off from most other denominations and give us a continuing ministry to the whole Church and to the world! Yet even as I do I must stress the fact that we are or should be, yea **must be,** Christians first and Brethren second.

The first distinctive of our denomination revolves around the very name by which we are known. We are called by others and we call ourselves **Brethren.** That is a good name—it is a Scriptural name; it is a name born out of **family love and family relationship.** It suggests something very close to the heart of the Christian faith. It suggests that we who are born into a human family through the flesh and blood of our parents, that we who know what it is to have a father and mother, sisters and brothers **are called by the Spirit of God, born of the Spirit of God into a new family—God's family.**

Our first family is temporary but the second is eternal. Membership in the first family is apart from our choice, membership in the second family is **because** of our choice. In our human family we **belong** to each other, we **care** for each other, we are **responsible** for and to each other and we love each other. As Brethren, as members of the family of God through Jesus Christ we also **belong** to each other, **care** for each other, are **responsible** for and to each other and **love** each other. This is the goal and the ideal, this is the result of the Gospel, this is the **will of God** for us as a church.

Let me say, as does Dr. Joseph Shultz, dean of our Seminary, that the genuine Christian fellowship of the Brethren, the experience of brotherhood, is the **most important distinctive that we have**. Actually it is not a mere doctrine at first—it is, it must be, it can be **first** our **experience** together, the fruit of our life together. Later, when we examine it and realize what is happening to us we formulate it into a doctrine, the doctrine of **brotherhood in Christ,** of fellowship of koinonia.

Let me suggest some further implications of being Brethren, let me ask **you** how much of this you have experienced, let me challenge you to let this doctrine come alive **here, now,** in our time, in our midst. Being Brethren can mean, should mean, **must** mean what these beloved but ancient words suggest.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

Another word, a contemporary word also describes the life of fellowship, the true meaning of being Brethren. These are the words of an ordinary housewife. She says, "I've found a **real family** in the Church. When anything happens to you—it happens **to them.** You **feel** the love of these people when you're stumbling and questioning." Are these words fiction to you or are they the facts of your experience?

Do we **really** want to be Brethren in experiences, in life or merely superficially through doctrinal agreement? **One distinctive,** the greatest distinctive of the Brethren, is the fact of **being Brethren** in God's family. A second one is all too often a stranger in Brethren circles today. The second distinctive of the Brethren in 1702 and 1882 was **an attitude of openness to new light from the Scriptures and the Spirit of God.** Yet at times and in some places an open-minded Brethren is about as rare as a bald-headed eagle. Nonetheless one of t basic beliefs of the Brethren Church in the past and the present is a belief in **keeping our minds and hea open** so that God can speak a new word, do a new thi reveal a new truth. Are you an open-minded Brethre

This Brethren belief in **openness** is one reason th the Brethren refused to adopt a creed, and is the r son why the Brethren declared "We believe the Bib the whole Bible and nothing but the Bible." Now do misunderstand that, don't twist it, don't misuse it. T Brethren were and **are** in agreement with the tru crystallized in the historic creeds such as the Apostl the Nicean and the Chalcedonian.

None of us, at least few of us, would take issue wi the basic beliefs spelled out in the Apostles' Cre Why then did the Brethren refuse to be bound by creed? It was because of this belief in remaining **op** to new light from God, the Scriptures and the Spi The early Brethren were willing to use the Creeds Confessions of Faith and as teaching outlines, but th refused to regard them as the **final statement of tru** Truth was alive, God was alive, and they expected G to go on showing them truth so long as they lived a remained open to it.

On one occasion a group of Brethren from the Ep rata Community complained to Benjamin Franklin th they were being slandered and misunderstood by me bers of other denominations. Franklin suggested th they **print and distribute** copies of their beliefs a practices in order to stop the abuse. The response the Brethren to Franklin beautifully illustrates t Brethren belief in openness to new light. Let me sha it with you.

> When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines which we once esteemed truths were errors, and that others which we had esteemed errors were real truths. From time to time He has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we are arrived at the end of this progression and at the perfection of spiritual or theological knowledge; and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founder had done to be something sacred, never to be departed from.

If you are true Brethren then you will remain op minded, open to receive new truth.

A third characteristic or distinctive of the Brethr is sorely missing in our time. It is that **restlessness spirit, that zeal for Christ, that impetuous eagerne** to be contemporary and to deal with issues while **th are still** contemporary. This spirit caused others call the early Brethren **Progressives** or "the fast e ment." There is little worry about that in our da Nonetheless by 1882 three distinct elements or mi sets were evident in what was then called the Germ Baptist Brethren Church or Tunkers or Dunkards. O group was called "The Old Order." A second was t

Conservative" and a third was the "Liberal" or more commonly "The Progressive."

The Old Order group was opposed to all change and aced the future and the tempo of American life with ear and trembling. At the other extreme was the Progressive group which felt that Christ was **in front of he Church** leading her on into an exciting, productive uture. Others seemed to feel that Christ was **in back** alling the Church back to old ways and customs characteristic of the Old World. In the middle was the Conservative group which stood on middle ground and compromised between the extremes of the Old Order and the Progressives. Today the Old Order is called the Dunkard Church, the Conservatives is called the Church of the Brethren and the Progressive is known as The Brethren Church.

We can only lament and mourn as we ask today's Brethren Church at many points "Where has the progressive spirit gone?" Once we were known for our daring innovations, for our willingness to change, for our concern to be contemporary. Where has the progressive spirit gone? Why is much of the Brethren Church today **afraid of change,** afraid of new truth and new light? Why does much of the brotherhood today more closely rememble the Old Order than it does the Progressive?

I am pround of our Progressive Heritage. I am proud of men like Henry Holsinger who faced the future unafraid, who faced the issues of his day squarely, who believed that God was doing a new thing in his time and who had the courage and the faith to seek it out even when much of the brotherhood faltered and gave in to fear. Let me illustrate.

The issues before the Church in 1882 seem strange and mild to us 88 years later. But the Church of that period was divided over such questions as Sunday School, College, educated ministers, dressing habits and hymnals. The Old Order and many of the Conservatives **opposed** having Sunday Schools, **opposed** educating their children in College, **opposed** educating and paying pastors, **opposed** dressing anything at all like their contemporaries and **opposed** having a denominational hymn book. Henry Holsinger and other Progressives realized that the Church must establish common ground with her culture and with the unconverted if she was to have a relevant word of witness. Holsinger realized that the visit of the Son of God to the sons of men found Him dressing and looking and talking like His contemporaries rather than dressing, looking and talking like Moses did 1,500 years before. Thus Holsinger preached and taught and published articles to move the German Baptist Church into the stream where the Spirit of God was moving. But that Church was unwilling to be relevant and was afraid of the future. Thus the Old Order took severe steps that resulted in a three-way split. Thus three new denominations further clogged and confused the contemporary American religious scene.

Where has the progressive spirit of the Brethren Church gone? Why has it gone? Why do our church buildings deteriorate? Why do our church programs decay? Why does the impact of our Church upon her membership and in the community **decrease?** Is it not because we need to recapture that **restless spirit,** that **impatient zeal,** that **eagerness** to serve God and man which characterized the Brethren in 1882?

When we recapture eagerness to serve God and man our church home will be kept up and improved **before** our personal homes are. When we recapture it, our personal affairs and interests will take a back seat to our church program and to the demands of the Christian life. When we recapture it, we will be more willing to go into debt for our church's program and headquarters than we are to go into debt for our houses, cars and appliances. When we recapture it, we will be more willing to pledge to our church than we are to pledge to the bank every month for 20 years for a house or every month for three years for a car. When we recapture it, we will be as willing to make changes to make use of modern technology for our church work as we are to use modern conveniences in our homes and businesses. I can only ask you **why** this progressive spirit has fled from us—**it is up to each of you to answer.**

If being Brethren means a life of **deeply caring, freely sharing** brotherhood and fellowship in depth; if it means **openness**—the refusal to package all of the truth, to canonize it so that the **Holy Spirit can go on in His work of revelation;** if it means to be progressive so that we **refuse to become imprisoned in the past;** so that we are willing to try new methods and new ideas eagerly and courageously—**then, only then,** am I excited and glad and proud to be Brethren. This is what it means to me to be Brethren. Let's be true to our heritage, our tradition, our name!

"What It Means To Be Brethren" is the topic of a sermon recently presented by Rev. Kent Bennett, pastor of the North Liberty Brethren Church, North Liberty Indiana. The opinions of Rev. Bennett in this sermon and opinions expressed in other articles by various authors are theirs and do not necessarily reflect those of the editor or the Publishing Company.

BOOK REVIEWS

by Spencer Gentl

Nederhood, Joel—"God Is Too Much"; Tyndale House Publishers, Wheaton, Ill., 1969. $1.95 pb. Dr. Nederhood, in this book, takes the Apostles' Creed and prepares a series of lectures on the various points of the creed. The author has a unique way of relating our modern life and faith with the Apostles' Creed. The book is easily understood, yet Mr. Nederhood is able to present some very deep thinking in each chapter

Every Christian should read this book in order to reaffirm his faith in God and in the great doctrines of the Word of God. This book is truly a good argument for our faith. If you have problems in witnessing to your faith to one who does not believe or to one who is cynical, this would be an excellent book to read in order to re-enforce your arguments for your faith in God.

You will appreciate the style which the author uses in pressing his thesis.

Carlson, Betty—"The Unhurried Chase"; Tyndale House Publishers, Wheaton, Ill., 1970. $3.95. Many readers of **The Brethren Evangelist** have read writtings of Francis A. Schaeffer; also, the book entitled "L'Bri" by Edith Schaeffer. This book by Betty Carlson is related to the L'Bri movement in Switzerland.

Betty Carlson tells of her experiences trying to run away from Christ. She tried everything to make her life full in her struggle to escape the call of God. She tried music, she tried art, she tried travel, she tried writing, she tried everything, but to no avail. One day she visited L'Bri and the Holy Spirit began His work in her life. She finally consented to His will and it is amazing how God has worked through her life in bringing others to Him.

It is a most interesting story, filled with human i terests. Once you pick the book up to read, you won be able to put it down until it is read! It's easy readin yet it has a certain depth to it that will appeal to all.

Ernest, Victor H.—"I Talked with Spirits"; Tynda House Publishers, Wheaton, Ill., 1970. $2.95. M Ernest was once a spiritualist and became involved i the seances of the cult. Later, he became a Christia and was called to the Christian ministry. He relate in this book his experiences as a medium for spir contacts in his early adulthood. He admits in this boo that there are many clever hoaxes demonstrated b many, however he asserts that there are evil spirit who invade the natural world when there are indivi uals who submit to these spirits of evil.

The book is filled with experiences that Mr. Erne had as a medium.

Every Christian should read this book, he will n want to lay it down once he has started reading it. I will reveal to the reader the danger of becoming i volved in fortune-telling, in spiritualism and in th other related facets of this subject.

"Living History of Israel"; Tyndale House Publish ers, Wheaton, Ill., 1970. $4.95. This is the last volum of the Living Bible paraphrases by Kenneth Taylor wh is the basic writer of the series. This volume include Joshua, Judges, I and II Samuel, I and II Kings, I an II Chronicles, Ezra and Nehemiah paraphrased.

Again, as in the other Taylor paraphrases, the rea ing is easy and is accurate. If you want a better unde standing of the history of Israel, secure copy of thi paraphrase. It is an excellent book.

We are indebted to Rev. Spencer Gentle for these book reviews. Rev. Gentle is the former editor of the Brethren Publishing Company and is at the present time serving the Papago Park Brethren Church in Tempe, Arizona as its pastor.

I KNOW SOMETHING GOOD ABOUT YOU

Wouldn't this old world be better,
If the folks we meet would say:
I know something good about you,
And then treat us just that way!

Wouldn't it be fine and dandy,
If each hand-clasp warm and true,
Carried with it the assurance
I know something good about you!

Wouldn't things here be more pleasant
If the good that's in us all,
Were the only things about us,
That folks bothered to recall!

Wouldn't life be lots more happy
If we'd praise the good we see!
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
This fine way of thinking too;
You know something good about me,
And I know something good about you!

news ... from the Brethren

ittsburgh, Pa. The church needs your help in an inner-city work, where a church is needed. This Mission Church had 65 baptisms last year. The present Ten Dollar Club Call is for this church. Rev. John Young is the present pastor. Pray for this church as well as the pastor.

t. James, Md. The church has raised $20,000 for a new sanctuary and are aiming for a goal of $25,000 by December 31, 1970.

umberland, Md. The church dedicated new hymnals recently and had the burning of the mortgage for repairs to the church building and parsonage.

It. Olive, Va. The church has raised money to add classrooms to their present building. Rev. Arden Gilmer held evangelistic services November 16-22.

ev. Kenneth Solomon says: The harvest is plenteous, but the reapers are scarce. The youth of Argentina as well as the U.S. are idealistic and want to help the poor and "down and outers," but all their effort is being channeled into Social Concern. In Argentina and in the U.S. we need young men and women to give their lives to the Lord and serve Him and mankind. Pray daily for this great need.

enter Chapel, Ind. Rev. John Mishler was the evangelist for meetings he'd October 25 through November 1. Souls were saved and added to the church during the meetings. Rev. Ronald Laudenschlager was hospitalized during the meetings with a liver ailment.

Marion, Ind. Rev. W. E. Thomas was the evangelist October 19-25. The church is growing and the people are encouraged. Fred Snyder, pastor, spoke over station WKUZ in Wabash in October. The Brethren Hour is on every Sunday at 8:30 a.m. This is F.M. 95.9 on the dial.

North Manchester, Ind. The church has grown in numbers the past year and their mission giving has been commendable. Roll Call Sunday was held again this year and was very successful. November 8 was Every Member Visitation Sunday.

The Freeman Ankrums are getting around now from their August car accident. Many prayers have been answered in their behalf. They live in Boones Mills, Virginia.

Chandon, Va. The church is grateful for the help of the district in lowering the debt on the church building. All gifts are sent to Ralph Hutzell, Route 3, Hagerstown, Maryland 21740. Revival services will be held November 30 through December 6 with James Black as evangelist. A new bedroom and bath are being added to the parsonage. An Open House is planned for the near future. Good results are coming from a community survey taken in August.

Tucson, Ariz. A Missionary Conference was held October 2-4 with John Rowsey as the speaker. Sandy Yarian and Vernelle Sullivan are putting out a newsletter with news from India, Nigeria, Kentucky and the Brethren's Home.

Lanark, Ill. The church is waiting for carpenters and masons to add to the present narthex to west side of the church. The youth, teachers and deacons are active in visitation.

Cerro Gordo, Ill. Rev. Livingston moved into the new parsonage on September 17. A new roof was put on the church building the first of October. The congregation did a good job holding things together from the time Rev. Keck left until the Livingstons came. All are to be commended.

Udell, Iowa. A Christian Education Workshop was held September 14 and 15 with Fred Burkey in charge. An average of 15 were present at the sessions. Mr. John Lewis, a lay minister from Centerville, brought the morning message August 2 and 23. A Missionary Conference with Mr. John Rowsey is planned for December 11-13.

Waterloo, Iowa. Home Bible Study Groups are meeting on Tuesday mornings, as well as prayer and Bible study on Wednesday evenings. Pastor Glenn Grumbling was evangelist at West Alexandria, Ohio recently.

Milledgeville, Ill. A Building Expansion Feasibility Committee has been formed to look into additional education space. There were 17 added to the church last September. Attendance is near the 200 mark now.

Goshen, Ind. Rev. John Byler was the evangelist November 8 to 15. Doran and Nancy Hostetler were guest speakers on October 18. Members of the church accomplished great work during their trip to Kentucky.

Vinco, Pa. Rev. C. William Cole has been called to be their new pastor effective February 1, 1971. A 15-year loan of $100,000 was borrowed for their new church sanctuary. Rev. Bates hoped to see it paid off in 7 years, but if the congregation continues at the present rate of giving, the debt will be paid in 3 years.

Canton, Ohio. Rev. Virgil Ingraham was guest speaker morning and evening on November 8. The Alpha Theta presented the morning and evening services November 15. An all church Thanksgiving service will be held November 25. The new Allen Organ (a gift of Mr. and Mrs. Jay Mishler) will be dedicated on Sunday evening November 29 at 9:00. This will be an evening of music and inspiration.

Laymen Newsletter. The first issue of the Brethren Laymen Newsletter was mailed in October. Elton Whitted, John Rowsey and George Schuster are in charge of this publication. All the laymen of the denomination and ministers should get this paper. Send your name or the name and address of all the men in your congregation to: George Schuster, 524 College Avenue, Ashland, Ohio 44805.

Huntington, Ind. A Christian Education Workshop was held at the church November 14 and 15 for teachers, officers of the Sunday School and Youth Sponsors. Fred Burkey was in charge. A Jamican student from Huntington College will fill the pulpit until a pastor is secured.

Roann, Ind. Bill Bussard, a member of this church, has been working for some time with the Navigators. Recently he felt the call to go to the Phillipines as a missionary helper. Many here have pledged to help him to get there and keep him on the field for two years. An anonymous couple purchased new hymnals which were dedicated November 1. Revival continues here with Home Bible Study classes held Tuesday and Wednesday by adults and Senior Hi youth. People are being healed and miracles are being seen each week.

Attention: Outlines for Home Bible Studies are available. Also information on how to start a group and conduct studies. Send for information to: Rev. Herbert Gilmer, Box 246, Roann, Indiana 46974.

Bryan, Ohio. A truck loaded with supplies, clothing and fresh fruit was sent to Kentucky missions on October 30. The Collegiate Crusader Team from Ashland College conducted morning service November 15.

Elkhart, Ind. A Youth Choir is a new "thing" for the church. They sang, "How Big Is God" recently in the Sunday morning worship and were enjoyed by all. The congregation voted to begin construction and remodeling of the front entrance to the church if the cost doesn't exceed $55,000.

Indiana Retreat. Northern Indiana District Senior Hi Youth Retreat was held November 6-8 at Shipshewana Lake. The Southern District had a one-day "Round-up" on September 19 at the new reservoir near Peru, Indiana for Senior Hi Youth. The Southern Youth Rally was held at Huntington November 1.

The New Insight. The National Missionary Board is now sending out the new Insight. If you are not getting the Insight, please send your address to: Missionary Board Office, 530 College Avenue, Ashland, Ohio 44805. Mrs. Mellinger, Rev. Ingraham and John Rowsey are doing a great work there. Remember them in prayer.

Ashland Seminary. Praise God our Seminary has a new record of 52 on campus, 17 in Cleveland pastoral psychology and counselling program, and 20 in the lay theology course at Warsaw, Indiana. Plans are made to reach other districts in the future. The 35 new apartments are all filled and functioning well. Pray for our college and seminary staff and all students.

Maurertown, Va. Rev. Carl Barber was the evangelist for services held October 5 through 10. Doc Shank is the pastor.

Sarasota, Fla. Dedication Day for the new church sanctuary is December 27, 1970. All members and friends of the denomination are given a special invitation to attend.

Falls City, Nebr. Rev. and Mrs. Milton Bowman conducted a Fa Revival from Sunday, Novembe 1 to Sunday evening, Novembe 8. Junior church was begun Oct ber 18 with 19 children present.

Memorials

HIVELY. Mrs. Edith Hively, 8 passed away on October 24, 197 She was a member of the Firs Brethren Church of North Liberty Indiana and a member of th W.M.S. Funeral services were co ducted at the A. M. Manuel Funera Home by Rev. Kent Bennett wit interment in East Lawn Cemetery

Weddings

HUDSON-LARKIN. Miss Cha lotte Hudson became the bride o Mr. Douglas Larkin on Saturda August 29, 1970, in a ceremony a the University of Maryland Chape They reside at 6527 Landover Roa Hanson Arms, Apt. 304, Cheverly Maryland. The ceremony was pe formed by her pastor Rev. Robe L. Keplinger.

MEMBERSHIP GROWTH

Sarasota, Fla.—13 by baptism, 8 b letter . . . **North Manchester, Ind.**— 23 by baptism, 15 by letter

CAMP PENIEL TO RECEIVE "HOST GIFT"

THE BERLIN BRETHREN Sunday School held its annual picnic at Camp Peniel as a climax to Rally ay. The presence and participation of both of our turned missionary families—Mr. and Mrs. John owsey, Philip, Susan and Valerie; Rev. and Mrs. chard Winfield—made it a **capital Rally Day,** indeed. John Rowsey was teacher for the adult Sunday hool classes. Charles Wiltrout, who the church is ping will go into the ministry, had the worship hour votions. The other classes put on a musical program. xteen third-year juniors—Cindy Bowser, Jorja Cron-, Joy Custer, Amy Dively, Susan France, Becky Kate ay, Jeffrey Hoover, David Long, Mark Menhorn, Wil-m Mort, Jeanne Paul, Darlene Phillips, David Platt, ale Sarver, Thomas Sprowls, Jr. and Kathy Widner—ere presented Bibles.

The Willing Workers class, taught by Mrs. Susan essner, had the over-seeing job of the meal at camp, hich was provided by the Sunday School plus covered shes.

Following the gastronomical treats, Rev. Ralph Mills l the group in singing accompanied by Jacqueline ant. Doyle Paul, Sunday School Superintendent, was aster of ceremonies. John Rowsey led in devotions. egina, Kitty and Dick each had some thought to add. For a "red letter" conclusion—the Sunday School hon-ed Lloyd B. Bird, one of the most ardent, untiring pro-oters and laborers of Camp Peniel (comparing with ev. N. V. Letherman of Camp Juniata days) with a 5 check. Simultaneously, Mrs. Laura Wyant, wife of ir late Harold Wyant, and our top cook and camp baker was honored with the same token. Ida Kimmel and Paul L. Bird, Sr., made the presentations putting a stipulation upon the use of the money—to put something at the camp as a living memorial in their names.

Mrs. Elsie P. McNelley and her father, Robert Dix of Indian Head, Pennsylvania, who are staunch backers of "Sunrise Mountain Camp" and friends of the Bird Families added a very nice sum to the tribute. At this writing the gift has not been decided upon.

Mr. and Mrs. Richard Howard of Johnstown, Pennsylvania, co-workers with the honorees were invited guests.

M. Geneva Altfather



John & Regina Rowsey; Kitty & Dick Winfield

CHEEP ADVICE



Old age is like everything else. To make a success of it you've got to start young.
— Felix Marten

The probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing factory.
— Prof. Edwin Conklin

Be ashamed to die until you have achieved some victory for humanity.
— Horace Mann

Imagination was given to man to compensate him for what he is not, and a sense of humor was provided to console him for what he is.
— The Wall Street Journal

Those who complain about the way the ball bounces are usually the ones who dropped it.
— General Features Corporation

SISTERHOOD

Devotional Program for Decembe

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: "Christ is Love"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for Decembe

Prepared by Mrs. Alberta Holsinge

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
Joy, Joy, My Heart is Full of Joy"

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"Away in a Manger"
"Let Glad Bells Ring"
"Worship Christ the New-born King" (verse 2)
"Many Years Ago"

Bible Story Time:
A Star Brings Joy

(Set up a nativity scene showin the wise men worshipping Jesu Use any other visual aid you ma have such as filmstrip, flanne graph or pictures.)

A man stood gazing at the star "Look! There is a new star," h said to his friends. "It is bigger an brighter than any of the others."

"It means a king is born," said ne friend.

"Let's go find him," suggested nother.

So the men began a long journey. hey crossed the desert following ie bright new star. They rode on amels. After many weeks they ame to Jerusalem. They went to ie palace.

"We have come to see the baby ing," they told King Herod.

"What!" shouted Herod. "There ; no baby king here."

Then he called the palace teach-rs. "Where will the Jewish king e born?" he asked.

"In Bethlehem," answered one of ie teachers. "God's Word tells us [e will be born in Bethlehem."

King Herod directed the visitors) Bethlehem.

As the men traveled to Bethlehem ley again saw the star.

"Look!" said one. "There's the tar!"

"It will lead us to the king," said nother.

In Bethlehem the star stopped ver a house. The men got off their amels. They knocked at the door. oseph opened it.

"Is the baby king here?" they sked.

Then they saw Mary holding esus. They went in and worshipped Him. They gave Him gifts of gold, erfume, and spices.

The next day they started the ong journey home. They sang as hey traveled. They were joyful. They had seen the Baby King. They ad seen Jesus.

Based on Matthew 2:1-12

Memory Scripture Time:

Matthew 2:10

Our joy verse this month tells us ow the wise men felt when they aw the star. Let's read the verse ogether from the paper I have iven you.

(Practice this month's verse. Re-iew previous ones.)

Handwork Time:

A Circle Star

(You will need colored construc-ion paper, pencils, glue, triangle atterns with a two inch base and three inch height, circle patterns our inches, three inches, two inch-s and one inch in diameter.)

We are going to make a circle tar decoration which will remind s of the star which guided the Wise Men to Jesus.

Trace one of each of these four sizes of circles on different colors of construction paper and cut them out. Glue them on top of each other starting with the largest on the bottom.

Now we will cut out five triangles for the star points. Glue them to the back of the circles.

Take your star home. Put it on your tree or hang it in a doorway. It will remind you of the joy of the Wise Men on the first Christmas.

Mission Time:

Christmas in Nigeria

What do you think of when you think of Christmas? (Give the children an opportunity to respond.) Jesus whose birthday we are celebrating, gifts, trees, lights, Sunday school programs are in our thoughts at Christmas time.

Christians all over the world are observing Christmas. Do you suppose they celebrate it like we do?

Let's find out what the Nigerians do at Christmas time.

Close your eyes. See the big jet? It's going to Nigeria. Let's get on board. Fasten your seatbelts. We're taking off. In a few hours our plane will land in Nigeria.

Open your eyes. We're in Nigeria.

Look, over there. See the boy coming out of the hut? That's Tihale. We'll spend Christmas with him. I wonder why He's carrying a basket of peanuts on his head?

"Hello, Tihale. We've never been in Nigeria for Christmas before."

"I'm glad you came. First, we'll take these peanuts to market."

"Taking peanuts to market is not a way to observe Christmas, is it?

"Yes, it is! We always plan a special gift for Jesus on His birthday. The money I get from selling these peanuts will be my birthday gift for Jesus. I'll take it to the Christmas service tomorrow."

* * *

I'm tired after that walk to market and back. Are you? It was fun seeing all the things at market—clay pots, bright materials, vegetables, fruits and meat. I'm glad Tihale sold his peanuts for a good price. Here he comes again.

"What will we do now, Tihale?"

"We'll go caroling with some of the other Christians from our village. We'll carol the older Christians. Then we must go to bed early. Tomorrow is Christmas Day. Our service will be at the church five miles from here."

"How will we get there? I don't see any cars."

"We'll walk! All the Christians along the way will join us. It will be a happy time. You will see!"

"I always enjoy caroling, but do you think we can walk five miles tomorrow to church?"

* * *

Here we are at the church! It didn't seem like five miles. The Nigerians are happy Christians. They sang all the way to this village.

Look, the service is going to be outside. No wonder! All these people could never get inside that church!

Let's sit down here on the ground. The Christmas story will be acted out up there in that open space. See, there is the manger. Mary, Joseph, the Shepherds, the Wise Men will all be in the program. This is the Christmas story. At the close everyone will give a special gift to Jesus. Tihale will give the money from the sale of his peanuts. Then after the service they will walk home again, singing as they go.

* * *

The service is over.

Close your eyes. There's our jet. Get on board. Fasten your seatbelts. Wave goodbye to Tihale and our Nigerian friends.

We've been in Nigeria for Christmas. Now we're home again.

Open your eyes.

The Nigerian honor Jesus on His birthday. They sing. They pray. They worship. They bring Him gifts.

Do you remember Christmas is Jesus' birthday? Do you sing and pray and worship on His birthday? Do you give Him your best gift?

Prayer Time:

Let us thank God for Jesus.

Let us ask God to help us to remember that Christmas is His birthday. Let us ask Him to help us to remember to honor Jesus with our songs, our worship and our gifts this Christmas.

Planning Time:

Complete your plans to go caroling.

Perhaps you can plan a party or other special activity for the Signal Lights during Christmas vacation.

Signal Lights Benediction

SENIOR BIBLE STUDY

by **Ruth Barb**

CHRIST LOVES YOU

Part II

By now you girls probably have a good idea what real love actually is. John tells us not to love in word "but in deed and in truth," and real love does just that. God has real love—He proved it by giving His Son. Christ had real love—and He proved His love by giving His very life for you and I. Turn now to Romans 5:8. Read the verse silently and then say the verse and reference together. (Give the girls time to read over the verse, and then help them repeat it together.) Actions **do** speak louder than words. God proved His love; Christ proved His love—almost 2,000 years ago. You may very well ask, "What about today? I know God loved me and died for me, but that was a long time ago. Is God interested in me **now?**"

Yes, girls, God is interested in you **now.** Hebrews 13:8 tells us, "Jesus Christ is the same yesterday, today, and forever." Christ loved you 2,000 years ago; He loves you today; He will always love you. But Christ did not just **say** He loved you and then do nothing. If you have accepted Christ as your Savior, Christ is doing some important things for you **right now.** Let's talk about two of these important things.

First, we are told in Colossians 1:26, 27 that a mystery has been revealed to us. What is the mystery? What is the hope of glory? Read verse 27 very carefully. _____. Yes, Jesus Christ, **right now is living in you!** Girls, this is where you get the power to do the difficult things in your Christian life. Christ, who lives in you, is your source of power—your "enabling." Now, God is love, and Christ is one with God. Therefore, if Christ is in you, love is in you too! Does it show? Do your friends at school know that love lives inside you?

A story is told about a small boy who asked Jesus into his heart. The minister talked with the boy and told him that God lived inside him now. The little boy was very quiet on the way home from church, but soon he had some question. "Mother," he said, "is God as big as a tree?" "Oh, yes," said his mother, "God is bigger than a tree." "Mother, is God bigger than a house?" "Yes, dear," said his mother, "God is much bigger than a house." "Mother is God bigger than a mountain?" "Yes, son," his mother quietly replied, "God is bigger than a mountain." The son was thoughful for a moment and then with a puzzled look he said, "Well, if God is bigger than a mountain, and God is in me, **why doesn't He stick out?"**

God should "stick out" of our lives girls. His love so great that it should be impossible for you or I to c tain it. The love of Christ should be constantly ov flowing from you into the lives of everyone you me I pray God that this is happening to you—that oth girls know you belong to Christ because His love flowing from your life and touching their lives.

The second thing that Christ is doing for us **now** found in the book of Hebrews. Read Hebrews 8:1 a answer the following questions:

a. Who is the High Priest that we have?
b. Who is the Majesty in the heavens?
c. Where does our High Priest sit?

Now turn to Hebrews 7:25 and answer the n question:

d. What is our Priest doing for us?

Jesus Christ is our High Priest; God is the Majes in the heavens; Christ sits at the right hand of G and Christ is interceding for us. Now interceding i word we don't use too often. Do any of you girls kn what this means? (Give girls an opportunity to swer.) Perhaps the following story will help you understand this word "interceding." Pretend that y are usually a good and polite student in school. H ever, one day in an impish mood you throw a pap wad—and it happens to hit the teacher. She kno who threw the paper wad and is ready to punish y severely when a second teacher walks into the roo This second teacher is a good friend of yours; you kn her personally. Hearing about your difficulty she sa "Please don't be too hard on Peggy. She's usually v good, and I'm sure she won't let this happen again." T first teacher relents and doesn't punish you becau the second teacher has **interceded;** she has pleaded you. This is exactly what Christ does for us. He ta to God and pleads for us—He asks that our prayers answered, that our sins be forgiven, and that help a guidance be sent to us. This is one reason why we e our prayers with "in Jesus name"—God is so pure a holy that we could never presume to talk to God o self. But Christ loves us and He talks to God, acting a lawyer would, pleading our case for us, **now.**

You see, girls, Christ did not die for you and then back to heaven and all its glory and forget you. He concerned about you **now** and He proves His love living in you and interceding with God for you.

TO CHOKE OR NOT TO CHOKE

This Is The?

Some time ago I happened to tune in a television program which depicted how some of our larger rivers originate. This particular river which was taken as an example had its origin high in the mountains where the peaks were in the snow-capped stage most of the year. As the sun made its daily visit upon the mountain range some of the snow melted a bit at the highest points, and a small rivulet was formed. As the water trickled its way toward the foot of the mountain it formed a little larger rivulet as the warmth of the sun was felt more intensely at these lower elevations. Gradually the rivulet became a brook, then a stream, and as it reached the lowest plateau or the floor of the valley it took on the proportions of a river. As a river it followed the path of least resistance to wend its way to and fro until it reached the ocean where it joined its many companion rivers in a combined effort to keep the oceans filled.

There are two ways in which the course of this rivulet, stream or river can be stopped. One of course is by a severe drought, the other by means of creating a dam to shut off the flow causing it to back up and form a basin or a lake.

Such is **The Brethren Evangelist.** It had a small origination, became swifter and larger as it was fed along its journey, is the large river it is today and continues to flow as long as no drought drains it dry or large obstacle is built in its path to constrict the flow or shut it off completely.

Perhaps we might be comparing our church paper in a paraphrastic manner, yet it does not alter the fact that the Brethren people have the power to control either the drought or the dam which will keep it flowing like a river or throttle it out of existence.



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The Brethren
EVANGELIST



Merry Christmas

Vol. XCII December 5, 1970 No. 25

The Brethren
EVANGELIST

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NOTES and COMMENTS

"A CHRISTMAS PRAYER FOR PEACE"

Our Father, up in heaven,
hear this Christmas prayer:
May the people of **All Nations**
be United in Thy Care,
For earth's peace and man's salvation
can come only by Thy grace
And not through bombs and missiles
and our quest for outer space...
For until all men recognize
that **"The Battle Is The Lord's"**
And peace on earth cannot be won
with strategy and swords,
We will go on vainly fighting,
as we have in ages past,
Finding only empty victories
and a peace that cannot last...
But we've grown so rich and mighty
and so arrogantly strong,
We no longer ask in humbleness —
"God, show us where we're wrong"...
We have come to trust completely
in the power of man-made things,
Unmindful of God's mighty power
and that He is **"King Of Kings"**...

from "CHRISTMAS CLASSICS
by Helen Steiner Ri



By the Way

ON BEHALF

OF THE

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THE EDITORIAL STAFF,

EMPLOYEES OF THE

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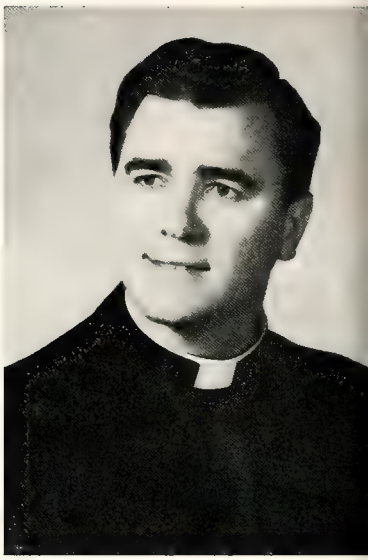
WITH



"Season's Greetings"

G.S. Editor

BETTER LATE THAN NEVER!



by THOMAS A. SCHULTZ

A FEW YEARS AGO, a young woman convinced her parents that she should have the greater part of the family estate. At that time, she was not married. By some clever trickery, she forced her parents to make this decision. After her parents' death, she inherited most of the estate while her brother, who lived on the West Coast, received practically nothing. Later, she visited her brother who was now seriously ill. Before she went to visit him, she wanted to talk with someone as to whether she should confess her deceitfulness and error made many years before. She was now married and had become successful in life. She did not need the inheritance which she had received.

The day I spoke with her, I remembered the proverb, "Better late than never." I recommended that she speak to her brother about the things which had happened and offer to make an equal settlement of what she thought was the proper amount. The woman visited her brother. She told him all that had happened. Unfortunately, when she arrived she discovered her brother was in the hospital. He had terminal cancer. Nevertheless, she revealed everything to him. It had plagued her for thirty years. The brother said he understood and forgave her. He said, "Long ago, I decided that when I leave this earth, I will give you my estate also." After thirty years, the brother and sister had a reunion.

A few months later the brother died. He willed all of his estate to her. Now, she not only had her own accumulated estate and that of her family, but also that of her brother. But the estate she really had was more than silver and gold. It was something that thrilled her heart, "joy, and a peace of mind!" It was the knowledge of being right with God, with her fellowman, and with herself.

Many people fail to make right a wrong in their lives. They live with this wrong. It haunts them during the night. They can't sleep. They are unhappy. No matt how nice the world may seem, there is something th keeps them from enjoying it. Why is it that we fa to get right with one another? I believe that we a procrastinators. All of us, down deep in our hearts, wa to get right with our fellowman and with God, but v always say, "Tomorrow. Tomorrow I am going to ha the courage to tell that man that I have sinned and want to be forgiven," or, "Tomorrow I will do som thing that I should do today."

I remember a man who was troubled mentally. H wanted to be counseled. I kept saying, "someday." The one day, he committed suicide. He died a lonely dea and was not found for several days. Too late! A li might have been spared. We delay, we make excus we put off until tomorrow what we should have do today. We procrastinate about life. The fact is, t longer we wait to correct the mistakes of life, the wor the mistakes become and the worse we feel for n having corrected them.

There is a very important subject in the Bible whi relates itself to this problem of doing something abo our lives today. It is the question of expediency doing things that are at hand and not putting them o until some other time. The Bible says, "In the mid of life, we are in death, of whom may we seek for he but of Thee, O Lord?"

Through the teachings of Christianity, we learn th God deals with man at the moment. It was not yest day, two hours from now, nor tomorrow. For yesterd has passed, tomorrow may never come, but **now** is t appointed hour. This very moment is the day we oug to make decisions to correct the mistakes of life!

In dealing with His disciples, Jesus was rath satirical at times. One day He gathered His discip together. They were so concerned about their financ

light and also about what was going to happen to hem. Jesus said, "Take therefore no thought for the norrow: for the morrow shall take thought for the hings of itself. Sufficient unto the day is the evil there- f" (Matthew 6:34). So there is a certain expediency bout, "Now is the hour. Now is the appointed time. Now is the time to make a definite decision about the vrongs of our lives."

We see the delicacy of life, how quickly it can be hanged, and how the history of man in the twinkling f an eye can be turned backwards. We should stop nd say, "This is life. This very moment is life; it is he whole reason we exist. We should do the things that ught to be done now! We should ask forgiveness now! Ve should make decisions for the things which are ight now! We should be sure that we are prepared ow!" This is a very good way of living. So many of s go through life and don't do the things that will nake tomorrow more beautiful or eternity a more vonderful experience.

Have you made mistakes that should be corrected? Have you done some wrong that should be corrected? s there some deed of kindness that you are procras- inating about? Is there someone, a friend or enemy, vho may need to share the fellowship of your life? How hungry people are for fellowship. Is there some- ne you ought to forgive? Is there someone from whom ou should seek forgiveness? You just put it off, hop- ng tomorrow you might have the courage to face the ituation. Is there something you should make right vhich is now wrong? It is better late than never. Now s the time to make the decision to straighten out the hings of your lives.

Lord Chesterfield wrote, "Never put off until tomor- ow what you can do today." We can do a lot more in day if we just try a little harder. We can put a little nore of God's work, love, and the essentials of Chris- ian living in each day if we try a little bit harder. Standing beside a casket, many say, "I wish I had gone o see mom before this happened. I would have told ier many things, but now it is too late."

This reminds me of a very sad experience. A mother vas trying to hold her family together. The father was lead. Her son, the oldest of five children, decided that ie was going to leave home. He left and never came ack. He never wrote and he never called. When special olidays came, his mother would say, "I wish I would ear from him." She scrubbed floors in a bank. She vas always faithful in coming to church. In her con- ersation, the name of her son would come up; her ther four children were wonderful, two of whom she vas able to send to college. But the oldest boy remained t large.

One day, the mother had a cerebral stroke. She was aken to the hospital. In a few days, she recovered her oice. She asked the pastor to send a wire and ask her oy to come home. The telegram was sent in all sincere- ty telling him his mother was very sick and asking im to come home. But no answer was received. Sub- equently, the mother died. The day of the funeral the young man arrived. This young man was very upset. The young man stood beside the casket and with tears running down his face kept saying, "I love you, I love you, mom." Too late! Too late to bring comfort and happiness to that mother who had yearned only for a card or a word from her son. He loved her and really cared for her, but he never took the time to correct a mistake made years before.

We ought not to procrastinate. It is better late than never. Now is the appointed hour. Now is the time we ought to be doing the things of life which ought to be done. It is interesting how Jesus speaks about the Kingdom of God as being a, "Now or never experience." It is the kingdom in you now or never. It is surrender now or never. It is your commitment to Christ now or never, because the next minute may be to late.

"No man knoweth the hour of His visitation." The Bible is filled with the message of preparedness. We ought to be prepared spiritually for the great events of life. If families in the hour of death had prepared themselves for this great exploration into eternal life, but we delay. We make excuses. We say, "Oh, no, we can never die." Most of us will experience death in a few years, but we still think it will never happen to us. We don't think it is something which we will have to be confronted with. But Jesus says, "It is now or never, and now is the accepted time."

Do you remember the story of the ten virgins who came to see the bridegroom at the great wedding feast? Five came with oil and five came not prepared. When the bridegroom came, it was in the middle of the night. The women who did not have oil went into the city to purchase it. But, while they were purchasing the oil, the bridegroom came. He went into the house and locked the door. The women with the oil entered into the house with the bridegroom. The other virgins returned with their lamps now filled but too late. They knocked on the door saying. " 'Lord, Lord open to us.' But He answered and said, 'I know you not.' Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:1-13).

It is not only important to prepare ourselves to do the things in life now, but also to do them for the hour of death. All of us must have a certain preparedness for the Kingdom of God. We must prepare ourselves for the advent into the Kingdom of God for we shall most surely die, says the Scripture. We need to prepare ourselves for this great spiritual kingdom. If you want to enter into eternal life, make your decision now! This is the acceptable time. You must confess Christ if you want to have your sins forgiven in the name of our Lord Jesus Christ!

Act now! Don't carry a burden through life. If you want spiritual laws to operate in your life, start applying the laws today. Begin to love somebody; begin to care for somebody. Engage in self-sacrifice; put another man before yourself. In this way, we make decisions to bring the Kingdom of God to fruition in our lives. If you want to know eternal life, make the decision now, for it is always, "Better late than never." Amen.

Rev. Thomas A. Schultz is a chaplain in the United States Navy and is presently stationed at the Naval Air Station, Whidbey Island, Oak Harbor, Washington 98277.

SISTERHOOD

bates' bait box —

by NANCY BATES



Greetings Girls and Patronesses!

First thing we of the National Board of Sisterhood want to do is to wish each and every one of you a very Merry Christmas, a happy holiday and many blessings for the new year!

Don't forget that next month—January 31, 1971—your national and district dues are due. (National dues are to be sent to Donna Miller, 1846 Edmar Street, Louisville, Ohio 44641.) Please note: there is a change in the amount of the national dues. Seniors now pay $1.50 per member and juniors pay $1.00 per member.

Are you keeping an account of all the projects you have been doing this year? How are your girls doing as far as meeting the goals and guidelines? If you are in need of some ideas to stimulate the girl's interest in missions and the work of the missionaries, please read further. (We owe many thanks to John Rowsey, returned missionary from Argentina, for giving us these suggestions and helps for S.M.M.)

One of the easiest yet most effective means of helping the missionaries is by prayer. Perhaps you would want to pick a missionary a month and remember that particular person in your prayers for the entire month. Daily remembrance through prayer as well as through prayer at your Sisterhood meetings cannot be stressed enough. It is important—and every girl can do it.

But if you have willing girls who want to get busy and really **do** something, there is for them the scrapebook idea. (This is a project that would be a beneficial help to the church later on.) The main idea of the scrapbook is to keep an account of the church's missions and missionaries. Here again, you could make a book on one specific person and/or place or all of those included in the category of missions. Pictures and articles could be procured from **The Brethren Evangelist** and from the new **Brethren Insight;** both of these tell of the most recent changes and progress of all missions. Further and more detailed accounts could be obtained through the Missionary Board.

We can't forget our bandage rolling and making of ulcer pads; these are **very** important to the African mission. And as most of you can tell, much fun is had by all who participate in the making of these items!

Another project is that of collecting old, used Chris mas cards for both the Kentucky and Argentina mi sions. This is something that could be done **now** sin the Christmas season is here. Get the whole church i volved by going out to the homes to collect those othe wise discarded items! When you send cards as the to either mission field, mark plainly on the outside th it is printed material; it is much cheaper for you th way.

There is another suggestion that was given and th is to **write**—write letters to **all** of the missionaries—ar send birthday cards and other types of cards whenev it is possible. We are told that these bring much jo and happiness to the receivers even though they ma be late or early! Mr. Rowsey told us also that interes ing newsy letters bring "home" closer to the missio aries. Don't be afraid to tell what your church is doir —including the Sisterhood, B.Y.C., etc.

These are just a few of the many ideas that cou be tried by your group. None of us like to be forgotte let us each do our part in making sure that those wh have answered the call to serve in near and far plac are not forgotten either.

God's blessings to each of you in 1971!

Nancy

Please **note:** Many of you probably know that as January 1971 my parents will be moving. My addre will **not** be changing though as I am staying in Vinc So if you need to write to me or send anything to m my address will be Nancy Bates, Route 1, Mineral Poir Pennsylvania 15942. Thank you.

JUNIOR BIBLE STUDY

by Sandy Schwartz

THE BOOK OF RUTH

Chapter 3

CHAPTER THREE gives us the crisis in the love story of Ruth and Boaz. Harvesting is about to end and the daily visits with Boaz are over. Love has developed between Boaz and Ruth—yet the wealthy kinsman (relative) has not taken any practical steps to pursue her protection.

Upon arriving home Ruth betrays her sadness to Naomi, who contrives a plan to find out what intentions Boaz has, if any. Naomi's plan was in full accord with the ancient Hebrew customs and the teaching of the Law of Moses. So, as you read over this chapter, you needn't think that Ruth's actions were immoral or impure.

It was the custom in those days for the people working in the fields to simply sleep on the threshing floor at the end of the day—much the same way we might have a pajama party or sleep folks on the floor at a retreat because there wasn't enough room. Mother-in-law suggested that Ruth go back to the threshing floor that evening and sleep at the feet of Boaz, just as a slave would do in order to protect his master from cold and other dangers. We should remember that this meeting described in chapter three was in public and in no way questionable behavior.

Sensing someone was near his feet, Boaz was afraid and asked, "_____?" Ruth, now the one who was embarrassed to some degree, replied, "_____." She went on to explain her mother-in-law's plan to see if he were willing to take the responsibility of a near kinsman and provide the protection she and Naomi needed.

Verses 10-13 show the kind and considerate nature of Boaz, as he explained his intentions. No action could be taken then for there was a nearer kinsman who had first claim upon Naomi and Ruth. However, he did send her home with _____ in the morning. Naomi knew then that her plan had worked and that soon God would work things out for Boaz and Ruth.

As Ruth came to Boaz for safety and protection, we can come to the Lord Jesus as our Redeemer, who will not only save us from everlasting punishment but also guide us safely through the trials and testings of each day. Jesus has His arms open to all who come unto Him (Read Matthew 11:28) and all that is necessary for us to do is open wide our heart's door and invite Him in (Read Revelation 3:20) and make Him both Savior and Lord.

Girls, as you study the Beautiful Love Story of Ruth and Boaz, do pray that it will be an example for you in these two ways: first, a model love story between you and your Savior; second, an example of your future with the young fellow whom the Lord may have for you. It is never too soon to begin praying about the future.

Divine real estate on the block

GOD CASTS A VOTE

IN 1944 the American electorate voted that Franklin D. Roosevelt was absolutely indispensable as Commander-in-Chief of the United States. This was done by a popular majority of more than 3,000,000 and an electoral college vote of 432 to 99, despite his unprecedented nomination to a fourth Presidential term.

Six months later in April 1945 God cast one vote and America learned that it could, indeed, survive without the esteemed leader.

On September 28, 1970 God voted again in a crucial matter. Egypt can no longer look to its beloved Nasser. He was only 52 last January 15 and was truly loved by all Egypt. Taxi drivers always tried to take their foreign fares past his headquarters—especially at night to show how late his lights burned and to tell again how hard he worked for Egypt. The funeral parade in Cairo brought to mind with poignant force the words of Genesis 50:11, "This is a grievous mourning to the Egyptians."

In all the editorials about the Near East problems the themes are: (1) What will the Arabs do? (2) What will the Israelis do? (3) What will the Russians do? No secular writer has asked: What is God going to do?

This question is appropriate because Palestine is God's real estate. ("The land shall not be sold forever. The land is Mine" Lev. 25:32). No one invades, partitions, signs treaties, or bargains for any part of it without the Owner's concentrated attention. His vote is the one that counts.

Now that God has voted, the way is opened for the next development. Sooner or later Russia will sign a non-aggression pact with Israel and break this deadlock. Probably sooner than we think, now that God has voted.

Mrs. Donald W. Austin

ATMOSPHERICS!

The Atlanta Cafe was quiet except for the occasional sharp crack of an egg shell in the counterman's expert hand, the sputtering of frying bacon, and the bored voice of a customer ordering more coffee.

More than twenty citizens were lined up on the stools. There were college students, a sombre-looking man with a briefcase, two young nurses, a little rumpled and hollow-eyed after a night on duty at the near-by hospital, a family with a little girl, and a sullen teenager.

And then at the end of the counter the little girls asked, in a carrying voice, "Mother, don't we ask the blessing here?" The counterman stopped wiping the already spotless counter and grinned at her suddenly. "Sure we do sister," he said. "You say it." She bowed her smooth little head. The counterman turned and glanced firmly at his customers and bowed his head too. Up and down the counter heads went down, the nurses, the students, the man with the briefcase and then slowly, the teenager. The breathless little voice was loud in the room: "God is great, God is good. Let us thank Him for our food. By His hand we are fed, He gives to us our daily bread. Amen."

Heads went up along the counter. Eating was resumed, but somehow the atmosphere had subtly changed.

— from JEWISH HOPE.

GIVE WHILE YOU CAN!

A rich man said to his minister, "Why is it everybody is always criticizing me for being miserly, when everyone knows that I have made provision to leave everything I possess to charity when I die?"

"Well," said the minister, "let me tell you about the pig and the cow. The pig was lamenting to the cow one day about how unpopular he was. 'People are always talking about your gentleness and kindness,' said the pig. 'You give milk and cream, but I give them more. I give bacon and ham—I give bristles, and they even pickle my feet! Still nobody likes me. I'm just a pig. Why is this?' The cow thought a minute, and then said, 'Well, maybe it's because I give while I'm still living.' "

EXCHANGE - reprinted from Brethren Evangelist 1/20/51

THINK

If a man had a car which started only 3 or 4 times out of 5 and always failed when he needed it most, chances are he would make a trade. If your watch ran only 20 out of 24 hours and then stopped at frequent intervals, you would think it untrustworthy and send it to the repair shop. If a family had a doctor who failed to come when needed, they would soon change. And yet, this family calls itself faithful to the church when it only attends once or twice a month or less. God help us to see our folly.

from Gratis, Ohio Gazette

SUNDAY SCHOOL DAY AT PAPAGO PARK BRETHREN CHURCH

TEMPE, ARIZONA

IT WAS A BEAUTIFUL DAY on Sunday, October 25, in Arizona. The temperature was in the low 80's which made for a good day of worship and fun for those who were present for the Annual Sunday School Day at the Papago Park Brethren Church in Tempe, Arizona.

The day began with Sunday school at 9:30. The morning worship began at 10:30. Immediately following the morning worship a carry-in dinner was enjoyed by all who were present.



Games have no generation gap

The afternoon activities included games for both young and old. Mr. Ray Knudson did an excellent job in directing the games. Also during this time, several were busy in freezing home-made ice cream.



A good old-fashioned carry-in dinner

Later in the afternoon those in attendance assembled in the sanctuary for a time of singing, special music and inspiration. A quartet composed of Ron Long, Robert Rhodes, Alan Creigton and Bruce Rhodes presented some very fine singing for the group. During the congregation singing which was led by Mr. Ron Long, Mrs. Vernon Stiffler was at the organ and Rev. Spencer Gentle at the piano.

Miss Wendy Tschumy presented the devotions for the afternoon. She presented "The Name of the Game," a story about David and Goliath, as found in the book entitled "Happy Hang Up!" as written by Bill McKee (Tyndale House Publishers, Wheaton, Ill.). The devotions were closed with prayer by the pastor.

Following the devotions the congregation assembled in the yard to enjoy the home-made ice cream and cake which was served by the committee.

The attendance during the day was very good and the entire day was enjoyed by all who attended. The accompanying pictures were taken by Mr. Ron Long.

Rev. Spencer Gentle
Pastor



CHRISTMAS RECORDS SPECIAL OF HAROLD BARNETT RECORDS

As a distributor of records, Herbert Gilmer offers the following package deal He pays for the number 2 record and gives it to you free. He also pays the postag We must move these records to help our National Missionary Board pay for th Staff House on the Riverside School Campus, Lost Creek, Kentucky.

A. — all 4 records
No. 1 record — $2.50
No. 3 record — 3.50
No. 4 record — 3.95
$9.95
No. 2 record is **free**

B. — 3 records
No. 3 record — $3.50
No. 4 record — 3.95
$7.45
No. 2 record is **free**

C. — 3 records
No. 1 record — $2.50
No. 3 record — 3.50
$6.00
No. 2 record is **free**

D. — 3 records
No. 1 record — $2.50
No. 4 record — 3.95
$6.45
No. 2 record is **free**

All the above records formerly sold for $4.98 each. Orders filled immediatel Make checks to Phoebe Magnuson, but mail to Herbert Gilmer, Box 246, Roan Indiana 46974, as he is the one buying a record for you and will mail them to yo If you have these records buy more for gifts to others. Send the Gospel messa into every home of loved ones and friends. Mail your check today!

Answers to Christmas Quiz:

1. F—Matthew 1:23
2. T—Matthew 1:20
3. F—Matthew 1:21
4. F—Matthew 2:1
5. T—Matthew 2:4, 5
6. T—Matthew 2:8
7. F—Luke 1:36
8. F—Luke 1:5
9. F—Matthew 1:20
10. F—Matthew 2:11
11. T—Isaiah 60:1-3, 6
12. T—Luke 1:13
13. F—Matthew 2:13
14. T
15. T—Luke 1:26
16. T—Matthew 2:19, 20
17. F—Luke 2:4
18. F—Luke 2:9
19. F—Luke 2:17
20. T—Luke 2:4
21. F—Micah 5:2
22. F—Luke 2:21
23. T—Luke 2:1
24. F—Luke 2:7
25. T—Luke 1:20, 63
26. F—Luke 2:8
27. F—Matthew 2:12
28. T—Matthew 2:17, 18
29. T—Matthew 2:23
30. F—Matthew 2:9



SARASOTA, FLORIDA DEDICATION DAY



DEDICATION DAY for the new Sarasota church sanctuary will be Sunday, December 27, 1970. In the picture above, the church receives its steeple and cross. The new church building will seat more than 700. Plans are for the adjoining present church to be converted into Sunday school classrooms.

Dr. Dana Hamel, head of Community Colleges of the state of Virginia and twin brother of the pastor will be the guest speaker at the afternoon dedicatory service at 2:30 p.m. Greetings will be brought by mission pastor Rev. Phil Lersch, president of the National Brethren Ministerial Association. Rev. Fred Vanator, founding pastor of Sarasota First Brethren, will give a resume of the history of the Sarasota church.

A special musical program will be presented in the evening at 7:00 by The Brethrenaires Men's Quartet from New Paris, Indiana.

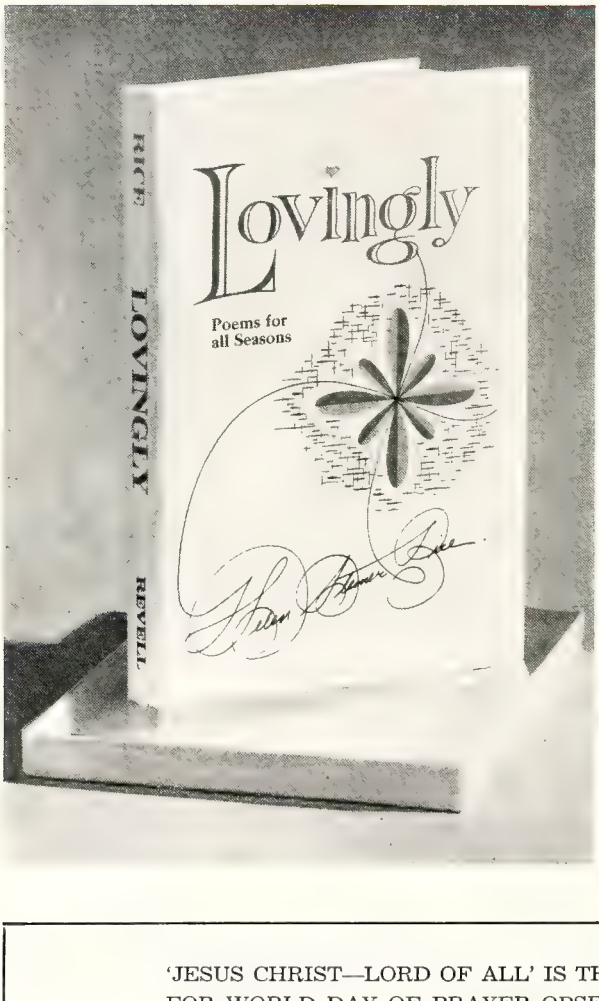
The pastor, Rev. J. D. Hamel, will be bringing the message at the 10 a.m. morning worship service. Sunday school begins at 9 a.m.

A cordial invitation is extended by the Sarasota church to all Brethren across the denomination visiting Florida to worship with them on Dedication Day or at any Sunday service or Wednesday 7 p.m. midweek service.

I WILL BUILD MY CHURCH

Matthew 16:18; Ephesians 4:11-12

POEMS FOR ALL SEASONS FOR YOUR LIBRARY



LOVINGLY

by Helen Steiner Rice

For every season of the year, meaningful poem from the pen of Helen Steiner Rice. With radiance an joy, reflecting her own beautiful faith, the author i sympathetic in man's sorrow, unrest and loneliness, bu continually offers reminders of God's ever-present love power, and grace for every situation. Mrs. Rice's un usual enthusiasm and sincerity add a special "some thing" to each season, New year, Easter, Mother's an Father's Day, Memorial Day, Thanksgiving an Christmas.

In God Is Our Strength
How to Find Happiness
in the New Year
Where There Is Love
A Time of Many Miracles
Was It Really So

Helen Steiner Rice was a successful business execu tive and lecturer prior to her marriage. Following he husband's death a few years later, she returned to th business world and joined the Gibson Greeting Car Company which has published hundreds of her inspire poems. She is also author of "Heart Gifts From Hele Steiner Rice."

'JESUS CHRIST—LORD OF ALL' IS THEME
FOR WORLD DAY OF PRAYER OBSERVANCE

WHEATON, ILL.—"Jesus Christ—Lord of All" is the theme for the 1971 World Day of Prayer observance set for March 5, 1971, it was announced here by Dr. Billy A. Melvin, executive director of the National Association of Evangelicals. Churches in hundreds of communities across America and around the world observe this special day on the Protestant church calendar each year.

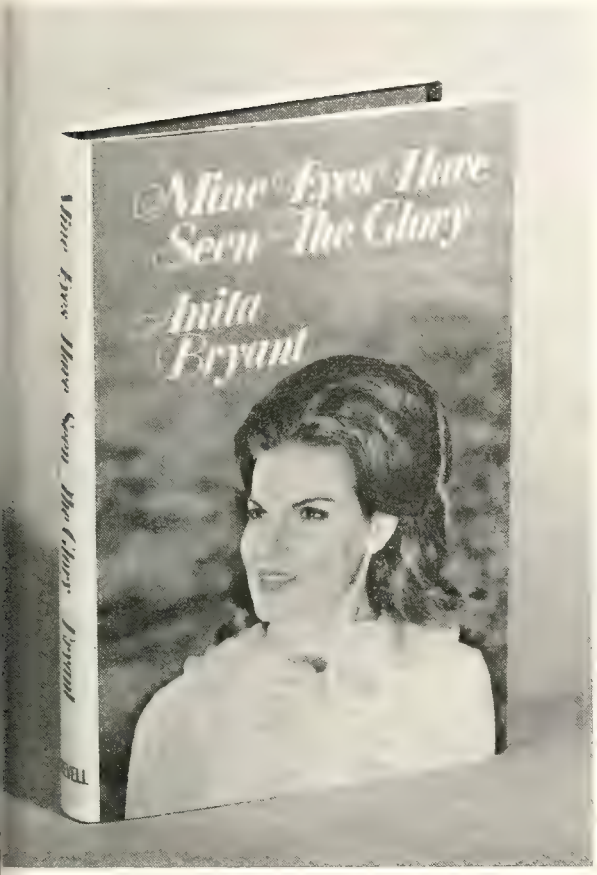
The theme comes from the Scripture penned by John the Apostle who quoted Jesus: "Ye call me Master and Lord, and you do well to say it, for it is true" (John 13:13).

Authors of the worship service booklet are Jim Owen Jones and Agatha Partride, editor and assistant editor, respectively, of **United Evangelical Action** magazine.

Bible-centered worship materials for the World Day of Prayer are available free of charge from the National Association of Evangelicals. A sample copy may be secured by writing the National Association of Evangelicals, P.O. Box 28, Wheaton, Illinois 60187.

from National Association of Evangelicals

BOOK REVIEWS



Mine Eyes Have Seen the Glory, by Anita Bryant. F. H. Revell Co., Westwood, N. J. 1970. Cloth, 159 pages, illus., $3.95.

Beautiful Anita Bryant tells her own story in a frank, open review of her interesting life, her feelings and reactions to events, and her development as a child of God.

Beginning with life in Oklahoma, in a closely-knit family, Anita faced many problems—poverty, divorce of her parents, and a driving ambition to sing and act. Being very beautiful, with the added talent of voice and the desire to please, she became Miss Oklahoma, then second runner-up in the Miss America Pageant. Her star continued to rise until she has reached great heights in television commercials, movies, and personal appearances. She married the handsome disc jockey whom she met when her first record reached a million copies. Eventually her husband became the expert manager of her career.

Throughout the book the outstanding feature is Miss Bryant's faith in God. Her songs were her testimony until she came to the conclusion she must also witness to her faith by word. For seven consecutive years she and her husband spent their Christmas holidays with Bob Hope in Vietnam and other places where servicemen needed comfort and morale building. In 1968 she was vocalist at both the Republican and Democratic Conventions. Fourteen times she has sung in the White House. She has sung for presidents, statesmen, and other important people around the world. Photographs in the book enhance the magic quality of her life, as a top figure in show business, in her home life, and in numerous public appearances.

When problems seem insurmountable, or she faces changes that are almost impossible to resolve, she comes to the place of prayer, and in submission to God finds peace. She has found that all things work out for good.

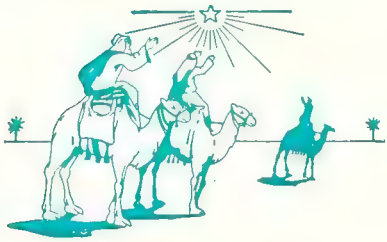
This is a remarkable autobiography by a person most Americans know by sight from her work in TV and show business. It does not cover up her faults or failings, but shows a refreshing dependence upon God.

Esther P. Olson





DO YOU REALLY KNOW THE FACTS OF THE CHRISTMAS STORY?



Test your knowledge of the Christmas story by taking this True and False test.

1. Emmanuel means "the Savior." T F
2. The angel of the Lord spoke to Joseph in a dream about Mary's child. T F
3. The name Jesus means "God with us." T F
4. There were three wise men who came to see the baby Jesus. T F
5. The chief priests and scribes told Herod that Christ was to be born in Bethlehem. T F
6. Herod said he wanted to find Jesus so he could worship him. T F
7. Elizabeth was an aunt of Mary. T F
8. Zephaniah was the husband of Elizabeth. T F
9. The angel Michael told Elizabeth's husband that she would have a child. T F
10. The wise men came to the manger to see Jesus. T F
11. There is an Old Testament prophecy that said the baby Jesus would be presented with rich gifts. T F
12. The angel from the Lord named John the Baptist before he was born. T F
13. A friend warned Joseph that Herod was going to kill all the baby boys and that he should take his family to Egypt. T F
14. Isaiah 9:6 speaks of Christ as the Prince of Peace. T F
15. The angel Gabriel told Mary she would bear a son. T F
16. Joseph brought his family back from Egypt when the angel of the Lord told him Herod was dead. T F
17. Joseph came from the house (or tribe) of Levi. T F
18. The angel Michael appeared to the shepherds and announced Jesus' birth. T F
19. The shepherds were so frightened and awe-stricken upon seeing the baby Jesus that they hurried back to their fields and told no one about their strange experience. T F
20. Mary and Joseph lived in Galilee before going to Bethlehem to be taxed. T F
21. The place of Jesus' birth is foretold in Micah 2:5. T F
22. Jesus was circumcised 30 days after his birth. T F
23. Caesar Augustus decreed that the world should be taxed just prior to Jesus' birth. T F
24. Jesus was born in a stable because his parents thought this would be safest place for him. T F
25. Zacharias could not speak from the time the angel told him he would have a son until the boy was born and Zacharias wrote what his name would be on a tablet. T F
26. The shepherds were sleeping when the angel came to make the announcement of Jesus' birth. T F
27. The wise men did not return to Herod because they knew in their hearts that it was not safe to go back. T F
28. Jeremiah had prophesied that there would be a time when the small children would be killed. T F
29. Jesus' parents took him back to Nazareth to live after their return from Egypt so that prophecy might be fulfilled. T F
30. A great star in the west led the wise men to Jesus. T F

Scoring: 25-30 correct is Excellent
20-25 correct is Fair
15-20 correct is Poor

Answers are on page ten.



Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.
Blessed be the name of the Lord from this time forth and for evermore.
From the rising of the sun unto the going down of the same the Lord's name is to be praised.
The Lord is high above all nations, and his glory above the heavens.
Who is like unto the Lord our God, who dwelleth on high.
Who humbleth himself to behold the things that are in heaven, and in the earth! Praise ye the Lord.

(Psalm 113:1-6, 10)



The people who walked in darkness
have seen a great light:
light has dawned upon them,
dwellers in a land as dark as death.
For a boy has been born for us,
a son given to us
to bear the symbol of dominion
on his shoulder;
and he shall be called
in purpose wonderful,
in battle God-like,
Father for all time, Prince of peace.

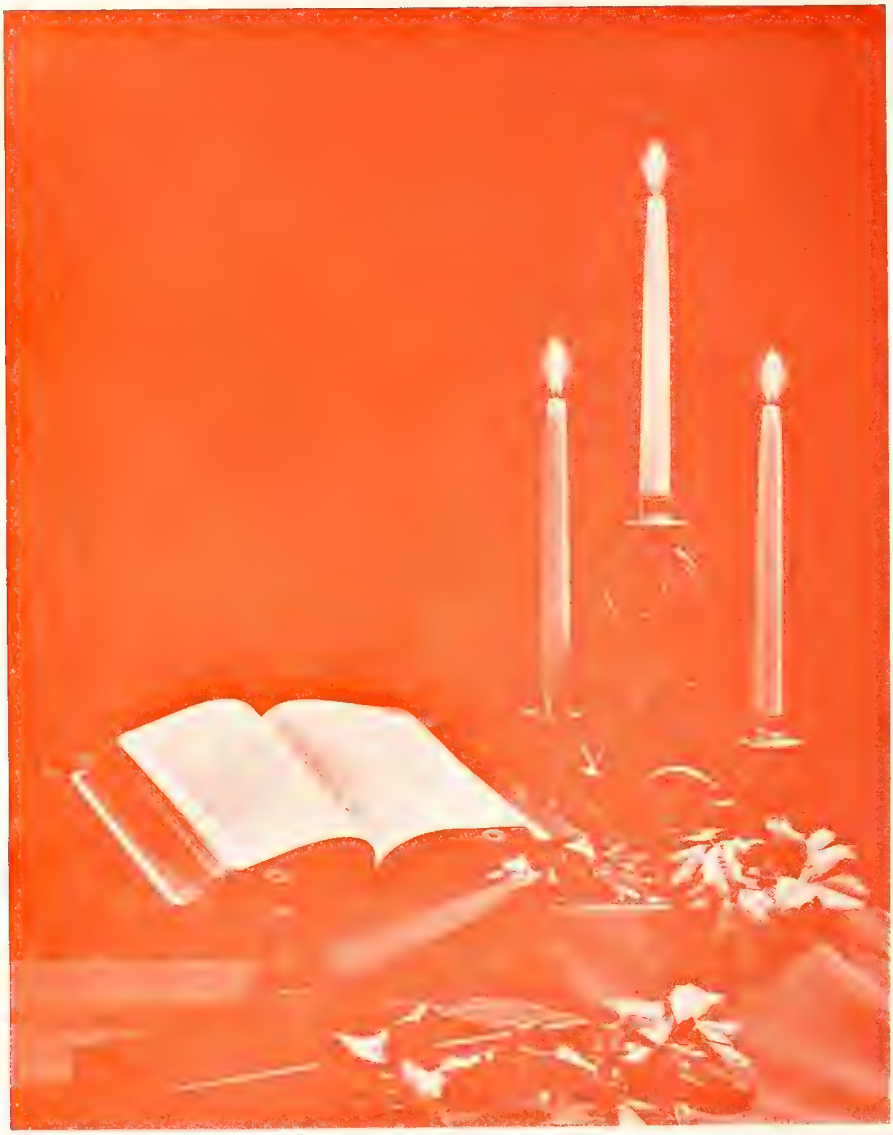
(Isaiah 9:2, 6 NEB)



Arise, Jerusalem, rise clothed in light; your light has come
and the glory of the Lord shines over you.
For, though darkness covers the earth and dark night the nations,
the Lord shall shine upon you and over you shall his glory appear:
and the nations shall march towards your light
and their kings to your sunrise.
Camels in droves shall cover the land, dromedaries of Midian and Ephah,
all coming from Sheba
laden with golden spice and frankincense, heralds of the Lord's praise.

(Isaiah 60:1-3, 6 NEB)

WHITE GIFT OFFERING



SHARE WITH OTHERS AS YOU HAVE BEEN PROSPERED BY THE LORD!
HELP BUILD THE CHURCH THROUGH
CHRISTIAN EDUCATION THIS CHRISTMAS!

All gifts and checks should be directed to:
BOARD OF CHRISTIAN EDUCATION
524 COLLEGE AVENUE
ASHLAND, OHIO 44805

THE BENEVOLENT BOARD REPORTS



by DORMAN RONK

THE DESIRE TO GIVE is uppermost in minds particularly at this Christmas season. Throughout the year human beings receive and receive but still continue to want more. In December, as thoughts come again of God's great gift to mankind in the person of Jesus Christ, people around the world become less selfish and more giving. We try to think of someone who needs a food basket, or some warm clothing, or a greeting to cheer. The desire and need to give because God gave is important and not to be overlooked.

To help you satisfy this giving desire, please remember the residents at The Home in Flora, Indiana. Throughout their lives they have given. From their material gifts to the smiles and cheer they impart now, they continue to share and to give. For some, who are able to embroider, knit, crochet, and sew, a small gift shop is maintained for the sale of their articles. Others must spend their days in more quiet activity—reading, writing, TVing, or just sitting, listening, or meditating.

These residents are content with their happy and quiet home life. Their needs are met; sometimes their desires are overlooked. You can help this. These suggestions are offered for your Christmas giving to the residents in Flora:

1. greetings and letters
2. note paper and pens
3. postage stamps
4. assorted greeting cards for them to send
5. kleenex, tooth paste, brush
6. *The Brethren Evangelist* subscription
7. puzzles and table games

If a member of your church is a resident at The Home, it will be easy for you to send information from your congregation, and to pack a special box for this loved one. With only 40 residents there, it is hard to realize how some residents will be overlooked at this Christmas season, but they may be. If you do not know anyone there, then send your gift to The Brethren's Home, c/o Rev. Robert Bischof, the administrator, Flora, Indiana 46929. He will distribute the gifts to those who are forgotten by families or churches.

As you share with those who have shared so abundantly, may the joys of Christmas be multiplied in your life.

The new administrator, Robert Bischof, has started his work at The Home. The Bischofs moved in early November into a cottage, which had been redecorated for them. The children are well settled in school. Many details of this position will be new to Bob, but with the assistance of Mrs. Donna Jean Moeller, the interim administrator, the transition will be easier.

Progress continues as the Benevolent Board works on the nursing facilities in Ashland. The change in zoning was requested of the City Planning Commission, which they approved and recommended to the City Council. The Council was very well pleased with this new project, and they announced the public hearing and approval for January 5, 1971.

The name of the facility will be Brethren Care —which has a double meaning. The enormity of this term surely will be expressed daily to those who will be the residents. Continue to pray for the Lord's guidance in this outreach.

The board is seeking private monies for thi project. Any Brethren interested in an investmen of this nature should contact the executive secre tary, Dorman Ronk, 710 Grant Street, Ashland Ohio 44805.

Mr. Dorman Ronk is an active layman whose untiring efforts as a member of the Park Street Brethren Church in Ashland, Ohio and as Executive Secretary of THE BENEVOLENT BOARD cannot go unnoticed.

BIRTHDAY LIST

THE BRETHREN'S HOME

January	24	Grace Porte
	25	Joe McCord
	30	Charles Wharton
February	2	Daisy Callane
	21	Flossie Burton
	26	Roxie Bowman
	30	Ellen Hodges
March	3	Roy Stonebraker
	4	Mary Maus
	11	Vera Fooshee
	15	Bertha Tombaugh
	24	Hattie Miller
May	8	Helen Rupley
	18	Audrey Randall
	23	Myrtle Rainey
	31	Dora May Wisehart
June	3	Gladys Whetstone
	11	Laura Wise
	16	Rev. Robert Porte
July	2	Arzula Flora
	4	Nellie Kurtz
	5	Lillian Grant
	5	Howard Smith
	11	Selesta Wharton
	17	Pearl Rummel
August	5	Lucy Beck
	19	Mary Alice Coomey
	22	Goldie Stonebraker
	23	Salene Scott
September	2	Rufus Flora
	18	Grace Paxton
October	15	May Kreitzer
	23	Nora Mills
	24	Blanche Bowman
November	19	Ida Rummel
	22	Luema Flora
	25	Maud Clingenpeel
December	17	Gladys Hanley
	25	Eva Rummel
	27	Ona Humbarger





A
girl who
needs a hand – gets one when
you give to the March of Dimes

THIS SPACE CONTRIBUTED AS A PUBLIC SERVICE BY THE PUBLISHER





The meaning of . . .

THE PEACE SYMBOL

A POPULAR FAD with young people is the "peace symbol." It is seen everywhere, but few people know its origin or meaning. One of the nation's most sophisticated magazines, the **New Yorker,** has some interesting things to say about it. It is most popular with protesters, draft card burners and flower children. It is worn, also, by many thousands of unsuspecting youth. They wear the emblem as a necklace, stamp it on sweatshirts, draw it on notebook covers, even carve it on trees and scrawl it on restroom walls.

The **New Yorker** says the emblem was adopted by various youth organizations on direct orders from the Communist Party. This, says the publication, is part of a long range propaganda campaign of the Communists to **encourage youth to express contempt for adults, for authority, and for the ideals that built the United States.**

The symbol is old, but it has never been associated with peace, according to the magazine. It actually is an ancient sign of evil, known as the broken cross, sometimes called the "crucified cross." It is the Christian cross perverted, with the crossbars broken down to signify Satan's contempt for Christian principles.

So, young people, wear it if you must. Draw it—stitch it into your clothing. But be sure you know what it really means. Do not be so naive as to follow the crowd with out thinking for yourself. The pirate flag crossbones and skull is now almost a plaything because it represents no threat to our security. Perhaps the same can be said for the Nazi swastika. But the so-called "Peace Symbol" is an enemy flag of godless tradition, cleverly foisted on the unsuspecting.

CHEEP ADVICE



I believe I have found the missing link between animal and civilized man. It is us.

— Dr. Konrad Lorenz

There are two kinds of cleverness, and both are priceless. One consists of thinking of a bright remark in time to say it. The other consists of thinking of it in time not to say it.

— The English Digest

As the cold war drags on it's hard to say whether the uncertainty is killing us, or if curiosity as to how things will come out is keeping us alive.

— H. V. Wade

Television has a lot of first-grade comedy in it. Trouble is, most of the audience has gone beyond the first grade.

— Frank Lebuse

MISSIONARY NEWS

HOME MISSIONS OFFERING REPORT

JULY 1, 1969 – JUNE 30, 1970

TOP TEN CHURCHES IN HOME MISSION CONTRIBUTIONS

1. Elkhart, Indiana	$3,416	6. Nappanee, Indiana	$2,147
2. Ashland, Ohio - Park Street	3,155	7. Bryan, Ohio	2,070
3. Vinco, Pennsylvania	2,614	8. Louisville, Ohio	1,690
4. Dayton, Ohio - Hillcrest	2,384	9. Waterloo, Iowa	1,583
5. Sarasota, Florida	2,267	10. Goshen, Indiana	1,539

The gifts included in this report represent all ontributions received by the Missionary Board or Home Missions in the past fiscal year. Any ontributions sent directly to any Home Mission vork are unknown and therefore cannot be included. Also, contributions to the Ten Dollar Club for church extension are not credited to individual churches in this report but totaled ($21,622) in the 1969-1970 fiscal year.

SOUTHEASTERN DISTRICT

CHURCH	LOCATION	1967-1968	1968-1969	1969-1970
Bethlehem	Harrisonburg, Virginia	$ 121	$ 143	$ 580
Chandon	Herndon, Virginia	47	0	19
Cumberland	Cumberland, Maryland	8	4	0
Gatewood	Fayetteville, West Virginia	0	0	0
Haddix	Haddix, Kentucky	45	55	86

Hagerstown	Hagerstown, Maryland	1,050	994	9
Kimsey Run	Kimsey Run, West Virginia	10	50	
Liberty	Quicksburg, Virginia	23	0	
Linwood	Linwood, Maryland	215	387	2
Lost Creek	Lost Creek, Kentucky	48	55	
Mathias	Mathias, West Virginia	30	67	1
Maurertown	Maurertown, Virginia	510	711	7
Mt. Olive	Pineville, Virginia	121	170	2
Oak Hill	Oak Hill, West Virginia	74	10	2
Rowdy	Rowdy, Kentucky	0	10	
St. James	St. James, Maryland	620	507	1,4
St. Luke	Woodstock, Virginia	15	20	1
Washington	Washington, D.C.	582	254	1,0

PENNSYLVANIA DISTRICT

Berlin	Berlin, Pennsylvania	580	622	9
Brush Valley	Adrian, Pennsylvania	51	60	
Calvary	Pittstown, New Jersey	37	32	
Cameron	Cameron, West Virginia	63	77	1
Conemaugh	Conemaugh, Pennsylvania	120	170	
Fairless-Hills Levittown	Levittown, Pennsylvania	126	263	2
Highland Church	Marianna, Pennsylvania	120	120	1
Johnstown First	Johnstown, Pennsylvania	622	531	5
Johnstown Second	Johnstown, Pennsylvania	784	270	7
Johnstown Third	Johnstown, Pennsylvania	803	639	1,0
Masontown	Masontown, Pennsylvania	203	83	4
Meyersdale	Meyersdale, Pennsylvania	108	89	
Mt. Olivet	Georgetown, Delaware	103	44	1
Mt. Pleasant	Mt. Pleasant, Pennsylvania	0	3	
Pittsburgh	Pittsburgh, Pennsylvania	165	130	
Quiet Dell	Cameron, West Virginia	19	20	
Raystown	Saxton, Pennsylvania	0	30	
Sergeantsville	Sergeantsville, New Jersey	66	57	2
Valley Church	Jones Mills, Pennsylvania	61	26	
Vandergrift	Vandergrift, Pennsylvania	167	83	3
Vinco	Mineral Point, Pennsylvania	*1,733	*1,945	*2,6
Waynesboro (Wayne Heights)	Waynesboro, Pennsylvania	240	229	1
White Dale	Terra Alta, West Virginia	18	61	

OHIO DISTRICT

Akron	Akron, Ohio	110	218	2
Ashland, Park Street	Ashland, Ohio	*2,658	*2,876	*3,1
Canton (Trinity)	Canton, Ohio	638	853	9
Columbus (Co-operative)	Columbus, Ohio	49	0	
Dayton (Hillcrest)	Dayton, Ohio	*1,323	1,273	*2,3
Fremont	Fremont, Ohio	4	6	1
Garber	Ashland, Ohio	113	56	
Glenford	Glenford, Ohio	29	46	
Gratis	Gratis, Ohio	447	539	1,0
Gretna	Bellefontaine, Ohio	870	1,208	9

Mansfield	Mansfield, Ohio	164	101	64
Louisville	Louisville, Ohio	*1,805	*2,010	*1,690
Massillon	Massillon, Ohio	172	240	115
Newark	Newark, Ohio	77	87	83
New Lebanon	New Lebanon, Ohio	1,215	1,219	1,183
North Georgetown	North Georgetown, Ohio	57	69	4
Pleasant Hill	Pleasant Hill, Ohio	34	1,095	205
Smithville	Smithville, Ohio	480	462	675
West Alexandria	West Alexandria, Ohio	4	406	308
Williamstown	Williamstown, Ohio	285	209	179

INDIANA DISTRICT

Ardmore	South Bend, Indiana	328	312	539
Brighton	Howe, Indiana	352	910	159
Bryan	Bryan, Ohio	*1,982	*2,742	*2,070
Burlington	Burlington, Indiana	285	357	427
Center Chapel	Peru, Indiana	63	83	378
College Corner	Wabash, Indiana	98	132	8
Corinth	Twelve Mile, Indiana	229	252	235
County Line	LaPaz, Indiana	97	358	45
Denver	Denver, Indiana	123	63	241
Dutchtown	Warsaw, Indiana	16	42	391
Elkhart	Elkhart, Indiana	*3,321	*4,550	*3,416
Elkhart (Winding Waters)	Elkhart, Indiana	140	268	71
Flora	Flora, Indiana	891	*1,515	911
Fort Wayne	Fort Wayne, Indiana	(Not organized)		30
Goshen - First Brethren	Goshen, Indiana	*1,421	*1,858	1,539
Huntington	Huntington, Indiana	76	46	240
Jefferson	Goshen, Indiana	(Not organized)	63	328
Kokomo	Kokomo, Indiana	230	164	91
Loree	Bunker Hill, Indiana	872	863	1,274
Matteson	Bronson, Michigan	15	0	20
Mexico	Peru, Indiana	211	156	172
Milford	Milford, Indiana	135	387	682
Mishawaka	Mishawaka, Indiana	236	54	103
Muncie	Muncie, Indiana	79	316	258
Nappanee	Nappanee, Indiana	*1,633	*1,925	*2,147
New Paris	New Paris, Indiana	486	926	854
North Liberty	North Liberty, Indiana	422	402	660
North Manchester	North Manchester, Indiana	540	234	1,112
Oakville	Oakville, Indiana	141	1,008	905
Peru	Peru, Indiana	544	581	163
Roann	Roann, Indiana	694	585	724
Roanoke	Roanoke, Indiana	100	92	74
Shipshewana	Shipshewana Lake, Indiana	(Not organized)		410
South Bend	South Bend, Indiana	455	1,006	8
Teegarden	Teegarden, Indiana	233	212	144
Tiosa	Rochester, Indiana	106	358	1,026
Wabash	Wabash, Indiana	1,221	993	820
Warsaw	Warsaw, Indiana	224	408	567

CENTRAL DISTRICT

Cedar Falls	Cedar Falls, Iowa	62	0	28
Cerro Gordo	Cerro Gordo, Illinois	421	104	6
Lanark	Lanark, Illinois	872	980	69
Milledgeville	Milledgeville, Illinois	536	1,059	1,12
Udell	Udell, Iowa	323	148	64
Waterloo	Waterloo, Iowa	*1,580	*2,116	*1,58

MIDWEST DISTRICT

Carleton	Carleton, Nebraska	9	26	
Cheyenne	Cheyenne, Wyoming	0	0	
Derby	Derby, Kansas	25	75	11
Falls City	Falls City, Nebraska	496	204	53
Fort Scott	Fort Scott, Kansas	68	62	5
McLouth	McLouth, Kansas	126	191	10
Morrill	Morrill, Kansas	8	16	1
Mulvane	Mulvane, Kansas	658	289	21

NORTHERN CALIFORNIA

Lathrop	Lathrop, California	89	248	13
Manteca	Manteca, California	406	414	43
Stockton	Stockton, California	56	0	4

SOUTHWESTERN DISTRICT

Papago Park	Tempe, Arizona	7	18	35
Tucson	Tucson, Arizona	76	107	

OTHERS

Sarasota	Sarasota, Florida	*1,824	*2,575	*2,26
St. Petersburg	St. Petersburg, Florida	48	124	12

Total Church Offerings	$59,542
Offerings to Secretary	128
District and National Organizations	4,840
Ten Dollar Club	21,622
Dividend and Interest Income	420
Bequest and Released Annuity Fund	4,307
Memorial Gifts	367
Miscellaneous Income	1,100
Individual Contributions	1,582
TOTAL HOME MISSIONS INCOME 1969-70	$93,908

CAPITOL HASN'T CHANGED



The Rev. and Mrs. Milton J. Bowman like living in Lansing

Mrs. Milton Bowman, 424 West Willard, just couldn't believe how much Lansing had changed since she left to go to Wheaton College in Illinois.

So many new buildings around . . . the south side so built up . . . the interurban tracks were even gone . . . and so was the camp of gypsies between Greenlawn and Mount Hope.

Of course, it's been a while since Mrs. Bowman left for college. Would you believe the spring of 1924?

Born and reared on her father's farm on South Pennsylvania Avenue (the Delmer Brokaw Farm), she remembers graduating from Everett Elementary School and taking her high school admittance tests in Mason because the farm was outside the Lansing City Limits.

"There were only two of us in the eighth grade," she recalled.

"We always had to be careful of the third rail of the interurban tracks, and we were always frightened when we had to pass the gypsy camp."

Mrs. Bowman didn't return to Lansing after attending Wheaton College. She married Eldon Gearhart, a mechanical engineer, and moved to New York.

Mr. Gearhart died in an airplane crash in 1936, and she married the Rev. Milton Bowman in 1938. He had churches in Indiana, Nebraska, New Jersey, Ohio and California.

"When it came time for him to retire, we decided to make our retirement home in Lansing on property originally part of my father's farm.

"Our friends in California thought we were crazy, but we like the change of seasons, snow and maple trees," she said. "Besides Lansing is a clean town. It always has been and is now in most respects."

Mrs. Bowman, who teaches two Bible classes in low income housing areas each week, said there was one thing that hadn't changed in downtown Lansing.

"The State Capitol is still as impressive and beautiful as it was when I was a girl," she said.



This article appeared in the State Journal of Lansing, Michigan and was written by Charlie Hass the Assistant City Editor.

DEDICATION AT CEDAR FALLS



Cedar Falls Church



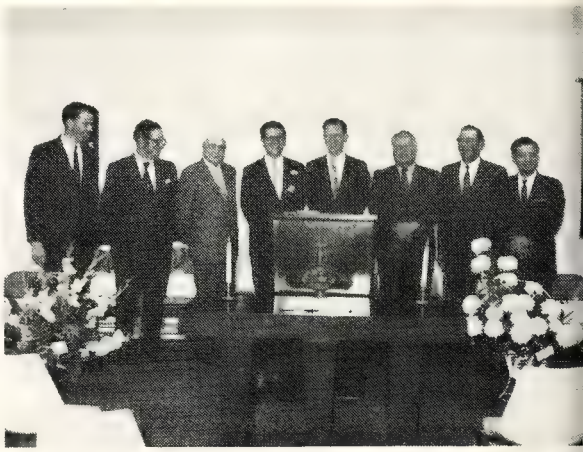
by ALBERT T. RONK

IT WAS A GREAT JOY to see the fruition of this writer's dreams of a Brethren Congregation in Cedar Falls, Iowa. Moreover, it was a thrill to be invited to give the dedicatory address on October 11. There are several reasons why the occasion was a celebration for the Central District of Brethren Churches. Perhaps the foremost was the breaking of the church extension stalemate in the district. Cedar Falls is the first missionary project since the denominational upheaval of the late thirties. Work at Leon began more than sixty years ago. The Central District is now on the move.

In the opinion of this writer, a show of missionary wisdom can be seen in the planning of the project. The parsonage was constructed first with a full basement assembly room having a grade entrance for easy access while used as a temporary place of worship and teaching. Then when the church plant was designed, and a building program launched, the facility for Christian education held priority. Thus this first structure is the training wing of the final church ediface. All too often a congregation has built an auditorium for worship first with little concern for the educational needs. The Sunday School was crammed into an uninviting basement and the confusion of closely situated classes in the auditorium. High compliments to the congregation, pastor, and District Mission Board.

From the roadway, the structure is not too prepossessing, but approached from the south entrance, a gladsome welcome is felt at once. The entrance hall, introducing an assembly on the left and cheerful office-study on the right, right-angles into the hallway of classrooms and other facilities. It is all most pleasingly well-done and adequate for worship and church school up to a hundred or more attendants.

An outstanding note of unity and harmony in th district was evidenced on Dedication Day by the pres ence of every pastor in the district with impressiv delegations. The status of the Cedar Falls program thu far is a testimony of a lot of hard work, the first seg ment of the devotions necessary to bring the littl group to self-support and sufficiency. The churches o the district are back of the project and can be truste to carry on to ultimate goals.



l. to r.: Rev. Paul Steiner; Rev. James Black; Dr. A. T. Ronk; Rev. Gene Hollinger, pastor Cedar Falls church; Garnold Hoskins, Moderator Cedar Falls church; The Honorable Mr. William McKinley, Mayor of Cedar Falls; Robert Guenzler, Central District Moderator; Rev. Glenn Grumbling

Dr. Albert T. Ronk is a member of the faculty at Ashland Theological Seminary, Historian and Archivist of Ashland Theological Seminary and the author of the HISTORY OF THE BRETHREN CHURCH.

FALLS CITY

ON SUNDAY, OCTOBER 4, 1970 we held our Homecoming and Rally Day. We had as our guest speaker Rev. Milton Bowman at the morning service and Irs. Bowman at the afternoon service. Letters from ur former pastors, friends and members were read. A ellowship dinner was enjoyed at noon.

A shipment of clothing was sent to the mission in Kentucky in October.

We held our Revival Services from November 1 to 8 ith the Rev. Milton Bowman and wife in charge. In ddition to the sermons, slides of Israel were shown fter the meetings, and Mrs. Bowman delighted both oung and old with her Scene-A-Felt pictures and tories. The meetings were very successful with a numer of re-dedications and first-time confessions. On Sunay afternoon a baptismal service was held for four, and they were received into the church Sunday evening. Several more are awaiting baptism. A bountiful dinner was enjoyed by 63 persons at noon on Sunday November 8.

The Bowmans arrived a little later than they had planned. They had the unfortunate experience of hitting two deer on their way here. After hitting one deer, they traveled about 25 miles, and another deer met its doom on the front of their car. The lights and front end of their car were impared, and due to the General Motors strike, they found it hard to find repairs.

We are happy to report that the Junior Church is growing each Sunday, with 33 in attendance November 8. Mrs. Gene McGuiness is in charge. We would like to be remembered in your prayers for these young people and Mrs. McGuiness is to be commended.

Ethyl Schroedl
Corresponding Secretary

LAFF-A-LITTLE

A new bride took a ham back to the meat market complaining that the ham was bad.

The butcher said: "Lady, that ham can't be bad. It was cured just last week."

The young lady then replied: "Well, if that's the case, then it must have had a relapse."

Wife: "Honey, you can't hear the knock in the car anymore."

Hubby: "Well, that's good. Did you take it to a garage?"

Wife: "No, dear, I just loosened a couple of the fenders."

Doctor: "When the eyes are closed, the hearing becomes more acute."

Minister: "Yes, I know some people who try to prove that point in church each Sunday."

It is said that the horses used by mounted police know that a red signal light means "whoa" and that the green light means "giddap." So it seems that from observing the driving public on the highways, a lot of the drivers could use some horse sense.

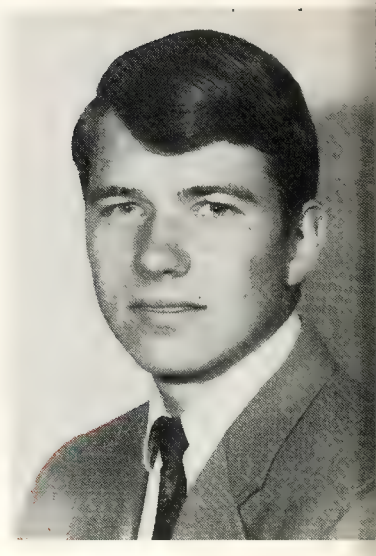
Patient writing to Doctor: "Doctor, you can send your statement any time now."

Doctor replies: "In good time, in good time, you're not quite strong enough yet."

Six different poses of a urgently sought fugitive were sent to various law enforcement agencies in the state. One week later a reply came from a small hamlet whose constable wrote: "We have captured five of the culprits and are hot on the trail of the sixth."

PROPHETIC DEPTHS

EZEKIEL'S VISION OF DRY BONES



by STEPHEN SWIHAR

IN EZEKIEL 37:1-14 Ezekiel is carried away in the Spirit to a valley of dry bones. Once there, he is told to prophecy to the many scattered, dry bones of dead men. Just imagine that! There you are with no one around you for as far as the eye can see. On the ground around you are dry bones—nothing else, and God says "prophecy to the dry bones!" Ezekiel (instantly) obeys!

In verses 4b-6 he says "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh on you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Indeed, being a prophet carried with itself enough problems and trials without God bringing you into a valley of dry bones and telling you to tell the dry bones "they shall live!" What happens?

Ezekiel writes in verse 7 and 8 these words. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: **but there was no breath in them.**" The prophet stands amazed as before his very face he sees dry bones become perfect skeletons being gradually clothed with flesh and skin. They lie on the ground as though corpses—lifeless and without breath.

Again Ezekiel prophecies and this time they come to life! Verse 10 reads, "So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceeding great army."

1. Now **what** does all this mean?
2. **Who** are the dry bones?
3. **Where** are the dry bones?
4. **Why** are the bones called dry?
5. **When** will the dry bones come to life?

Let's take one question at a time. **"What does all this mean?"** First of all we must never forget that God chose the **nation** Israel and made them His special people. Genesis 17:7-8 tells us, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an **everlasting covenant,** to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an **everlasting possession;** and I will be their God."

There is one interesting word in these verses. It is **"everlasting."** There is nothing temporal about the word **everlasting.** It means forever! God made a covenant (a promise) with the Jews and this covenant is **everlasting.** In other words, **God has not given up the Jews** The promise God made them did not cease because the rejected Jesus Christ. God will deal with the natio Israel until the end of the world! This is where it get interesting. There are prophetic signs for the **"last days** all throughout the Bible. Some signs deal with th church. Some signs deal with the basic character o the world's people in history. Some signs deal wit the physical phenomena of the world (wars, famine earthquakes, etc.), **but the majority of the prophecie and by far the most accurate prophecies are those whic deal specifically with the nation Israel "in the las days!"**

Ezekiel is speaking about a future time for the Jew Ezekiel is speaking about "the last days." Let me e plain. The **"dry bones"** in Ezekiel's vision are the **"whol house of Israel"** (v. 11). According to the previou verses (1-10) the nation Israel will at some future tim be **"dry," "very many," "in a valley,"** and **withou breath in them** (spiritually dead). Doesn't that contra dict the verses we just read concerning an "everlastin covenant?" **No! The picture for the nation Israel i twofold.**

1. The nation's people will be divided, scattere persecuted, hated, killed, and cursed. God said of th nation (Deut. 28:64-67) "The Lord shall scatter the among all people, from one end of the earth even unt the others; and there thou shalt serve other Gods, . and among these nations shalt thou find no ease, neithe shall the sole of thy foot have rest: . . . and thy lif shall hang in doubt before thee; and thou shalt fea day and night, and shalt have no assurance of thy life History reveals the literal fulfillment of the verses.

 Before 1350 B.C.—slavery in Egypt
 1350-1250 B.C.—Council of Elders (Moses ar Joshua)
 1250-1004/5 B.C.—Judges (12 individual tribes fighting among themselves)

1004/5-920 B.C.—United Kingdom
1004/5-1000 B.C.—Saul
1000-960 B.C.—David
960-920 B.C.—Solomon

Division: (nation separates into two independent kingdoms)
920-721 B.C.—Northern Kingdom defeated by Assyria
920-586/7 B.C.—Southern Kingdom defeated by Babylon

At this point the Jews were no longer a nation! They were a conquered people and defeat brought their attention to the day when the Messiah would come and be their **political leader!** They were looking for a messiah that would bring war and victory for the Jews. They wanted their land back— they wanted control. They wanted Jerusalem and the "promised land." Of course, as we know, when Christ came He offered none of these things and as a result was rejected and killed. In Leviticus (26) God said to the nation Israel " If ye will . . . walk contrary unto me . . . I will scatter you amongst the nations, and will draw a sword after you: and your land shall be desolate, and your cities waste."

In A.D. 70 the city Jerusalem was destroyed by the Roman General Titus and over 1,000,000 Jews were slain. During the long years since that time, the Jewish people have been scattered, persecuted, hated, killed, and cursed. It has been conservatively estimated that under the dictates of Hitler that over 6,000,000 Jews were killed. Even today there still prevails a strong bitterment toward the Jews. The minor prophet Hosea even spoke of Israel's future when he said "For the children of Israel shall abide many days without a king, . . . and without a sacrifice . . ." (3:4). Since A.D. 70 they have been without a king and without a sacrifice system.

2. In spite of all this, Ezekiel said that Israel (the dry bones scattered all across the face of the earth) would return to Israel and come back to life. Let's look at verse 12-14. "Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, **And shall put my spirit in you, and ye shall live,** and I shall place you **in your own land:** then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Why are the bones in "an open valley?" The valley where the bones are seen by Ezekiel represents all the nations of the world. It shows that the Jews will be scattered and outside the nation known as Israel. The word valley indicates the opposite of the mountain top. This is significant. The time spent outside Jerusalem will be a "valley" experience filled with sorrow, misery, and death. Verse two indicates many bones (Jews) will be scattered, and the people will grow in numbers outside the national walls. There are more Jews living today than any other time in Hebrew history. (There are approximately 13,000,000.)

Why are the bones called "dry?" This simply means the bones (Jews) will lay in the valley (nations of the world) for a long period of time. Beloved reader, in order for this miraculous preservation to occur, God had to keep His promise (everlasting covenant) with the nation of Israel. Erich Sauer, a noted German scholar, states that no nationality living under the same circumstances would have kept its identity! Isaiah writes (66:22) "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, **so shall your seed and your name remain."** God has not forgotten His promise!

In verse three of Ezekiel, God asked Ezekiel if these bones could live. Ezekiel answered, ". . . O Lord God, thou knoweth." God declares that the Jews shall live; that they shall grow and return to Jerusalem! God made an **everlasting** covenant with the **nation** Israel, and before true prophecy for the last days can even begin, Israel must first become a nation. **In 1948 it happened! The Republic of Israel was officially established and recognized by the United Nations!** The vision of Ezekiel is being fulfilled before our very eyes! ! ! For nearly 1,900 years their has been a "noise" and a "shaking" in the Middle East. Today, the bones are together, the skeleton is formed and the skin and flesh is upon them. We have a corpse that awaits life!

This only leaves us with one question: **"When will the dry bones come to life?"** Without going into a full series of escatological writings let me simply say that the Jews will come to life when they begin accepting Jesus as the Christ (Messiah). The book of Revelation tells us this will occur during the "tribulation period." The Bible also says that before this **"tribulation period"** occurs, (if you are a "pre-tribulationist") Jesus is going to return and snatch out of this world the dead in Christ and the present believers.

Paul writes, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

The Bible says "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:40-41).

"Two shall be in the field; the one shall be taken, the other left. Two women shall be grinding the mill; the one shall be taken, the other left" (Matt. 24:40-41).

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10).

"Be . . . ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

Jesus is coming soon! It could be today! This could very well be the last hour of our life! How do you want to spend that day? hour? second? Are your treasures high in heaven as you prepare to approach eternity? Jesus is coming soon! ! !

Rev. Swihart is the pastor of the Garber Brethren Church in Ashland, Ohio and is the author of the "Let Go and Let God" series which has been published in previous issues of THE BRETHREN EVANGELIST.

POETRY CORNER

I DON'T GO TO CHURCH ON SUNDAY NIGHT

I love the church that Jesus built;
I know that it is right.
I go there on Sunday morning,
But not on Sunday night.

I love to sing the songs of God;
Since worship must be right.
This I do on Sunday morning,
But not on Sunday night.

God bless your preacher too;
Give him power and might.
But put the sinner in my place;
I won't be there on Sunday night.

I love to hear the Gospel too;
It gives me pure delight.
I hear it Sunday morning,
But not on Sunday night.

I'd go through rain and sleet and snow,
To do anything that's right;
To be at church on Sunday morning,
But not on Sunday night.

I know I need more strength
To keep me in the fight.
For help I come on Sunday morning,
But not on Sunday night.

from Elkhart Mid-week Reminder

IT WAS NOT IN VAIN

Some dare to think it was in vain
Christ bore excruciating pain
As His life-blood came trickling down;
For this, laid down His Royal Crown.

But as for me there is no doubt;
That's why I want to sing and shout,
'He did it all for you and me
That we might live eternally!"

The love of God, so limitless
Puts me to shame, I must confess.
I haven't the capacity
For love like this beyond degree.

Norman McPherson

OH, WERE IT NOT FOR JESUS CHRIST

Oh, were it not for Jesus Christ
How lost my soul would be!
He bore the brutal punishment
That should have been for me.

He has no pleasure in our death;
He came to save the lost.
His nail-scarred hands and riven side
Bear witness to the cost.

When I reflect upon these things,
Through tears I scarce can see.
He made a way for you and me
To live eternally.

Norman McPherson



World Religious News in Review

MARION COLLEGE STUDENTS ASK FOR WORK

Marion, Indiana (EP) — Student representatives in the Marion College Student Government asked the administration of their school for the privilege of helping beautify the 50-year-old campus.

The students cut the tops off a dozen oil drums and painted the cans in psychedelic colors. Artists among the group added designs to suit their fancy. They passed orders throughout the student body that no trash was allowed on the ground—only in the cans.

With their own money the students hired a mason and installed a wall and planter along a tennis court, themselves pouring cement and building benches to form a plaza near the court.

The campus improvement squad is still planning and will announce the next project soon.

TREND TOWARD CAMPUS FAITH NOTED BY GRAHAM

Chicago (EP) — The great story of campuses today, "which the news media are missing," is the growing number of conversions being made among young people, Billy Graham told a gathered group here.

He spoke at a press conference in the Conrad Hilton Hotel where he was visiting to become familiar with plans for a crusade he will conduct June 3-13, 1971 in McCormick Place.

College students will surprise their elders this fall with their concerted move toward Christ, the evangelist predicted.

Henry J. Taylor, chairman of the 1971 crusade executive committee, said leadership of the revival will be shared by whites and blacks.

MADDOX CALLS FOR 'OLD FASHIONED BIBLE REPENTANCE'

Winston Salem, N. C. (EP)—Governor Lester Maddox of Georgia said here September 27 that the Christian people of America must assume their share of the blame for the conditions that confront the nation.

"Many of the problems that are upon us are due to the backsliding of God's people," he told the congregation of the South Park Baptist Church here.

"The failure of Christians to let their light shine and their testimony be heard for the Lord has helped move our nation to the brink of enslavement," he said.

Scoring government officials who open the doors of schools and other institutions to atheists and communists who are dedicated to the overthrow of the government of the United States, the Georgia official said: "It is my firm conviction that what America needs in 1970 is a good dose of old fashioned Bible repentance. I believe God is saying to our nation in no uncertain terms: repent or else."

DUTCH REFORMED CHURCHMAN CLAIMS WCC LEANS TOWARD COMMUNISM

Capetown (EP)—A Dutch Reformed Church official here has charged the World Council of Churches with leaning more and more toward communism.

The charge was made by Dr. J. D. Vorster (not to be confused with the Premier of South Africa, B. J. Vorster), in the latest issue of the denominational journal, Die Kerbode. The churchman was commenting on the recent decision by the World Council to allocate funds to "oppressed racial groups or (those) supporting victims of racial injustice," including some described here as African guerrilla movements.

Dr. Vorster said that since the time when Churches behind the Iron Curtain joined the WCC, the "social gospel' has given way to the "socialistic gospel."

The WCC has been dominated by liberal Churches since its inception in 1948, he claimed.

TV SPOTS 'SELLING' SPIRITUAL MESSAGE

New York (EP)—The Family Prayer Crusade is distributing free of charge to stations across the U.S. a series of short, brisk television and radio commercials with ethical-religious points.

After each brief film segment, lasting no more than a minute each, comes the punch line: "The world doesn't have a prayer without yours."

The Episcopal Church, The United Church of Christ, the Lutheran churches, Catholics, Southern Presbyterians, Mennonites and various Jewish and interdenominational groups in recent years have resorted to brief broadcast spots to get across their messages.

"Being so short, they can't be very profound," says the Rev. Robert M. G. Libby, the Episcopal Church's radio-television director, "But they get in and out quick and make a point before anybody can tune out."



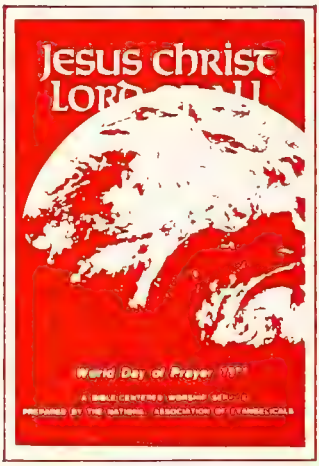
WORLD DAY OF PRAYER

MARCH 5, 1971

Join evangelicals everywhere as they unite in prayer for the many desperate needs of this world and for spiritual revival in their own lives. The motto for the special day of prayer is, "Jesus Christ — Lord of All."

For you and your church to share meaningfully in the 1971 World Day of Prayer, the National Association of Evangelicals prepared a Bible-centered worship service.

These worship booklets are now available. There is no charge for the worship material, but an offering for the work of NAE is encouraged. Use the handy coupon to order your material.



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The Brethren
EVANGELIST



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The Brethren
EVANGELIST

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NOTES and COMMENTS

Much emphasis is being placed in many phases of society as to what is expected or what will happen in the "70's." Here we are at the close of the first year of this particular decade already, and looking back quickly over this past year we can see that many things have already happened. Some for better, others to the contrary. Time does not stand still and as Father Time steps aside for the youngster 1971, The Publishing Company would like to take this opportunity to express its gratitude to all for 1970 and bring to each and every one—



By the Way

KEEPING CHRIST IN Christmas

MUCH HAS BEEN SAID and written in past years and even today concerning the use of the letter X to abbreviate the word Christmas. This editorial does not intend to concern itself with keeping Christ in Christmas in this sense, but wishes to show how Christ is being kept in a lethargic manner.

This particular story had a rather insignificant beginning yet is working up to a rather dramatic climax. A ten or eleven year-old boy here in Ashland is one of five people who have undergone a liver transplant operation. Post-operative treatment made it necessary for him to be transported to Columbus, Ohio each week for these vital treatments. A certain group of ladies who are members of the United Church Women called for volunteers to take this young boy each week and after doing this Good Samaritan deed for quite a while inserted a notice in the daily newspaper for additional volunteers to help with this transporation project. Somehow or another the word got to Viet Nam and a certain lieutenant in the armed forces heard about it and wrote that since he was unable to personally help out in this respect he was sending $50 to help out in paying some of the expenses connected with transporting the boy to and from Columbus.

Just about this time, something happened which happens so frequently. The boy was face to face with another crisis in his young life. There seemed to be a rejection of the transplant and he was faced with another liver transplant in a hospital in Denver, Colorado.

Since he had to be on a very special diet it drained the income of the family considerably, but there was enough money in the coffer to send him to Denver by himself. As he left for Denver he made the statement that he would not let them perform the operation unless his mother was present. It did not take long after this information was made public for many people in this city to disprove the theory that no one wants to become involved in anything these days.

Money came in from every direction to the Newspaper office, most of it anonymously. It came in by mail, was brought in personally. A junior high class donated money it had collected for a class party; the manager of a local store upon hearing that transportation for the mother was assured asked that she stop by the store to pick up some things she thought he would like for Christmas; a young carrier for the newspaper took up a collection from some of his friends and very unselfishly took this offering in to add to this fund.

The latest report published revealed that over $3,000 had been placed in this fund to take care of medical expenses connected with this case and more is coming in each day. I am sure that in addition to the monetary assistance that is being given, many, many prayers have been offered which can only be tabulated in God's records. As this is being written, the latest news is that the young boy is experiencing some rather difficult times in responding to treatment and his condition is not too good.

As we celebrate this Holiday Season we might be a bit prone to look about us, especially with all that seems to be happening all around us, in our communities, our country, and throughout the world and say to ourselves, "Where is all this cynicism and hard-heartedness coming from? Why is there so much 'Don't Care' attitude being shown?"

Surely this sort of thing must be superficial for this is not an isolated case. We constantly seem to be reading how mankind comes through at times like these. The whole world in general seems to be involved when tragedy strikes such as earthquakes, tital waves etc. Now, if mankind would only see its way to become involved throughout the year instead of only during the Advent Season and proclaim the message loud and clear, **"Peace On Earth, Good Will Toward Men"** then Christ would be kept in Christmas in every sense of the word.

(G. S. Ed.)

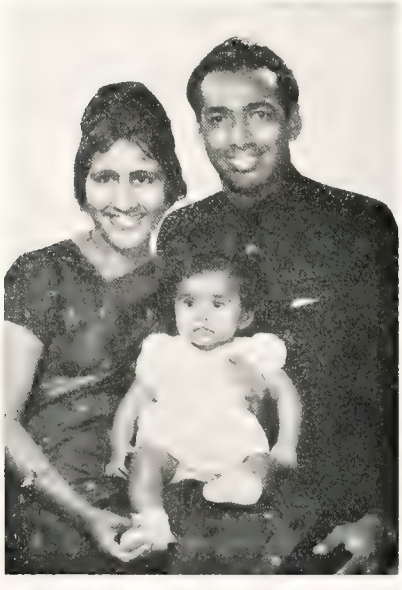
MISSIONARY NEWS

BRETHREN BEGINNINGS IN INDIA

by Reverend Kadmiel Prasantha Kumar

INTRODUCING THE MISSIONARIES

DURING the Missionary Board Meeting, May 1969, at Ashland, Ohio, Reverend Kadmiel Prasantha Kumar was accepted as a special candidate for missions in India. Following his ordination on Friday during General Conference, Reverend and Mrs. K. Prasantha Kumar were consecrated and set apart for missionary service on Saturday, August 23, 1969. After completion of his theological training in June, Kumar was on extensive deputation in Brethren Churches until the end of November 1969.



Our Missionaries to India
Kumar, Nirmala, and Shanthi

Reverend Kumar, with his wife, Nirmala, and daughter Shalini, left Ashland, Ohio December 1, 1969. A grand farewell was given to the Kumar family at the Hopkins International Airport, Cleveland, Ohio. Reverend M. Virgil Ingraham, General Secretary, Missionary Board of the Brethren Church; Reverend Smith F. Rose, Executive Secretary of Central Council; Dr. Joseph R. Shultz, Dean of the Ashland Theological Seminary; Reverend Frederick Burkey, Director of Christian Education; Reverend Charles Munson, Professor of the Seminary; Mrs. Ingraham, Mrs. Munson and others were at the airport to bid goodbye to the Kumars.

Preliminaries

Reverend Kumar with his wife and young daughter arrived in Rajahmundry, Andhra State, India, on December 15, 1969, to begin their work as pioneer missionaries of the Brethren Church in India. The following is a report of progress to date, December 15, 1969 to July 31, 1970.

Rajahmundry, the historic city where the Holy River Godavari is believed to sanctify thousands of Hindu pilgrims, became the focal point of Brethren Ministry in India. This great city's growing population of about two hundred thousand is only 3 percent Christian. The numerous villages around the city in the radius of fifty miles are mostly Hindus. In these villages Christianity is an outcast religion. In this setting the Lord commissioned the Brethren Church to "Go . . . and make disciples."

Beginning our work at the turn of the new decade living accommodations became a problem both for the missionaries and for the orphanage. After extensive searching a newly constructed house became available for the Kumar's residence. However, it took a greater period of time and considerable effort to secure reasonably priced property for the orphanage.

The missionaries were happy to receive M. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church on January 16, to visit their area and stay in their home. During the stay of the General Secretary, the missionaries tried to show him many places of need for their ministry, but were unable to do it thoroughly as his stay was short.

Though his visit was very brief it was a great help both to the missionaries and to the Brethren in the United States to understand the needs and the operations of the mission. The General Secretary's presence was of great assistance to Reverend Kumar in guidance and direction and to form the preliminary constitution of the Brethren Bible Mission. It was also of great significance and an honor to the missionaries to have the General Secretary deliver the inaugural address of the mission.



Inauguration of the Brethren Bible Mission in Rajahmundry, India



Rev. Kumar and Rev. Ingraham greeting participants in the Inauguration

It is a common practice in India to have an official inauguration of an association or an institution to have the public aware of their aims and objectives. This event took place on January 22, 1970 in the City Hall of Rajahmundry. The established good name of Kumar's family was advantageous to get a Minister in the State Cabinet to perform the official act of inauguration and the Mayor of the City to preside over the function. The Secretary of the Missionary Board of the Brethren Church graced the occasion by delivering the inaugural address. Kumar, the National Director of the Brethren Missions in India, proposed a vote of thanks and pronounced the benediction. About two hundred people, including representatives of the churches and Hindu officials, gathered at the early nine o'clock hour to share the occasion. Kumar wrote an article on the inauguration of the mission titled "Brethren, We are Now in India!" It was published in **The Brethren Evangelist,** April 25, 1970.

Legal status was obtained for the mission as a charitable, non-profit body under the Indian Societies Registration Act of 1860. On legal counsel a Memorandum of Association and rules and regulations were prepared. Kumar is designated as President of the Brethren Bible Mission. Nirmala is designated Secretary-Treasurer and eight members from Nirmala's and Kumar's families became Board of Directors to form the original body. The Mission was duly registered and certificate was obtained on March 19, 1970.

A bank account has been established at the State Bank of India, Rajahmundry, in the name of the Brethren Bible Mission. The President is given power to handle all transactions in the bank.

PROGRESS

The first and foremost goal of the Brethren Church for being in India is to establish a Christ-centered mission to bring men to Christ. The main thrust of this ministry is evangelism. In all the plans and programs of the Brethren Bible Mission, evangelism is kept foremost and the others are used as means to that end. For convenience the Brethren Bible Mission will be referred to in this report as B.B.M.



With the suggestion of Reverend Ingraham and by correspondence with Dr. Ben Wati, Executive Secretary of the Evangelical Fellowship of India, Kumar went to Yeotmal in the month of March to meet Dr. Wati, and to attend the Christian Workers Refresher Course at the Union Biblical Seminary. A change in the travel schedule of Dr. Wati unfortunately prevented the meeting at Yeotmal. However, Kumar's being there at the seminary during the time of graduation enabled him to meet and get acquainted with many evangelical missionaries and church leaders. He was given the privilege of rendering the invocation at the Baccalaureate Service. This is to be considered an honor to him and to the Brethren Church. He was also invited to sit as a visitor on the Board of Governors of the Union Biblical Seminary with the full privileges of the floor. After the Board of Governors meeting Kumar attended the refresher course which dealt with evangelism in all aspects.



Brethren Home for Children, our orphanage in India

After an intensive search an adequate house was rented in March at a reasonable cost for the orphanage. It is given on mutual trust and there are no agreements and contracts. There was no need to make many changes in the house to suit the purpose. As there was need for a large kitchen, a temporary shed was constructed.

Regarding furniture for the orphanage, one table and four chairs were ordered at the local furniture shop for immediate use but the rest of the furniture was made at the missionary's residence. Carpenters were hired, wood and other materials were bought and the work was supervised by Mrs. Kumar. Though it was a difficult job it was the most economical procedure.

The orphanage was named "Brethren Home for Children." Nirmala took the responsibility as manager to supervise the domestic nature of the work, and the Kumars are sharing the teaching and religious instruction and other necessary administration.

The orphanage is situated in the Weaver Colony. The address is: Brethren Home for Children, Suryarao Street, Weavers Colony, Rajahmundry. The orphanage started functioning from the first of April and now there are ten children, one cook and a warden. The following are the names and ages of the children:

1. Ravadi Satyanandam (6)
2. Medi Mark (6)
3. Ambati Abraham (8)
4. Konduru Anokurao (8)
5. Konduru Eliah (9)
6. Chiluvuri Bangarraju (11)
7. Nallapaneni Satyanarayana (11)
8. Chiluvuri Suryanarayana (13)
9. Chakala Devasahayam (14)
10. Mandapalli Satyam (15)



The children from the orphanage at play

April and May are summer vacation for schools. During this time a private tutor was appointed to give the children sound educational backing in order to meet the city school's standards. Now all the children are attending the local schools. These children are given good medical care. Reverend and Mrs. Kumar are giving individual attention to these children along with sound religious training. Every day they have prayers both morning and evening.

The orphanage building is also used for a mission office and a prayer house. Regular services are being conducted here every Sunday. Mr. Rajarao, an evangelical Christian who is a retired foreman, offered his assistance to Kumar to help evangelize Rajahmundry. Kumar accepted his cooperation and both of them are witnessing together. In the absence of Kumar he is conducting the worship service.

One learned Hindi said, "If you want us to know about your God, you should come where we are and tell us." Kumar is trying his best to witness person-to-person and through the outreach means of newspaper which will get into their hands and speak to them. Though there are many Christian denominations at work in India no one has taken much interest to proclaim the Gospel through secular newspapers. Kumar has tried this and is excited by the response he received.

"Bhagavath Sannidhi," a prayer group, has started which meets one day a week in Kumar's house for prayer. After seeing the Good News of Jesus Christ in secular magazines and newspapers many people of various ages and all walks of life both Hindus and Muslims as well as Christians are writing for prayer and asking for tracts and Bibles. The Kumars are praying along with others for all whose letters they are receiving and answering the letters by giving them hope in Jesus Christ and enclosing some tracts, Gospels, New Testaments and Bibles both in English and Telugu. Though this is keeping the missionaries busy yet they are happy to share someone's problems and help them by showing hope in Jesus Christ. To date they have replied to one hundred eighty-four letters.

There is a great demand for Bibles and tracts as many people cannot afford to buy them. The B.B.M. has given free of cost, 50 Bibles, 150 New Testaments, 200 Gospels and about 15,000 tracts. The mission has sent some of them by mail to the requested persons by paying high postage.

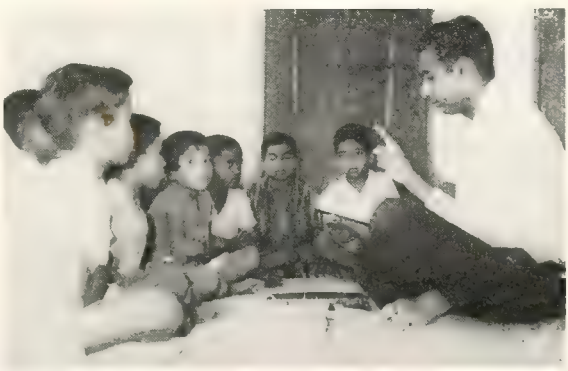
The highlight of Kumar's ministry is outreach into the villages. He has been thrilled to see the working of the Holy Spirit ahead of him.

About ten miles from Rajahmundry there is a village, Rajolu. The Kumars and an evangelist have visited many homes to evangelize the villages. The people responded well. Seeing the wonderful response the Kumars visited this village frequently. The commitment to Christ increased rapidly. On the day of Baptismal Service there were fourteen men and seventeen women who had received Christ as Saviour. On July 26, 1970 Kumar baptized thirty-one members. This is the mystery of God—how He uses His servants.

(For more information on the baptisms see the November 1970 issue of **Insight.**)

Gokavaram, which is about twenty miles from Rajahmundry, is in the agency area (hills and forests). Kumar visited this village, witnessing for Jesus Christ. In this village there is a dedicated Christian man named Mr. Bhushanam whom Kumar knew before going to America. He was conducting prayers at his house and living as an independent evangelist. He was very much interested in evangelizing the whole village. Seeing Kumar's work he offered himself to associate with him and help him to proclaim the Gospel. After Kumar's good acquaintance with him he expressed his desire to join the Brethren Bible Mission. The Kumars visited this village several times and helped the tribal people by giving them simple medicines like Aspirin remedies. People are responding well. The Lord willing, the Brethren Bible Mission will have a church in Gokavaram.

About twenty-three miles from Rajahmundry there is a village called Pedda Brahmadevi. The missionaries visited this village and gave their testimony. The mighty power of the Holy Spirit going ahead of them was felt by the Kumars working in this village. They had prayers at various homes and gave them tracts and Gospels. The people showed interest in having regular prayers. The missionaries are planning to visit this village frequently with the hope and constant prayer that the Lord will guide them and show them the right way to establish a church in that village.



Rev. Kumar in a class with the children

Dosakayalapalli is a village about fifteen miles from Rajahmundry. The Kumars visited this village along with the General Secretary during his visit to India. There are many high-caste Hindus who showed their interest to hear the Gospel. The missionaries showed slides and distributed tracts and Gospels. About four hundred people attended that meeting. The missionaries were asked to come again to show some more pictures. They do not know just how the Lord will lead them, but completely depend upon His direction.

Kumar visited villages of the "hill people" located in remote, very high inaccessible areas. He walked, climbing up the mountains for miles past the stop-off point for vehicles, in order to minister to these largely neglected people. General Secretary Ingraham visited these parts along with the missionary during his visit to India. Kumar had much interest to evangelize these parts but was unable to visit these places as often as he wished due to the elections in those areas. Now he is unable to go there as the communications stopped from June to December due to the mountain springs and monsoon season. He completely relied on God to find His way to take the message of life to these people.

The Kumars have visited other villages: Sithanagaram, Diwanchervu, Koti Kesavaram, and are laboring in these parts for Christ. They have plans to visit some more villages as they see the great hunger for the Truth.

Visual aids are being used to proclaim the Gospel in India. The B.B.M. has erected sign boards proclaiming the Word of God at prominent places in the city. A film strip projector was bought and film strips purchased from the Brethren Publishing Company. They also use their slide projector and slides. They are using all these to evangelize the villages.

The young missionaries are very helpful to the youth in guidance and counseling as they are able to understand the feelings of Indian youth. They rendered their humanitarian services in helping the poor people at the time of fire in the city which destroyed many poor homes.

NOTE: Watch for the next issue of THE BRETHREN EVANGELIST so that you can read about the PROJECTIONS for the INDIA MISSION WORK.

CROSS COUNTRY CONFERENCE

FEBRUARY — 1971

Theme:

"I Will Build My Church"

Textbook:

"Learning to Understand the Mission of the Church" by Erland Waltner, President of Mennonite Biblical Seminary, Elkhart, Indiana (Leader's Guide also available)

Textbook available from The Brethren Publishing Company at $1.25 per copy; 50¢ for the Leader's Guide

Purpose:

That every Brethren congregation will, during a definite period, be emphasizing one matter of importance and concern to the Church. The conference may be conducted by means of a sermon series, discussion groups, class lecture, etc.

Chapter Titles Include:

"What Makes the Church Necessary"
"Understanding the Task of the Church"
"Seeking Relevance"
"The Hope and Vision of the Church"

REPORT ON THE INDIANA DISTRICT "MINORITIES" CONFERENCE



by Smith F. Rose
Executive Secretary of the Central Council
of The Brethren Church

IT SEEMED TO BE the right time and the proper place for the first Brethren Minorities Conference. It was the right time due to the growing awareness of Brethren that spiritual as well as other personal needs exist very close to each of us, especially among minority groups in our own areas. It was the proper place due to the location and involvement of the South Bend Brethren Church in the black community which is surrounding it.

On November 7, 1970 almost eighty people registered for this all-day conference on "The Church and Its Ministry to Minorities." Of this group fourteen were in active ministerial service.



r. to l.: Rev. Richard Allison, Rev. John Brownsberger, Lupe Gonzales, Margaret Lowery, Rev. Bill Bentley, John Porte, Rev. Kent Bennett, Rev. Dan Stoltzfus, Rev. Keith Bennett

"The Poor White Community" concerned Appalachian people. Margaret Lowery spoke of the nature and needs of these people in their normal environment and of the ministry of the Church in Krypton. John Porte described the way of life which develops when they "temporarily" move north for employment and of the white ghetto which results. The thrust of the message of Jim Sluss concerned our ministry to these people in our communities. He felt that the Brethren Church had much in common with their religious background, but that also there were many things about us that would not attract them. In fact, if we wish to minister to them, we must make an individual friendly approach where they are and win them in this manner. Such a ministry is a sensitizing experience and should make each Christian a sensitizer in his own community concerning people's needs.

Dr. William Bentley, black clergyman, who is pastor of the Chicago Bible Church, gave many insights into the changing, thinking and attitudes of the black community. He indicated that due to the conservatism of the church, it must be radicalized in the sense that Christ and the Gospel are radical.

The South Bend community is involved in programs to meet the multiple and various needs. These were presented by Dr. Marvin W. Cook and Rev. Dan Stoltzfus. Dr. Cook presented a slide description of the work of Broadway Christian Parish.



Taking time-out for lunch

South Bend Moderator John Porte and Vice-Moderator Bob Swintz, along with their pastor Keith Bennett, have been seeking ways to complement the work already being carried on in South Bend, much of which is centered in Broadway Christian Parish which they aid by providing facilities and some volunteer help to host a Pre-Head Start program. Also, one of the ladies is working with the 4-H cooking program.

In addition to this sharing, they took thirteen blacks to Shipshewana senior camp. Several made decisions. This was followed up with home Bible studies the remainder of the summer, along with other activities. About half of these youth attend the church.

Three college-age church young people have been working in *Project Commitment* dealing with problems of minority groups and three others are involved in a Community Improvement group. Plans are also in motion to re-activate a Scout Post on Photography, providing men to advise and serve on the Scout Committee.

The Spanish-American community and the plight of the migrant worker were highlighted by Lupe Gonzales who presented the film "The Silent Minority." This touches more rural Brethren churches which are closer to the areas where migrant labor is being used.

Opening and closing devotional periods were in charge of Kent Bennett and John Brownsberger. Both preparation for and committment to our Christian responsibility for the aid of minorities were emphasized.

The sessions were enriched by the opportunity for questions from those attending. These helped all to gain a greater in-depth understanding of the various facets of this growing problem.

The South Bend Church had provided a noon fellowship meal which, along with the pre-conference and mid-afternoon coffee periods, gave Brethren opportunity to share with each other, as well as to speak personally with the resource leaders.

This conference was planned by the Indiana Mission Board along with the host pastor. Pictured are Richard Allison, Keith Bennett and Kenneth Howard.





The Brethren Layman

The Laymen's Meeting

James E. Norris

Program for January

Topic:

WHAT AM I GIVING GOD IN '71?

Scripture: Romans 12:1-8; II Corinthians 9:6-15
Hymn: Living for Jesus

We hear so much about new year's resolutions that I thought a lesson on resolutions would be appropriate, provided we follow the advice of St. Paul. (Foundation for this lesson—the Bible, Arden Gilmer, John Locke, fall of 1970 Brethren Quarterly.) Do you find yourself asking God for numerous things, numerous blessings and yet not giving Him what you can?

For discussion:
Romans 12:1

The language here reminds us of the Jewish aspect of life. They were accustomed to offering sacrifices of the blood of animals, but Paul says offer yourself as a living sacrifice, meaning in the spiritual sense. Abstain from all appearance of evil. Deny yourself of worldly pleasures.

Romans 12:2

Paul says we are not to be conformed to the patterns of thought and living which characterize the world, but instead, we are to be transformed so that it is the will of God which will regulate our lives and govern our activities and our thoughts through a mind constantly being transformed by renewal.

Today is the day of conformity. People fall in line without asking questions. Christian stewardship demands complete surrender to Christ. In giving ourselves to God we are leaving the world behind. We are worshipping Him. He is not asking anything but your reasonable service. The transformation has taken place. We will read His Word, meditate on it and pray for His guidance in the year ahead.

Humility in the use of God's gifts

In introducing the matter of gifts, Paul speaks of the grace given to him that enabled him to be an apostle.

Romans 12:3

I have resolved for 1971 not to be high-minded. I will thing soberly, having faith to believe He will enable me to think soberly. These are the days when a Christian should evaluate every word he says, and mean it too.

Romans 12:4-5

Paul likens the Christian to a member of one body, all Christians members of the body of Christ; working harmoniously for the benefit of all. When a part of the human body is ill or affected in any way, the whole body suffers. Something has to be done to cure the ill.

Romans 12:6-8

Paul enumerates seven gifts here. Name them. Ask yourself if you are using the gifts God has given you. Are you aware of the gifts he has given you? What could happen to your church if you gave a little more of yourself in 1971. What happens to those who share? "The Lord loveth a cheerful giver."

Let us as **Brethren Laymen** make a few resolutions, using the words of St. Paul as a guide for '71. Let us give of our services as well as our tithe.

CHRISTMAS DRAWS A BLANK

Just recently a church bulletin from one of our churches in the Midwest District was forwarded to my desk and it had a rather unusual message in it from the pastor of this church. Unusual perhaps, yes, but after reading it carefully it seemed to center upon something that is usually practised. Since the subject deals with the season of the year it deserves to be read by more people and is hereby being reprinted. (Editor's note)

As you opened your **Lamplighter** for this month, did you notice anything unusual about the cover? If not, take another look.

If you are a regular reader, you will notice that a picture which usually appears "front and center" is absent this time. Our cover page demonstrates bad art! (Perhaps that isn't unusual!) Something ought to fill all that blank space.

Let me tell you what happened. As I was searching through my stencil file for pictures pertaining to Christmas I discovered that those which portrayed the essential message of Christmas had already been used. So I could have chosen from the following for this Christmas-month issue: a candle; a snowman; a decorated tree; bells; carolers; the words "Silent Night" along with musical notes; or an invitation to a Christmas Tea. In my estimation, none of these got to the heart of the matter, some being downright secular (viz, the candle, tree, bells, snowman). Rather than use something which was only associated with Christmas, I chose to use none at all.

This only served to draw my attention once again to the meaning of Christmas. To all too many people, Christmas draws a blank as to its meaning. Its true meaning is interspersed with other things. We find "White Christmas" and "Jingle Bells" on the same phonograph record with "O Holy Night" and "O Come All Ye Faithful."

Maybe this sounds a little like Schooge! Well, maybe there isn't anything wrong with having "Frosty the Snowman" and "O Little Town of Bethlehem" on the same record side by side. There probably isn't anything wrong as long as we in our minds maintain the distinction between them, that they really have very little to do with each other. We'll have a tree at our house, too, but we know that our tree or what's under it is not the center of Christmas.

The most accurate picture for our cover would be, no, not even a manger scene, but a cross. Here is the essence: "God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."



I WILL BUILD MY CHURCH THROUGH THE PRINTED WORD

CHRIST WILL build His Church, but only through you and me on this earth. We must be His hands and arms and feet. The **PRINTED WORD** has been instrumental in spreading the Gospel since Gutenberg and his Bible. Will **WE** keep it so?

January Is Publication Month

We can help build the **CHURCH** by—

— Subscribing to the **EVANGELIST**

— Encouraging others to subscribe

— Giving generously to the **PUBLICATION OFFERING**

A goal of 75¢ per member for the Publication Offering has been approved by General Conference. Won't you do better than that to make up for those who can't or don't care enough? The goal is—

$13,000



IMPRESSIVE BYC INSTALLATION SERVICE AT ARDMORE



Pastor, Board of Christian Education officers, Youth Advisors and Youth Officers participate in installation service with Jim Vandermark at far right conducting the service.

AN IMPRESSIVE BYC installation service for all three groups was held on Sunday evening, September 27, at the Ardmore Brethren Church. Mrs. Cole led the service.

The congregation was reminded that the lighted cross in the front of the church represents Christ, the head of the church and of our BYC.

Rev. C. Wm. Cole, pastor, then took the back pew in the choir loft as Shepherd of the flock. He was followed by the Christian Board of Education taking the middle pew and then the sponsors in the front pew.

All of the newly elected youth officers were given a lighted candle as their names and positions were read.

James Vandermark, Northern Indiana District president, also from Ardmore then installed the officers. The ceremony was closed by praying the Covenant together. Members of the Ardmore Board of Christian Education are: Mr. Donald Basham, Mr. Melvin Kring, Mr. Richard Bourden, Mrs. Robert Smith and Mrs. C. Wm. Cole. Sponsors for the various youth groups are: Mr. and Mrs. Wayne Amber—Juniors, Mr. and Mrs. Delmer Sparks—Jr. High, Mr. Melvin Kring—Sr. High and Mrs. C. Wm. Cole as Coordinator.

Officers for the various groups are:

Juniors
- Robert Donat, president
- Jeffery Basham, vice president
- Dennis Buck, secretary
- Gayle Hoot, assistant secretary
- Donald Sparks, treasurer
- Peggy Hoot, assistant treasurer

Junior High
- Christy Sparks, president
- Kenny Basham, vice president
- Bonnie Buck, secretary
- Connie Wyatt, assistant secretary
- Mollie Marlowe, treasurer
- Kay Basham, assistant treasurer

Senior High
- Carol Boggs, president
- Wendy Kring, vice president
- Debra Smead, secretary
- Bill Holleman, treasurer
- Robin Carstens, assistant treasurer

Chorister
- Kathy Demien

Pianist
- Joyce Cole

MILFORD SENIORS CANVASS IN FT. WAYNE

Our officers for this year are:
President: Mike Mathews
Vice President: Cindy Kinney
Secretary: Angie Jessop
Treasurer: Patty Wolf

In October we went to our neighbor church in Ft. Wayne. We canvassed all over several areas surrounding the church. Then we stayed overnight in campers provided by friends in our own church.

A few yeeks ago, members of our youth went to the Nappanee Church to attend the last of their revival services.

We raked leaves to get money for our treasury and we also gave a bake sale in town.

In December we plan to carol all around town. Also we hope to take part in the Christmas ceremony for our whole church.

Angela Jessop, secertary

NEW CASSETTES NOW AVAILABLE THROUGH FILMSTRIP LIBRARY

Ten cassettes have been placed in the Christian Education filmstrip library. They will be available for a rental fee of $1.00 each except where the series of six on leadership (CS-5 through CS-10) are ordered as a unit then the cost will be $3.50 for the six. When the series of six is ordered, it may be kept for only six weeks at a time so circulation of the series will not be long delayed.

CS-1 **How To Be A Successful Teacher and Sunday School Is Big Business**—by Dr. Henrietta C Mears. A Cassette production by Gospel Light to help train teachers.

CS-2 **You Can Teach Through Stories and Selected Missionary Stories**—by Ethel Barrett. A Cassette production by Gospel Light which will help the teacher interested in learning how to be a better story teller.

CS-3 **Scratching People Where They Itch**—by Dr. Howard Hendricks, professor of Christian Education at Dallas Theological Seminary. A cassette production by Gospel Light to motivate teachers.

CS-4 **Evolution—Fact or Theory? and How Did Man Get Here—And Why?**—by David F. Siemens. Jr. A Cassette production by Gospel Light which would be especially good with teens or adults for discussion of this subject.

CS-5 **Your Greatest Need and Great Things Ahead**—by Dr. Charles Blair. This cassette production by Gospel Light has questions with each message and messages contain the following:
"Your Greatest Need"—basic approach to the recruitment, training and encouragement of workers. Discussion of the power of the Holy Spirit in the life of the serving Christian, and the principles of motivation that Jesus used to develop positive attitudes in His followers. "Great Things Ahead"—mission of the church as defined in the New Testament which includes spreading the gospel, nurturing the Christian and providing fellowship. It is shown how the Christian Education program can help carry out this mission.

CS-6 **The First Step and Where Am I?**—by Dr. Richard Halverson. This cassette production by Gospel Light has questions with each message and messages contain the following:
"The First Step"—demonstration of the fact that to serve with meaning and effectiveness in the local church requires a positive Christian attitude. "Where Am I?"—two parables are discussed (the seed and the sower and the salt of the earth) to show that every Christian is to be a full-time worker for Christ. We are to make use of the specific gift God has given us for full-time service.

CS-7 **How Do You Do? and Are You Getting Across?**—by Ethel Barrett. This cassette production by Gospel Light has questions with each message and messages contain the following:
"How Do You Do?"—revelation of some of the reasons for frustrations with a worker thinking he isn't accomplishing anything. "Understand yourself" is a simple rule that can help bring outstanding success in your service. "Are You Getting Across?"—various kinds of communication are discussed and their importance to the Christian, how the Christian can avoid being misunderstood and communicate effectively.

CS-8 **Time Enough and Personal Priorities**—by Dr. Donald Rhodes. This cassette production by Gospel Light has questions with each message and messages contain the following:
"Time Enough"—urges the potential church workers to consider his responsibilities as a steward. He defines the difference between doing the Lord's work and doing things of no value. We must use our time and talents properly for the Lord. "Personal Priorities"—to serve God, the Christian must learn to manage his time and himself. A method for you to take stock of your time and discover places where you find time for the Lord's work is suggested.

CS-9 **The Educating Church**—by Dean A. Dalton. This cassette production by Gospel Light has questions with each message and messages contain the following:
Evangelism is imperative and the education program of the local church can help the church carry out that mission. The question "What is teaching . . . learning . . . evaluation" are asked and effective methods now being used to help the teacher find workable answers are given.

Teaching For Change—by Dr. Harold E. Garner. Describes the actual teaching-learning situation in Christian Education. Valuable suggestions on how to make teaching and learning effective for God are also given.

CS-10 **A Firm Foundation**—by Dean A. Dalton. This cassette production by Gospel Light has questions with each message and messages contain the following:
A series of searching questions for Christian educators to ask themselves about their curriculum are given. Some scripturally derived answers and a brief summary of the work of Gospel Light Publications in producing curriculum resources that are contemporary, relevant, and faithful to the Word of God are suggested.

Prepared To Serve—by Lowell E. Brown.
How will the church effect a ministry to a changing world in the decade of the '70's? A plan of study is offered that relates to this entire series of messages. Practical suggestions are made so the learner may act upon what he has learned.

NEW FILMSTRIPS ON BLACK HISTORY NOW AVAILABLE

Any of the following filmstrips may be ordered from: Board of Christian Education for $1.00 rental fee each. Please order at least two weeks in advance of showing date.

S-15 **The Search For Black Identity: Proud Heritage From West Africa**—Part I—"The Savanna"—83 frames, color and b & w photos and draws, rec. & man., jr. high-adult, 16 min.
This filmstrip indicates that Africans have a proud and rich heritage which dates many centuries before the period of European colonial domination. It illustrates West African savanna empires were hardly isolated from the outside world. Their rulers and merchants made dazzling pilgrimages to other parts of the world. Prosperity multiplied with heavy trade in gold, salt and efforts of local farmers and cattle-herders. This part concludes with the decline of first, the great Mali empire, and later, the rich and peaceful reign of the Songhai kings about 1591.

S-16 **The Search For Black Identity: Proud Heritage From West Africa**—Part II "The Forest"—97 frames, color and b & w photos and draws, rec. & man., jr. high-adult, 15 min.
Part II takes us into the moist forest empires of West Africa. The forest states supplied savanna traders with stimulating kola nuts and valuable gold. It further reveals magnificent cities within the sylvan recesses of tropical Africa. The city of Ife grew famous as a spiritual center for Yoruba society while Rome became the focal point for Latin Christendom. Part II ends on the note that West Africa's traditional culture endures through its songs, art, tradition, and legends despite depredations of the Atlantic slave trade.

S-17 **The Black Odyssey: Migration To The Cities**—Part I "Moving Up North"—84 frames, color and b & w photos and draws, rec. & man., jr. high-adult, 13 min.
Part I details the successive waves of black migration from the first attempts of black slaves to escape servitude to the migrations of the World War I period.

S-18 **The Black Odyssey: Migration To The Cities**—Part II "Moving Up"—99 frames, color and b & w photos and draws, rec. & man., jr. high adult, 13 min.
Part II, describes the migrations after World War II, the conditions the migrants found in the northern cities, and the development of the black ghettos.

S-19 **The Harlem Renaissance And Beyond**—Part I—111 frames, color and b & w photos and draws, rec. & man., jr. high-adult, 16 min.
Part I begins with Langston Hughes' strong and decisive statement made on behalf of the young Negro writers who gathered in Harlem in the 1920's. Written in 1926, and sometimes called the "Harlem Manifesto," this statement of purpose was part of Hughes' well known essay "The Negro Artist and the Racial Mountain." Through literature, sights and sounds one is shown Harlem. Part I concludes with a summary of the accomplishments and the shortcomings of the Harlem Renaissance, and the

reason for its abrupt end (the crash of the stock market and the removal of financial support).

S-20 **The Harlem Renaissance And Beyond**—Part II—96 frames, color and b & w photos and draws, rec. & man., jr. high-adult, 15 min.
Part II follows the course Negro writers have taken since the end of Harlem Renaissance. It concludes first with a look to the future of black literature and then several stirring verses from Ted Joans' poem "It is Time."

S-21 **The Search For Black Identity: Martin Luther King**—Part I "Stand Up For Truth"—69 frames, color and b & w photos, rec. & man., jr. high-adult, 14 min.
Part I shows the beginning of Martin Luther King's movement during the mid-1950's in Montgomery, Alabama when Rosa Parks refused to give up her seat on a bus to a white man. As background, the program shows that throughout American history the black man has been kept politically, economically, and socially subvervient to the white man, despite earlier efforts of Abraham Lincoln, Frederick Douglass, Booker T. Washington, Dr. W. E. B. Dubois, Marcus Garvey and others. It ends with evidence that King's civil rights movement is having significant effect with a 1956 U.S. Supreme Court desegregation decision and the 1957 genesis of the Southern Christian Leadership Conference, formed by a group of black ministers of which Martin Luther King was elected president.

S-22 **The Search For Black Identity: Martin Luther King**—Part II "A Drum Major for Justice"—91 frames, color and b & w photos, rec. & man., jr. high-adult, 18 min.
Part II dramatically traces King and the civil rights movement from the South, to the steps of the Lincoln Memorial, to the urban ghettos in the North, and finally to Dr. King's tragic assassination in Memphis, Tennessee on April 4, 1968. The program ends with King's "I Have A Dream" speech delivered in Washington in the summer of 1963.

Each filmstrip comes with excellent discussion questions, definition of terms, activities, chronologies and bibliographies.

a book review —

DARE TO DISCIPLINE is one of the greatest books I have ever read—I have three children and this book met many of my needs—opened my eyes to some very valid, Scriptural principles! !

In a fascinating and often humerous way, Dr. James Dobson has presented a practical approach to the leadership of children—**for parents and teachers**—Dr. Dobson describes the dangers of adopting the unworkable, permissive theories of the past and shows how a realistic approach to the discipline of children can yield the genuine love and affection which parents desire.

"Psychologically sound—but stripped of psychological jargon, Dr. Dobson's book is a must—for parents and prospectice parents. It is well written—factual—interspersed with humor and a gold mine of solid, practical advice."

Dr. Gary R. Collins
Professor and Chairman
Division of Pastoral Psychology
and Counseling
Trinity Evangelical Divinity School

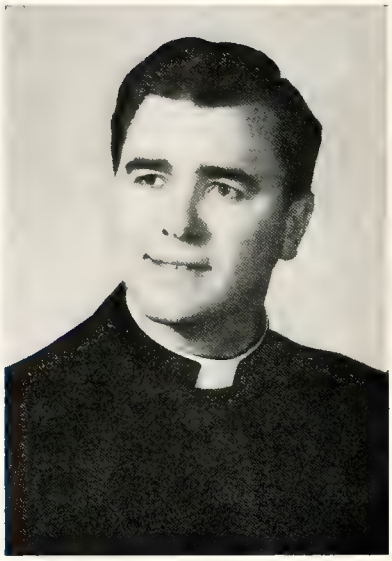


Dr. James Dobson Jr. is a Sunday School teacher—a pastor's son—and the father of two children. He knows the problems of discipline in the home and class room.

He is Assistant Professor of Pediatrics (Child Development) at the University of Southern California School of Medicine and director of Behavorial Research, Division of Child Development, for Children's Hospital of Los Angeles.

THE STAR OF WONDER





by Thomas A. Schultz

"Now when Jesus was born in Bethlehem of Judaea in the day of Herod the king, behold there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. . . . And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy" (Matt. 2:1-2; 9-10).

What a wonderful text for us of the space age. In these days of astronautical science and space travel, and in these days when we are proving the galaxies, isn't it thrilling to know that God used the heavens to declare the coming of the promised Messiah? God used the galaxies to provide a sign for us, His children. This sign marked the day when He would come on earth in human flesh. These wise men were looking for that star; it was not by chance. Four hundred fifty years before the birth of the Messiah, the Old Testament prophesied, ". . . There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . ." (Num. 24-17).

Again, seven hundred fifty years before the birth of the Messiah, the prophet Isaiah declared, "For unto us a child is born, and unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9:6). When the wise men saw that star in the east, it was not a star of wonder to them, but a star with meaning and purpose. It was the star which had been contemplated for centuries. It was a well-known sign to the wise men; so they followed the star to see this thing which had come to pass.

Through our modern science today, we have discovered that the star of Bethlehem was a conjunction of the three great planets: Jupiter, Venus and Mars. The conjunction of these three planets appears by cycle every eight hundred and five years. Such a star has appeared twice since the birth of Jesus. The star of Bethlehem was wonderful to these wise men because of three great spiritual truths which that star illuminated and made known to all mankind on that first holy night.

In the first place, the star of Bethlehem held a great meaning for the wise men. When they beheld the light of the star in the east, they knew that God was now ready to send the long promised Messiah into the world to redeem God's children from their sins. When they beheld the light of the star, they knew that now was the fullness of time; God would release what He had promised centuries and centuries before. What a wonderful inspiration it must have been to those wise men to come to see how God was going to release men and women from the captivity of sin. For more than a thousand years they had expected this candle to burn in the sky. They waited, prayed, and worshipped God year after year, hoping, hoping and hoping that the star would appear in the east.

That first Christmas night the star burned so brightly so as to give the wise men the answer to their prayers. The yearning dreams of men were satisfied that night when the star appeared in the east. The Christ was now a fact; the Messiah had come. Now all mankind had the assurance that God had left His heavenly throne to be with sinful man. The Christmas angels were not singing for the moment about a sudden plan of God to visit the world in which we live, but the angels were singing because it was the fulness of God's plan, and a relevation of God's eternal mission. The light of the star was a fact, a fact they had dreamed about for years; but now a fact that had actually come to pass. The star for the wise men represented God's sign board in the galaxies, "That unto us a child is given," and that this child would become the Savior of the world.

Now the star was something more than a fact to these wise men. The star was a plan of God. When they saw in the east the star of Bethlehem, little did they know how God's plan would unfold itself in the redemption of mankind. But this they knew, it was the beginning of the unfolding of a great plan. Today, we know more than the wise men knew when they first saw the star in the east. We have seen the unfolding of that plan: how Christ lived and died, how He was buried in the sepulchre, how He arose from the dead on the third day, how He after forty days ascended into heaven to sit on the right hand of His heavenly Father. The wise men knew none of these things. For them it was a plan. The wise men only knew that with the star in the east, God was ready to unfold the plan; a plan that brought the Holy One to come and dwell with us who are unholy; and a plan to bring a sufficient One to make up for the insufficiency of our lives. No, they did not know the plans which would carry Him to the Cross. For them, it was a plan that God now was going to bring the much needed redemption for the people of the world.

The star was a fact. The star was a plan. But, my friends, the star was something more than just these two things. The star was a great hope. The hymn writer speaks of this when he said, "The hopes and fears of all the years are met in thee tonight." The star for these wise men was the hope of the ages. It is still the hope of the space age. That's what the wise men were looking for more than anything else; something to make life worth while; something to make death worth dying; something to put motive and purpose into life; someone from God's eternal home to come and redeem us, and to save us; but more than this, to love us.



Today in 1970 the world is also seeking for this hope. It is only the hope of God that can bring our world to peace. It is only a hope in God that we can live like brothers in this world. It is only the hope of God that can bring peace to the troubled souls of men. So, when the wise men saw the star in the east, their hearts were lifted. Their worries, fears, and tensions were all cast away, and in its place was a new sense of joy, meaning and purpose. For these men now had hope. That's what we need this Christmas. That's what the world needs. People around the world are earnestly looking for this hope which we as Christians believe is the same as on that first Christmas night.

Our achievements of the 20th century are great. We can probe 23 million miles into space and obtain reading which we can electronically record on the pages of books. But is it not true that no achievement of man has ever equaled the life and teachings of the Child of Bethlehem; of this Savior of the Cross; of this resurrected Lord? In spite of all the technical advancement of this aerospace age, Christ is still out in front of all the explorations, inventions and discoveries of our day. As a matter of fact His teachings and His life are still far ahead of any man's ability to live by His dimensions and by His laws of love.

Look what Christ has taught us: to love one another; to produce a brotherhood; to love and no longer be at enmity and hate one another. He taught us by his simple life, which began in the manger and continued to the Cross, how to live in light in this dark world of sin. He taught us to see life with a different purpose and meaning. He taught us how to overcome sin, and how to receive the forgiveness of sin. He has taught us that life goes on beyond the grave; there are dimensions greater than that between the cradle and the casket. He taught us that life has an eternal mission. Do you understand? These are hopes. These are dreams that take men out of the mud and mire of life and give them new purpose to live and work.

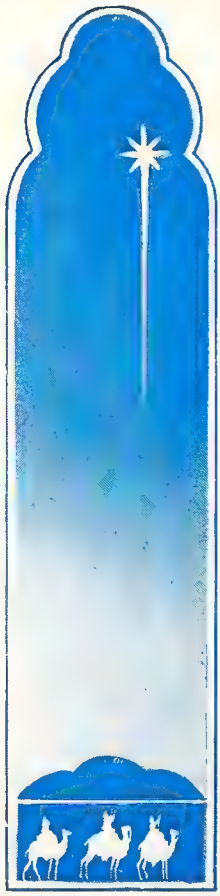
For the wise men the star was a great hope that God would show the way for all the world. The light of the star of Bethlehem is still shining on this Christmas season. It is not shining by virtue of a conjunction of these three great planets. It is shining from the lives of men and women, who are giving such a witness and testimony for Christ. It is shining not only from the lips of our missionaries, but also it is shining in your life and in your heart. Every time you feed the hungry, visit the sick, or give drink to one who is thirsty in the name of Christ, it is none other than the light of Christ.



The radiancy of the light of Christ awaits your acceptance. God is burning a candle just for you individually. God is burning a candle for your life to light up a new hope, a new dream, and a new inspiration. It works! The light of Christ can dazzle the imagination of the worst of men and the sickest of sinners. This is the great message of Christmas, not that Jesus Christ was born in Bethlehem two thousand years ago, but that He can be born in your heart. The star of Bethlehem burns a light today. Its radiance awaits your acceptance. Amen.

This star of Bethlehem must shine in your life. You must bear that light which is given to you by the Holy Spirit. As we enter into our way of life, our light may direct men to see Him whom God has sent unto us. Have you noticed the steps of these wise men? They make a good formula for our lives. If we could do the same as the wise men, we likewise shall be wonderfully changed. In the first place, they were seeking for a light. Many people are troubled and sick because they will not seek for the light to help them out of the darkness. The wise men looked and saw the star in the sky, and they followed the light to the place where they found the Christ Child. Then the Bible tells us, they worshipped Him. If your life isn't what it ought to be; if you are not filled with the peace that passes all human understanding; if there is something wrong between you and your brother; then maybe it is because that you, having seen the Christ, have not fallen at His feet and worshipped Him.

And then the wise men did one more thing. They placed before that manger their treasures. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven . . ." (Matt. 6:19-20) at the feet of Christ. When the wise men followed the light; when they came and worshipped Him; when they lay their material gifts before His throne, they became changed men. In spite of the troubles of the world, the light of Christ is still burning. There is not a sinner in the world but what the light of Christ can bring him a new hope and a new joy. Christ can change your life this very day if you but come and adore Him who was sent to us on that first Christmas day. The light of Christ is beckoning to you. You who need the healing of the body; you who need the tempering of the Son; you who are crying for forgiveness; you who are lost in discouragement without hope in life; it is to you that the light is burning just as assuredly as it did when the conjunction of the stars appeared more than nineteen hundred years ago.

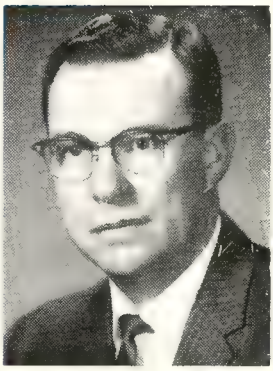


BIBLE WORK IN EASTERN EUROPE

The Advisory Council meeting of the American Bible Society was held in New York City November 30-December 2, 1970, and Rev. M. Virgil Ingraham, General Secretary of the Missionary Board attended this meeting as a representative of the Missionary Board and The Brethren Church.

This news release by the United Bible Societies was distributed at this meeting and is being published to acquant the readers as to the great progress that is being made in providing copies of the Scriptures in Eastern European countries by legal means which is a consistent policy of these organizations.

The United Bible Societies is an organization consisting of all the Bible Societies throughout the whole world. (Editor's note.)



I. Bible Work—The Present Situation

Bible Society work started in the nineteenth century in Eastern Europe very much in the same way as in Western Europe, and its development followed the same well known pattern. With the coming of Communism, traditional Bible Society work was closed down everywhere except in the German Democratic Republic, Poland, and Yugoslavia. Since that time, the United Bible Societies have been looking for ways which would make possible the resumption of official organized Bible Society work, or the supply of Scriptures in those countries.

In two cases systematic Bible work was resumed: at the end of the forties in **Hungary** when the Hungarian Bible Council was established; and in 1969 in **Czechoslovakia** Bible Work was organized. In both cases close connections are maintained with the national Ecumenical Council of Churches. This brings to five the countries in which formal Bible Society work is being officially carried on—Czechoslovakia, German Democratic Republic, Hungary, Poland, and Yugoslavia.

In only one case—that of **Albania**—no formal operation of any kind could be organized.

For the other Eastern European countries Scriptures supply has not yet been organized in a systematic way, but the Bible Societies or their representatives, have been able to develop official contacts and to undertake occasional operations in consultation with the churches. In **Rumania** the supply in 1968-69 of the necessary paper to the Orthodox Church for the production of 100,000 Bibles opened the way for further contacts and services to other churches as well.

Translation concerns have been the means of building up relationships with the churches or responsible agencies of the churches in **Bulgaria** in 1969 and the **Soviet Union,** particulary in Armenia, Estonia, Latvia and Leningrad; on the initiative of Bishop German, former Director of the Theological Academy in Leningrad, an exchange of information about translation work has begun to take place between the UBS and a group of theologians. They are studying the history of Bible translation in Russia, and modern literature on translation, in order to find a basis for a new Russian version of the Bible.

Representatives from most of the churches of all the Eastern European countries have attended one or other or both of the UBS European Regional Conferences held in 1967 and 1970 respectively.

II. Different Aspects of Bible Work

(a) Translation

Throughout Eastern Europe interest in Bible translation has been kept alive, and as a result this is the strongest aspect of Bible work in Eastern Europe over all. We know of some thirteen translation projects which are now in hand:

Bulgaria—Revision of the **Bulgarian** Bible was started seven years ago by the Orthodox Church. The New Testament is now nearly finished. Work on the Old Testament is going on. Roman Catholic and Protestant scholars have been invited to take part in the translation work, and have accepted.

CSSR—Translation of the **Slovak** New Testament has been going on since the thirties in the Lutheran Church. The New Testament and Psalms were produced in 1970. Translation of the Old Testament is expected to take another three years. Translation of the **Czech** Bible started several years ago, and three sections of the Old Testament have been printed. The Gospels are now in production. A linguistic revision of the classical version of the Czech Bible for liturgical use has also been planned. All Christian churches in the CSSR are active in some aspect of translation work.

Hungary—Bible translators have been at work since the thirties on a new **Hungarian** translation of the Bible. All the books of the Bible have now been completed, and a "super-revision" is needed. In order to reach agreement about the new translation between all Hungarian-speaking churches at home and abroad, a consultation to be sponsored by the UBS will take place in November 1970, with participation from all over the world. All the Protestant churches in Hungary are behind the new translation.

Poland—Protestant scholars finished the new translation of the New Testament in **Polish**, which was published in 1966. It will be some time yet before the Old Testament is completed.

Russia—A new translation of the **Armenian** New Testament is under way. Gospels have already been produced. Revision of the **Estonian** Bible was started in 1969 by Protestants in that country. The New Testament in **Latvian** was revised in 1962. A commission for the Old Testament is now being set up in Riga. Orthodox scholars in Leningrad are preparing the ground for a new **Russian** Bible translation.

Yugoslavia—A new translation of the Bible in **Macedonian** is under way. The New Testament is about ready for publication. A new translation into **Serbian** is being prepared by the Orthodox Church. Gospels have been produced. Protestant scholars are working on a new **Slovenian** Bible translation based on a Roman Catholic translation. The production of the New Testament and Psalms is soon to take place. Attempts are being made to find a basis for translation of the Gospels into **Albanian.** A seminar for Protestant and Roman Catholic translators working with **Slovenian** and **Croatian** will take place in April 1971, under the sponsorship of the UBS.

Contact with the different translation commissions in Eastern Europe is maintained through visits by the UBS Regional Secretary-Consultants and Translation Specialists. In addition, scholarly editions and translation aids are being sent regularly and in increasing numbers. Furthermore, thirteen Eastern European translators took part in the UBS Translators' Seminar in Arnoldshein, West Germany, in 1968. They asked for a Seminar to be held in Eastern Europe, and this was planned for 1970. Permission was granted by the DDR authorities for it to be held in Halle. For various reasons this Seminar had to be postponed until 1971.

Through the visits of the new UBS Translations Coordinator for Europe more direct help to translators can now be rendered than before.

(b) Production

From Bulgaria a request has come for the import of paper for 50,000 New Testaments to be produced for the Orthodox Church, the Roman Catholic Church, and the Protestant Church as soon as the new translation is ready.

Production in **CSSR** was sporadic and very modest until 1968. In the last eighteen months the following Scriptures have been produced:

30,000	Slovak Bibles
50,000	Slovak New Testaments
14,000	parts of the new Czech Old Testament translation
20,000	Czech Family Bibles
Total 94,000	

Now 20,000 Czech New Testaments (the Zilka version), 14,000 parts of the new Czech Old Testament translation and 2,000 parts of the new Slovak Old Testament translation are being produced. Concrete plans have been drawn up by the Czech Bible Work for the production of 50,000 Czech pocket Bibles, 77,000 copies of the new Czech translation of the four Gospels, and 20,000 Gospels of Mark (illustrated) in 1971.

Only in the **DDR** are adequate numbers of Scriptures produced. The overall annual production there is 270,000 Scriptures.

Since the last war some production has been going on regularly in **Hungary,** done by the Press Department of the Reformed Church on behalf of the Hungarian Bible Council. Between 1949 and 1968, 220,000 Bibles and Testaments were produced.

Now 22,000 Bibles are being produced. Paper for 40,000 has been requested for next year. The UBS sends the paper and pays customs duty.

Poland

Production of portions and binding of New Testaments is going on. Concrete plans are being drawn up for more production.

Rumania

In the course of 1968-69, 100,000 Bibles (Orthodox version) were produced by a State printing press on paper sent by the UBS. Reports have been received about firm plans for more production by the Orthodox Church, since the printing press of the Patriarchate has received additional machines so that Bibles can be produced.

Russia

In 1956 editions of the Bible and of the New Testament and in 1969-70 an edition of the Bible were produced by the Orthodox Church. The Baptists have produced two editions of the Bible since the last war. In **Armenia** an edition of Gospels (new Translation) was produced last year. In **Latvia** 10,000 New Testaments, new translation, were produced in 1962.

Yugoslavia
Gospels are being produced. Firm proposals for the production of Testaments have been received from Belgrade.

The above reveals that there is an undoubted upward trend in Scripture production in Eastern Europe. The possibility of production in Eastern Europe for export to other parts of the world is also being studied. But production of Scriptures in Eastern Europe does not cover the needs for Scriptures there. Adequate distribution will therefore still only be possible with the help of production in the West.

(c) Import and Export
As we have seen, the need in Eastern Europe can only be fully met with the help of imports of Scriptures from the West. Thanks to "standing licences" some 200,000 Scriptures are sent to **Poland** and some 25,000 to **Yugoslavia** annually.

On various occasions since 1945 small amounts of Scriptures could be officially imported into **CSSR.** In March/April, 1970, 40,000 Czech and 1,000 Hungarian Bibles were sent to that country. On invitation from the State, the churches have, through the CBW, again requested the import of Bibles—150,000 in Czech, Slovak, German, Polish, and Russian. The CSSR does not seem to be the only country where licenses have been granted for the first time; a press release has come from **Rumania** saying that permission has been given for the import of 10,000 Hungarian Bibles to the Reformed Church.

At the same time as we are trying to arrange for more imports from the West, production in Eastern Europe for export within Eastern Europe is encouraged. From Hungary batches of 5,000 Hungarian Bibles have twice since the war been sent to the Reformed Church in Slovakia. In a few months another 5,000 Bibles will go the same way.

Preparations have also been made for the dispatch of 1,500 Hungarian Bibles to the Reformed Church in Yugoslavia.

Since March this year 5,000 Slovak New Testaments (new translation, produced in CSSR) have been sent to the Lutheran Church in Yugoslavia.

Several thousand Scriptures also went from the DDR and Hungary to Rumania for the German and Hungarian-speaking churches there.

Mention should also be made of the increasingly large consignments of Scholarly Editions of the original text of the Old and New Testaments which have been sent at various times to all countries of Eastern Europe except Albania. The latest consists of some 550 Biblia Hebraica, 550 Novum Testamentum Graece, and 200 Concordances for Roman Catholic seminaries in the CSSR.

In addition to the above, the Bible Societies receive requests for Scriptures in Eastern European languages from various organizations which are active in meeting the need there. The Bible Societies supply considerable quantities of Scriptures to such organizations at reduced prices, and this is only possible with the help of a considerable subsidy.

(d) Distribution
In the course of three years Poland has increased distribution by 53 per cent and Yugoslavia by 69 per cent. The production of the 100,000 Bibles in Rumania has of course raised the distribution there considerably. Even more, however, distribution has been raised in the CSSR, thanks to production and import as mentioned above.

Distribution based on import through the post and similar means has been raised by 96 per cent in the past three years.

Altogether some three-quarters-of-a-million Scriptures were made available for Eastern Europe in the past year. This is much more than three years ago, but it has to be underlined that these numbers do not by any means meet the full need among the 300,000,000 Eastern Europeans.



RELIGIOUS FREEDOM

"According to U.S. News and World Report, Article 124 of the Constitution of the Union of Soviet Socialist Republic provides: 'Religious Associations may not . . . give material help to their members; organize for children, young people and women special prayer or other meetings, circles, groups, departments for Biblical or literary study, sewing, working or teaching of religion. . . .' "

"There are millions of people in the world who are denied the right of religious instruction through this law. That is disturbing.

"There are hundreds of people in our own city who would not change their way of life if such a law were enforced here. That is more disturbing yet.

"There are some who would not notice any change if this law were forced upon our own church. That is most disturbing of all."

Virgil Reeve, Pastor,
First Baptist Church,
Keokuk, Iowa

THE BATTLE OF THE AGES

Every day it rages, in every corner of the globe and involving every living person. It is an air war, a water war, a land war, a war of the mind and of the body. It's the battle of the ages between purity and pollution.

Home laundry products stumble over one another to fill the air waves with their battle cry (better known as soap operas and commercials). Shampoo, soap, sponges, steel wool, vacuum cleaners, mops, cleanser, ammonia, toothpaste, tissues, towels, buckets, brooms, brushes, and bleach are thrown into the fray. To wipe out dirt forever? No, just to hold the line for a little while. Meanwhile, dirty air and dirty water threaten to out flank us. But we shall overcome, because we must—at any cost.

God has declared war on pollution, too. If we can't stand dirt, He can't stand sin. He is preparing a place where "there shall in no wise enter . . . anything that defileth" (Rev. 21:27). Through the blood of Jesus Christ that cleanses from all sin, we can enter that place.

The Sunday School Times and Gospel Herald



JESU

Jesu, Joy of man's desiring,
Beth'lem's Babe; Incarnate Son;
Glory-shed; announced by angels;
Mary's child—the Holy One!

Jesu, Savior; laid in a manger,
Word made flesh because of me;
While we praise with awesome wonder,
Joy abounds because of Thee.

Jesu, Joy of man's desiring,
Born to die that we go free;
Sacrificial Lamb, predestined;
Love, nailed up for all to see.

Jesu, cursed by priest and people,
Sorrowful Shepherd; make us whole.
While we kneel with wounded spirit
Love abounds and fills our soul.

Jesu, Joy of man's desiring,
Indwelling Spirit Thou hast sent.
Adopter—we are heirs eternal!
Raiser of flesh; to this earth lent.

Jesu, Spirit, fill our temples;
Crown'd our King, be Teacher, Guide;
While our hearts are open, willing,
Pentecost shall come inside.

Jesu, Joy of man's desiring,
Spirit-bred for Easter morn,
God's begotten raised in glory;
We too will rise—be heaven-borne.

Jesu, Babe and Lamb and Spirit,
Lift our souls and make them sing!
Our heart's deepest, longing, yearning;
Thou art Joy and Love and King!

Ruth Barber

CITATION OF APPRECIATION PRESENTED AT 1970 NATIONAL BIBLE WEEK LUNCHEON

CITATIONS HONORING the recipients for their contributions to Bible reading and study were presented at a luncheon in the Hotel Pierre in New York City on Friday (November 20) to inaugurate the thirtieth annual observance of National Bible Week, November 22-29.

The recipients were:

The Rev. Dr. Nelson Glueck "for a brilliant career as rabbi, college president and world-renowned Biblical archaeologist who has used modern science tirelessly to bring to life the truth of ancient scripture";

Professor Panayiotes Trembelas, noted Greek Orthodox scholar of the University of Athens, "for a life-time of scholarship and churchmanship in the Bible cause and for many years of teaching and interpreting the Bible to young people";

E. DeVaughn Woods of Nashville, Tennessee, executive vice president of Genesco, Inc., "for his outstanding leadership as general industry chairman for National Bible Week, 1970, and for his service to the Bible cause as a dedicated layman of his church";

The translators, editors and publishers of **The New English Bible** "for producing, through an unusual cooperative effort of scholars, literary artists and publishers, an accurate, lucid and readable new translation of the Bible which achieves modernity without sacrificing dignity";

The translators, editors and sponsors of **The New American Bible** "for producing a highly readable new version of the Bible, translated directly from ancient scriptures—a monumental achievement of 51 scholars over the past 25 years."

The citations were presented on behalf of the interfaith Laymen's National Bible Committee, the founder and one of the sponsors of National Bible Week. Co-sponsors are the American Bible Society and the Catholic Biblical Association of America.

The presentations were made by Mayor James H. J. Tate of Philadelphia, Mrs. Earle Brown, president of the General Federation of Women's Clubs, Justice Theodore Kupferman of the New York State Supreme Court, former Postmaster General James A. Farley, and Mrs. Norman Vincent Peale.

Dean Paul Steinberg of the Hebrew Union College Jewish Institute of Religion accepted the citation on behalf of Dr. Glueck. Bishop Silas Amphipolis of the Greek Orthodox Archdiocese of North and South America, accepted for Professor Trembelas.

The translators, editors and sponsors of **The New American Bible** were represented by Fr. Stephen Hartdegen, coordinator of the Editorial Board.

F. Ronald Mansbridge of the Cambridge University Press and John Brett-Smith of the Oxford University Press, the joint publishers, accepted the citation for **The New English Bible.**

The luncheon also honored J. Peter Grace, president of W. R. Grace & Co., New York, as the 1970 National Bible Week Chairman. Wallace E. Johnson, chairman of the Laymen's National Bible Committee, presented to Mr. Grace a cassette recording of the New Testament made by the late Bud Collyer.

Another feature of the luncheon was a display of three public service print advertisements developed by the advertising agency of Ogilvy & Mather to help promote Bible study. The ads, featuring rock music artists Sonny and Cher, the Blues Image and the Pacific Gas and Electric group, are scheduled to appear in newspapers and national magazines throughout the country.

Kenneth S. Giniger, president of the Laymen's National Bible Committee, presided at the luncheon.

President Nixon this year is again serving as hononary chairman of Bible Week, Honorary co-chairmen are Jerome Hines and Richard Tucker, Metropolitan Opera stars; Bob Considine, journalist; George Meany, president of the AFL-CIO; Duke Ellington, Mr. Farley, Mrs. Brown and Mrs. Peale.

news ... from the Brethren



Ashland, Ohio (Garber). Garber Brethren Church dedicated new church hymnals November 15th at the 10:30 a.m. worship service. Holy Communion was observed at 7 p.m. November 15th. Rev. Kenneth Howard was the evangelist for Revival Services held November 16-22. There were five re-dedications during the services, but even before we felt revival starting in the hearts and lives of our people. Four Intercessory Prayer groups have been established in homes of members. One group meets each week.

Huntington, Ind. More Christian Education Workshops will be held in January and February 1971, in the Indiana District. These are for Sunday School Teachers and Youth Sponsors. The North District and South District have separate classes. The South District made two groups last year to help on driving distances for southern churches. This is a good idea and we trust it will happen again this coming year.

Milledgeville, Ill. Pastor Jim Black was the speaker in their Union Thanksgiving Service. Rev. Black will be holding Revival Services in the Herndon, Virginia church November 30 through December 6. A Thanksgiving Church Fellowship Dinner was held Sunday evening November 15. Five girls and Pastor Jim conducted a service at Good Samaritan Home in Mt. Carrol October 25.

Nappanee, Ind. A very fine revival spirit was in the meetings held from November 9 to 15 with Rev. Herbert Gilmer as evangelist. The Deacon Board was in charge of the nightly prayer services prior to the revival services. Special music was very good and Rev. and Mrs. St. Clair Benshoff gave organ and piano preludes three nights. Films and Flash Cards Stories were used nightly for the children. Talk-over sessions after each night of meetings was enjoyed in the basement, with refreshments served. A Sunday morning session was spent with the youth with Rev. James Sluss in charge.

Pleasant Hill, Ohio. The Faith Promise plan of giving made it possible for Pleasant Hill to give $1,500 to the Larry Bolingers, $1,500 to the Ray Aspinalls, $1,000 for the Kumars and $1,000 to our Missionary Board to be used as needed. A Children's Worship Hour is planned for the future. Every Friday from 2 to 4 p.m. Children's Storytime is held in the church for children age 3 through grade 2. It is like a miniature vacation Bible School. The average attendance is 50.

Elkhart, Ind. On November 15 the church voted unanimously to call Mr. Richard Shively as a pastoral assistant to help by leading the choir and in building up the young adult program. Dick has completed three years of college at Bob Jones University. He is employed in Elkhart to gain finances for Seminary next September. He plans to be married in June. He is a life-long member of the First Baptist Church. On November 22 at 6 p.m. a Thanksgiving Supper was held.



Oakville, Ind. Pastor Jim Fields reports in the church paper, "Concern," that there was a Leadership Education program in their church November 21 and 22. The pastor and Fred Burkey were the leaders.

Addresses of Chaplains: Lt. Thomas A. Schultz, CHC, USNR, U.S. Naval Air Station, Whidbey Island, Chaplains Office, Oak Harbor, Washington 98277. Chaplain Eugene Beekley (Air Force Chaplain), 218 Baseview Drive, San Antonio, Texas 78227. Pray for these men. Chaplain Beekley can use any extra Sunday School papers such as, "Power," "Today," "Straight" and etc. He says, "We have an average of 900 young airmen every month who come for counselling and while waiting to see a chaplain make good use of literature in the waiting room. Therefore if you have extra copies in the future we will be glad to use them.

Goshen, Ind. (Jefferson). The Jefferson Brethren Youth gave a play at the Southern Indiana Youth Rally on November 1. They did a fine job presenting, "Tell It Like It Is." Miss Margaret Lowery from Krypton, Kentucky was the guest speaker on November 8 in the evening service.

Goshen Seminary Chapel. Miss Beth Hartong and Mr. David Behrends were united in marriage at the chapel Sunday, November 21 at 2:30. Rev. Dana Hartong the father of the bride officiated with Rev. Herbert Gilmer assisting. The Walter Behrends of Shipshewana Campgrounds are the parents of David. David and Beth feel the call to go to Argentina to help in the radio word and in any other way they can to become future long-time missionaries. Your prayers and best wishes for this fine couple are in order.

Memorials

EISENBISE. Mrs. Florence F. Eisenbise, 67, passed away August 15, 1970. She was a faithful member of the First Brethren Church at Morrill, Kansas. Memorial services were conducted by Rev. Elmer Keck on August 19 at the Popkess Mortuary, Sabetha, with interment at the Morrill Cemetery.

Linda I. Berkley,
Secretary

* * *

FITCH. Mrs. Bertha Butts Fitch, 78, died in Phoenix, Arizona where she had been living for the past month. She was a former resident of the Mansfield area. Funeral services were conducted in the J. H. Finefrock and Sons Funeral Home with Rev. Kenneth Sullivan, pastor of the Walcrest Brethren Church, officiating. Burial was in the Mansfield Cemetery.

* * *

ALBER. Lillian Marie Alber, 68, died on October 23, 1970. Marie was a much-loved person by all of a large family including some foster children. She was an active worker in the Tiosa Brethren Church until ill health hindered in recent years. Funeral services were conducted by the undersigned with interment in the Sand Hill Cemetery near Rochester, Indiana.

Rev. Paul Richey

Weddings

BEHRENDS - DICKSON. Rosalie Behrends and Gerald Dickson were united in marriage August 14, 1970 in the Shipshewana Chapel, Shipshewana, Indiana. The ceremony was performed by the father of the groom, Rev. Duane Dickson, pastor of College Corner Brethren Church.

MEMBERSHIP GROWTH

Papago Park, Arizona—5 by letter . . . **Gratis, Ohio**—3 by baptism . . . **Falls City, Nebr.**—4 by baptism.

PUBLICATION DAY OFFERINGS

1966 – $6,589

1967 – $7,199

1968 – $7,983

1969 – $7,588

1970 – $7,673

1971 – ?

Inflation in wages, art, paper and ink, living in general has made an increased offering a necessity. God has been good to all of us with increased wages and benefits. The General Conference has approved 75¢ per member for the Publication Offering. Some can't or won't give that much. Will you give more?

1971 – $13,000

SISTERHOOD

Devotional Program for January

Call to Worship

Song Service

Circle of Prayer

Bible Studies:
Senior: "Christ Loves You Forever"
Junior: "The Story of Ruth"

Discussion Questions:
Seniors: Discussion over chosen book

Special Music

Song:
"Spirit of Sisterhood"

S.M.M. Benediction

Signal Lights Program for January

Prepared by Mrs. Alberta Holsinger

Bible Theme: JOY

Project: LIT-LIT

Theme Song:
Joy, Joy, My Heart is Full of Joy

Motto:
Jesus first;
Others second;
Yourself last.

Singing Time:
"Hear the Savior Call"
"Oh, How I Love Jesus"
"Jesus Loves the Girls and Boys"

Bible Story Time:
Joy In Knowing Jesus

Philip was a preacher. He lived in the city of Jerusalem. There were many Christians in that city.

One day Philip thought about Samaria. It was a city about thirty miles from Jerusalem. There were probably not any Christians there. The people of Samaria had not heard about Jesus. Then Philip knew God wanted him to go to Samaria. God wanted him to tell the people of Jesus.

Philip went to Samaria. He preached to the people. He told them, "God has sent the Savior. Jesus is God's Son. He can help you. He can save you."

Philip not only preached, but he showed the people God's love. God gave him the power to cure the sick and the lame. Many were made well when Philip placed his hand on them and prayed for them.

People came from all parts of the city to see and hear Philip. "This man is from God," they said. And many accepted Jesus as their Savior.

Great numbers of people wanted to learn more about God. Peter and John came from Jerusalem to help Philip tell them of Jesus. They taught in the city and the nearby villages.

Those who believed were baptised and received God's Holy Spirit. They were filled with joy because they knew the Savior.

Based on Acts 8:4-25

Memory Scripture Time:

Acts 8:8

How did the people feel when Philip told them about Jesus?

How did they feel when they accepted Jesus as their Savior?

This month's memory verse tells us how they felt. (Give each child a copy of the memory verse.)

Listen while I read the verse for you.

Now you read it with me. (Read it together several times.)

Who would like to say one of our other verses for us?

(Give all volunteers an opportunity to say a verse.)

Very good. Study this month's verse at home every day. At our next meeting I'll see how many of you can say it for me.

Mission Time:

Zira Stays Home

Zira walked slowly to the garden. He swung the short handled hoe angrily as he walked.

"It's not fair," he said. It's not fair at all. Just because Tizhe is older he gets to go to market with father. I have to stay home and hoe the garden. It's not fair!"

By this time Zira had reached the garden. He bent over and began hoeing, grumbling as he went. Many young peanut plants were cut off with the weeds because in his anger Zira was not careful.

When his work was finished, he returned to the compound.

"Come play," called his friend Vandi.

"No," answered Zira crossly. "I'm just going to sit here by the door."

So Vandi went to find another playmate.

"Let's take a walk," suggested his sister Kwanye.

"No," replied Zira. "I'm just going to sit here."

So Kwanye, carrying baby Kwata on her back started off without him.

Later Zira saw Tizhe and father returning from market. Tizhe began running when he saw Zira.

"Oh, brother, I have good news," he said excitedly.

"I know," interrupted Zira. "You went to market. You saw many things. Your friends from other villages were there. You bought peanut sticks."

"Yes, yes, I did all that," agreed Tizhe. "But I have more important news. Here's a peanut stick I saved for you."

Zira took the peanut stick Tizhe offered him. As he began to eat it he thought, "If I went to market I would probably eat all the peanut sticks I bought."

"Come, Kwanye," called Tizhe to his sister who was just returning from the village well. "Come, I have good news!"

Kwata was still tied to big sister's back and Kwanye was also carrying a jar of water on her head.

"I'll be there as soon as I take the water to Mother," she answered.

When Kwanye joined her brothers, Tizhe handed her a peanut stick.

"Thank you," said Kwanye with a smile. She began eating her peanut stick. "What is your good news?"

"Remember when I was in the hospital?" asked Tizhe.

Zira and Kwanye nodded.

"I told you the doctors talked about One named Jesus. They said He is God's Son."

Again Zira and Kwanye nodded.

"I wasn't there long enough to learn much about Him. Just what I told you. Well, today at market I heard one of our own people talking about this same Jesus. The man's name is Sini. He said he will visit the villages to tell us about Jesus. Tomorrow he will come to our village!"

"Tomorrow!" exclaimed Zira.

"Do you think we will get to hear him?" asked Kwanye.

"Yes," answered Tizhe. "I know we will. Father invited him to come to our compound. He will teach the people right here in our doorway."

That night as Zira stretched out on his sleeping mat, he thought, "I wonder what Sini will tell us. I will listen carefully. Tizhe wasn't in the hospital long. He didn't learn much about Jesus, but he is kinder now. I wonder why? I wonder if Jesus is God's Son. I wonder. . . ."

And Zira was asleep.

Prayer Time:

Let us thank God for the Nigerian Christians who go to the villages to tell the people of Jesus. Let us thank Him for the missionaries who are teaching the people to read and write so they can learn of Jesus. Let us thank Him that through sharing our money we, too, can help children such as Tizhe, Zira, Kwanye and baby Kwata to learn of Him.

Handwork Time:

A Prayer Reminder

(For each child you will need a half sheet of white and black construction paper, pencils, scissors, and paste.)

Place your hand on the black paper with your fingers together. Trace it. Cut it out. Place it on the white paper so it looks like your hands when you are praying. Paste it on the white paper.

Take your praying hand home. Look at it often. It will remind you to pray for our missionaries and the children they are helping.

Time for a New Name

(Next September there will be some changes made in the Signal Lights program. The W.M.S. Executive Board felt that this is the time to give our organization a new name —a name that has meaning to the children. Therefore it was decided to let them name it. Please announce this contest to your group.)

Do you like contests?

Are you good at thinking up names?

Then start thinking right now! We want a new name for Signal Lights.

Here's all you do:

1. Decide on a name you think would be good for a children's missionary group.
2. Send that name along with your name, address, age and church to:

 Signal Lights Contest
 208 Sloan Avenue
 Ashland, Ohio 44805

3. Any child through the age of ten may enter.
4. All entries must be postmarked on or before February 28, 1971.
5. A copy of **"The Children's New Testament"** translated by Ledyard will be awarded for the winning name submitted. The decision of the judges will be final.

Signal Lights Benediction

SENIOR BIBLE STUDY

by **Ruth Barber**

CHRIST LOVES YOU FOREVER

GOD LOVES YOU—and He proved it by giving His Son to be a ransom for your sin. Christ loved us 2,000 years ago—and proved His love by dying a painful death on Calvary's cross. Romans 5:8 tells us that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Is that verse truly your by now? Is it hidden away in your heart so that you are continually being assured of God's love and Christ's love for you? (Let each girls say the verse by herself.)

Last month we talked about the ways that Jesus Christ was proving His love to you right now. Christ is **alive** today and is actively working on your behalf. He is preparing you a home in heaven; He is answering your prayers and pleading as a lawyer for you before God. He also indwells you and gives you guidance everytime a problem comes up in your life. But Christ not only proved His love for us in the past and is proving it now for us daily; He will continue to prove His love toward us in the future and **forever!** How can we know what Christ will do for us in the future? Turn in your Bibles to Hebrews 13:8. "Jesus Christ, the same _____, _____ and _____." Yesterday is the past and today is now, and forever is the future. Christ has always loved us, He is still loving us, and He will continue to love us. We can be sure of the fact because God's Word is true and "there hath not failed one word of all his good promises."

What will Christ specifically do for us in the future? First, we can expect Him to keep right on doing what He is doing now for us—answering prayers, pleading for us, preparing us a home, and giving us strength and guidance. Let's look up some Scripture passages and make a list of some other things we can expect Christ to do for us in the future.

1. I Thessalonians 4:13-17 _____
2. Revelation 2:7 _____
3. Revelation 2:10-11 _____
4. Revelation 3:5 _____

We read in I Thessalonians 4 that Jesus Christ will return for you and me—for all Christians, dead or alive, and we shall be "caught up . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Girls, do take time in prayer and Bible reading to become well acquainted with Jesus. Eternity is a long, long time and, praise God, we'll spend it with His Son. Live the kind of life Christ wants you to live now so that you won't be ashamed when you meet Him face to face. Just think, our country has spent billions of dollars on space travel—yet we Christians are going to have the grandest and most glorious of all space flights—way beyond the bounds of any earthly sphere to a heavenly land. Our ticket has been purchased, we'll travel by the power of the Holy Spirit, and our guide and companion will be the Lord Jesus Christ Himself! "What a day that will be!"

In the second chapter of the Revelation Jesus tells us some more ways that He will show His love for us in the future. He promises us that we will eat of the tree of life in the midst of God's paradise. You've heard of this tree before. Turn in your Bibles to Genesis 3 and read verses 22 and 23. (Read) God sent Adam and Eve out of the garden after they had sinned because He feared they would eat of the tree of life. But when you and I ascend into heaven and begin our eternity with God we are **given** fruit of the tree of life. We are encouraged to eat because Christ has cleansed every spot, every sin-blemish from us. We are fit and pure children of the heavenly King, entitled to live forever.

Jesus emphasizes eternal life again in verses 10 and 11 of chapter 2. If we are faithful He will reward us with a crown of life. In verse 11 Christ promises us that if we overcome we shall not be hurt by the second death. The first death is the physical death that we will probably all experience because of sin. The second death is a spiritual death—it is when those who have rejected Christ are condemned to Hell and eternal separation from God and Christ and Love and Goodness. Christ will keep His promise, and if we have received Him as our Savior we will not have eternal death, rather eternal life in Him.

Revelation 3:5 tells us three ways that Christ will show His love for us in the future: we will be clothed in white, He will **not** blot our name out of the book of life, and He will confess our name before His Father God. Who else could do these things for you? No one; absolutely no one! We are completely dependent upon Jesus and His love and mercy. Praise God that "there hath not failed one word of all his good promise!" The love of our Lord and Savior Jesus Christ is so overwhelming that neither you nor I can comprehend it. Why did He love me so? Why does He love me so? Why will He continue to love me so? No matter how brilliant we may be, our minds always trip over the vastness of God's love. And God, with love and gentleness picks us up, and soothes and comforts and reassures us. All we need to do is relax and accept in faith his absolutely marvelous gift of love contained in the Person called Jesus Christ.

JUNIOR BIBLE STUDY

by Sandy Schwartz

THE BOOK OF RUTH

CHAPTER 4

Boaz loved Ruth so much that he sent word to Noami that he would gladly accept the legal protection of her daughter-in-law. Without delay he contacted the nearer-kinsman and they went to the city gate (courthouse or city hall) to draw up the contract. It seemed that the nearer-kinsman was indifferent to his responsibility because Ruth was a foreigner, and he was afraid that he would mar his reputation. Regardless of her walk and love for the Lord, he simply wasn't interested. Boaz was free to step in. The position of near-kinsman was granted to Boaz according to an old, old custom. The other fellow removed his shoe and handed it to Boaz. To this the elders in the city gate replied, "_____ _____ __ __ __ __ ____ ____" (Ruth 4:11).

To Boaz, Ruth was far more precious than the land which he inherited. Besides, he knew that she was one who had renounced her heathen gods and now was a firm believer in the Lord, God of the Israelites. There was nothing to fear, for she was a Jewess by choice, not just by birth.

From the marriage of Ruth and Boaz sprang the most important royal line in Israel, the "House of _____" (Matthew 1:5,6). And from this great king of Israel came another King, even greater, into the world. He is _____ _____ (Matthew 1:6-16). After they were married and before the birth of their first son, Obed, Ruth was assured that her child's name would be "_____" (Ruth 4:14). A wonderful promise, isn't it, girls?

As for Naomi, her joy can best be described by a wonderful verse found in I Peter 1:8. Look it up—What kind of joy did she have? _____. Naomi's relatives told her that little Obed would be a _____ of _____ to her, and that her daugter-in-law, who loved her, was better than _____ sons (Ruth 4:15). They were right weren't they?

Yes, love had worked its miracle in Ruth's life. She was loved by all, because she was loveable. At this time of year you, too, can share love and cheer with ones less fortunate. Smile, sing, help others—try giving yourself away to others. Perhaps your Junior Sisterhood can find some shut ins to visit; perhaps you can find a project during the winter months which will bring cheer into the heart and life of someone. You'll find life more meaningful and yourself more usable by God. Try it, girls!

SEES RELIGIOUS TREND TAKING OPPOSITE COURSES IN U.S.

Chicago (EP)—While a religious movement can be charted moving toward the right, one is aimed at the left—headed in the direction of secularism, says Roy Larson in the Chicago Sun Times.

He sees the leftward trend is not as obvious as the shift to the right but it is there as an atomistic, noninstitutional or anti-institutional movement which does not lend itself to quantitative analysis.

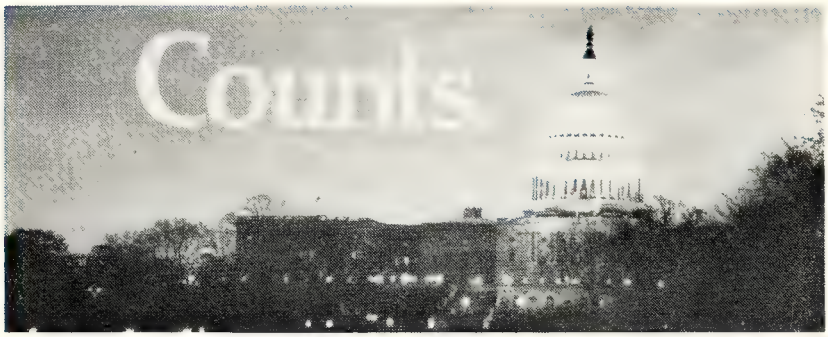
The newsman says many of those churches most competent and creative who previously had a high level of religious commitment are moving one by one away from the mainline churches.

He cited boredom, disenchantment with the slow pace of renewal, an erosion of faith, a feeling of anti-institutionalism, and a lack of original commitment as the causes.

Larson opined that the church is betting its future on the support of "middle America" members. It may be wise in the short run but foolish in the long run, he said.

"Historically, the church's life has been renewed by its prophets. And according to the church's own tradition, the place to look for prophets is in the wilderness."

Be Heard Where It



OUR NATION, committed by its Constitution to liberty and justice for all, is in danger of becoming a showplace of prejudice and hatred. Encroaching secularism threatens the freedom to believe and to worship, to pray and to give. As Bible-believing Protestants we are a minority in an increasingly secular society. To fufill our Christ-given commission, we must make our words count, our actions effective. The witness of the Gospel must be heard at strategic times and places.

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